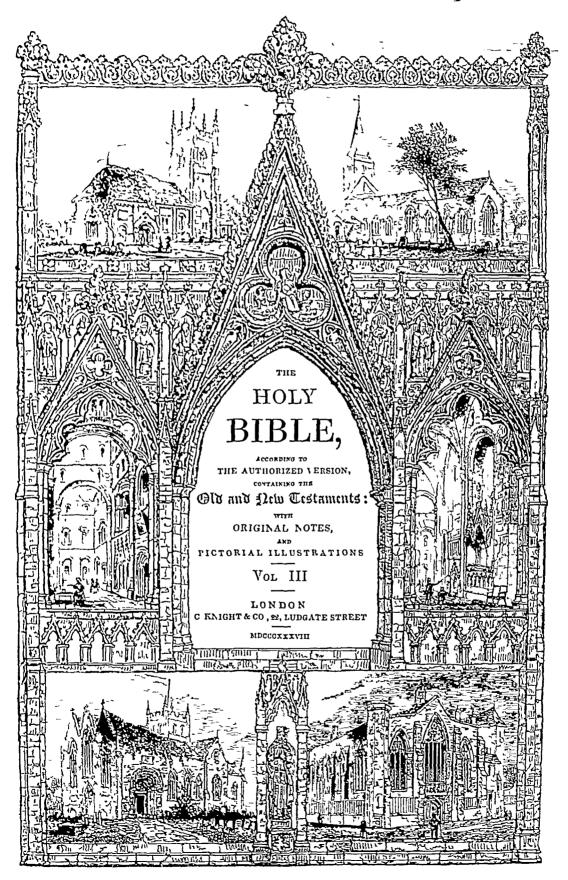
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PICTORIAL BIBLE;

BEING

The Old and New Testaments

ACCORDING TO

THE AUTHORIZED VERSION ·

ILLUSTRATED WITH

MANY HUNDRED WOOD-CUTS,

REPRESENTING

THE HISTORICAL EVENTS,

THE LANDSCAPE SCENES.

FROM ORIGINAL DRAWINGS, OR FROM ALTHERTIC LAGRANINGS

AND THE SUBJECTS OF

NATURAL HISTORY, COSTUME. AND ANTIQUITIES,
FROM THE BEST SOURCES

TO WHICH ARE ADDED

ORIGINAL NOTES,

CHIEFLY ENPIANATORY OF THE ENGLAVINGS AND OF SUCH PASSAGES CONNECTED VITH THE HISTORY AND ANTIQUITIES OF THE SACEED SCRIPTURES AS FROM RESERVATION.

VOLUME III

LONDON

CHARIFS KNIGHT & CC 22 LUDGATE ST

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THE BOOK OF THE PROPHET

${f J}$ ${f E}$ ${f R}$ ${f E}$ ${f M}$ ${f I}$ ${f A}$ ${f H}$.

CHAPTER I

1 The time, 3 and the calling of Jeremiah 11 His prophetical visions of an almond rod and a seething pot 15 His heavy message against Judah 17 God encourageth him with his promise of assistance



HE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin

2 To whom the word of the Lord came in the days of Josiah the son

of Amon king of Judah, in the thirteenth

year of his reign

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month

4 Then the word of the Lord came unto

me, saying,

5 Before I 'formed thee in the belly I knew thee, and before thou camest forth out of the womb I 'sanctified thee, and I 'ordained thee a prophet unto the nations

6 Then said I, Ah, 'Lord God' behold,

I cannot speak for I am a child

7 ¶ But the Lord said unto me, Say not, I am a child for thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak

8 Be not afraid of their faces for I am with thee to deliver thee, saith the LORD

9 Then the Lord put forth his hand, and touched my mouth And the Lord said

unto me, Behold, I have *put my words in thy mouth

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant

11 ¶ Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond

tree

12 Then said the Lord unto me, Thou hast well seen for I will hasten my word to perform it

13 And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof 25 10 toward the north

14 Then the Lord said unto me Out of the "north an evil "shall break forth upon

all the inhabitants of the land

15 For, lo, I will ¹³call all the families of the kingdoms of the north, saith the Lord, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee be not dismayed at their faces, lest I 'confound thee before them

18 For, behold, I have made thee this day 15a defenced city, and an iron pillar and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land

19 And they shall fight against thee, but they shall not prevail against thee for I am with thee, saith the Lord, to deliver thee

Isa 40 1 5 2 Gal. 1 5 16 3 Heb gree 41 xod 4 10 3 Ezek 2 6 Exod 3 12 D n 31 C 8 Josh 1 5 Heb 12 G Isa C 7 8 Chap 5 14 9 Chap 18 7 2 Cor 10 4, 5 10 Heb from the fuee of the north. 11 Chap 4 6 11 Heb 12 2 14 Or, treat to pieces 15 Isa 50 7 Chap 6, 27 and 15 2 1 OL III B



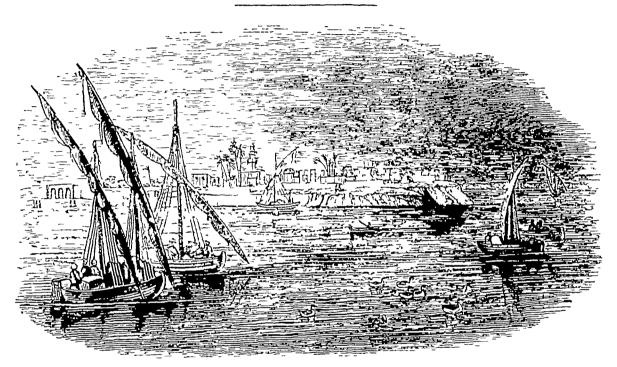
Internet - Factor to the Fire And to the Same Court.

Installed There is no prophet of what a possible health of character we have in the formation to concerning Jeremiah. His look of propher mandles many dealts which so the definities which the man with formal clusters, and the oppositions which he may with formal clusters, and the concerning. We learn from the first verse that he was of the search of the press that he was of the search of the press. I sale and 18. As the press his lather was on at Hilliam some have supposed that he was the same as the high-press of that name, which in the book of the Lay in the Tempe in the supposed that he was the same as the high-press of that name. Which the thous of the Lay in the Tempe in the supposed that he was the same of indianal for this on vector. Had the thing of Jeremian been high-press, the first will same, here been meantined, the name of Hilliah was also a common one among the Jers. It which we may said that I replies any that the high-press were oranged to remie at Jerusalem, which would also show that the Hilliah of hands the orall not have been the high-press. Jerusalem, which would also show that the Hilliah of hands the fourth and here been the high-press. Jerusalem, which exist of entire of his formal in which the market of the prophetical office of his that he redestrough to entire to find the three called to the security of the prophetical office and have been the following a period of at least further of each are the formal for the prophet bred to see that run to his country value had presented. The Jerse who had a grainst his remove and addition withdraw runs to his country value had the care continued to prophetic protections and addition withdraw for his country value him had for elevated. The Jerse who had a remove the reliable station is a transfer taking the area at the runs of a station runs of the reliable transfer taking feed in and remove the reliable to a valid consequences. There is a remove the reliable transfer the runshed that the prophets prefixed him to other law of the last very likely

Unit has been said of the style of Jermish as desinguished from that of other prophets, particularly Isalah. Jermes has syle distinguished by its manenty, as exempated with that of Isalah. Hoseel and some others. This has attributed to his having been from and und at American where he probably had no opportunity of acquiring that chronical elegance and purity of style which is seld in found except in capitals and the courts of princes. But the promising of American to Jermalem randoms this makes an unsatisfactory explanation, even were the premises ad-

mitted Bishop Lowth does not subscribe to Jerome's opinion as to the style of this prophet, and is unable to discover the rusticity which he regards as its characteristic. Although deficient neither in elegance nor sublimity, Jeremiah must, indeed, give place in both to Isaiah and while his sentiments are not always elevated, nor his periods uniformly neat and compact, yet his style is in a high degree tender and beautiful, when he has occasion to excite the emotions of sympathy and grief. This observation is strongly exemplified in the Lamentations, where these are the prevailing passions, and in the carlier portion of the book of prophecy. These parts are chiefly poetical. The middle of the book is almost entirely historical, and is written in a prosaic style, suitable to historical narrative. The latter part again, consisting of the six last chapters, is altogether poetical, and contains several distinct predictions in which the prophet makes a near approach to the sublimity of Isaiah. Upon the whole, about one half of the book may be regarded as poetical. See Lowth's 'Lectures,' XXI, the introductory note in Blayney's Translation', Calmet's 'Preface sur Jercmie,' &c

Verses 11 12 "A rod of an almond tree. . for I will hasten"—The almond tree seems to have derived its name—expressing haste or rigitance—from its being one of the first, if not the very first of trees, to put forth its blossoms and bear its fruit. From this circumstance it seems to have become a symbol of that which its name expresses, and, in the present instance the symbol denotes the speed with which the judgments announced by Jeremiah should be accomplished, and, accordingly, this prophet lived to see most of his prophecies fulfilled.



NOPH METRIHEN A

CHAPTER II

1 God, having shewed his former kindness, expostulateth with the Jews their causeless revolt, 9 beyond any example 14 They are the causes of their own calamities 20 The sins of Judah 31 Her confidence is rejected

Moreover the word of the Lord came to

me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy syouth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown

3 Israel was holiness unto the Lord, and the firstfiuits of his increase ³all that devour him shall offend, evil shall come upon them, saith the Lord

4 Hear ye the word of the Lord, O house

of Jacob, and all the families of the house of Isiael

5 ¶ Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof, but when ye entered, ye 'defiled my land, and made mine heritage an abomination

8 The priests said not, Where is the

1 Or, for thy sake 2 Ezek 16 8. 3 Chap 12.14 B 2 4 Isn 63, 9, 11, 13, Hos. 13 4 5 Peal, 78 58, and .05, 38.

JEREMI'H.

ions? and they that handle the flam I nome nest the parton also transported in Bank not the different of the do not profit.

nd malled after the content do not profit. C. T. Wherefuse I will get plead with your childrene and with your childrene and first your childrene.

10 For pass lover the isles of Chitron and seed and consider diligantly and see if there be seed a

ويواسومها

If Hath a nation changed their gold - light of types to gods, but my people have changed their glory for their miles doth not profit.

12 Be astotished O to heavers, at this, and he horribly afraid, he we mere desolute,

seth the Lost.

Is For my people have correlated two eris: they have forsalter me the Muntain officing maters, and here I them out disterns, broten disterns, that can not done mater.

14 The Israel a servent? is he a home-

tone a'-e? Thy is he "spofled:

is The young lone roance upon him or velled and they made his land maste his office are burned nathout takes tant.

If Also the children of Noph and Tabapares Frare broken the crown of thy head.

IT Hast thou not procured this unto thyself. In that thou hast forsalien the Lo. o the God when he led thee by the way?

IS And now that hast thou to do in the way of Egypt to drink the maters of Sihor? or that hast thin to do in the way of Assyria to drink the maters of the river?

If Thine own 'mritedness shall correct thee and thy harkslidings shall reprove thee: know therefore and see that it is an evil thin and buter, that thou hast forsaken the Lord thy God, and that my fear is not in thee saith the Lord God of hosts.

i) Ther of cli time I have broken thy toke and thurst thy bands, and thou saidst. I mil not transgress: then dupon every high hill and under every green tree thou manderest, playing the hariot.

zi let I had "planted thee a noble vine.
— i'll a right seed: how then are thou torned into the degenerate plant of a strange

vice the me?

22 For though thou tweet thee with three, and take thee much sope, yet thine

iniquity is marked before me earth the Izel God

23 Hor car to the sent I am not political I have not gone after Booking are the major that has been done that are entire shall droments traversing harmone

21 A m d a creed to the enterprese teater. Oil pitte in let berylea re in himometron choicen it in her elegion they that seek her fill not carry themselves in her month they shall find her.

25 Withlied I try foot from I ingur had and the thrust from thirst. but the i saidst o'Trare is no hope not for I have loved

stranger and after them mill I go

28 As the thick is ashemed then he is found so is the house of Israel ashamed they, the r lings their princes and their

priests and their prophets

27 Strong to a store. Thou or fire fat creard to a store. They hast "trought me forth for they have turned" their back unto me and not free face, but in the time of their trouble they will say, Arise, and sare us

28 But where are thy gods that thou hast made thee? Let them arise, if they "can sare thee in the time of thy "trouble" for "armorang to the number of thy cities are thy gods O Judah

29 Wherefore will ye plead with me? we all have transgressed against me, south the

Losp

10 In vain have I "smitten your childrenthey received no correction your own sword hath 'devoured your prophets, like a destroying hon

If o generation see ye the word of the Lord Have I been a wilderness unto Israel' a land of darkness! wherefore say my people. "We are lords, we will come no more unto thee!

32 Can a maid forget her ornaments. or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the

wicked ones thy wavs

24 Also in the skirts is found the blood of the souls of the poor innocents: I have not found it by "secret search, but upon all these.

The second of the second secon

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me Behold, I will plead with thee, because thou sayest, I have not suned

36 Why gaddest thou about so much to | Lord hath rejected thy confichange thy way? thou also shalt be ashamed | thou shalt not prosper in them

of Egypt, as thou wast ashamed of Assyria

37 Yea, thou shalt go forth from him, and thine hands upon thine head for the LORD hath rejected thy confidences, and thou shalt not prosper in them

Verse 16 "Noph"—This is generally, and with very good reason believed to have been the same as Memphis the renowned capital of Lower Egypt—The site has been much disputed—Dr Shaw and others contended strongly that it must be sought at Ghizeh nearly opposite to Old Cairo, but a great number of the most eminent travellers and geographers have rather been disposed, from a comparison of the statements in ancient authors with existing appearances and traditions, to fix its position considerably more to the south, near the village of Metrahenny, on the western bank of the Nile, where there are manifest indications of extensive ruin in the form of mounds channels, and blocks of grante, many of which are covered with sculptures and hierogly phics, and which are locally considered to form the remains of Memf (Memphis), the royal seat of the Pharochs—So complete is the desolation forefold by the prophets, that nothing remains to form an object in a pictorial illustration, and we therefore are only able to offer a representation of the village of Metrahenny, to mark the site of the ancient Memphis—Concerning this great city and the present remains, we shall take an early opportunity of furnishing some further information

22 "Nitre"—This well-known word comes from the Hebrew III neter, being the same as the ri-ger or like Greeks. This nitre, or nitron, must not be confounded with the nitrate of potash, or saltpetre, to which the term is now most usually applied. The word occurs nowhere else in Hebrew, except in Prov xxv 20, and in his note on that place, Jerome identifies it with the famous natron of Egypt, observing that the word comes from Nitria the name of the province in Egypt where that product was most abundantly afforded. Whether the province took its name from the product or the product from the province, is not very clear. The natron, or carbonate of soda, is derived from a chain of lakes to the south-west of the Delta. Their bed is a sort of natural trench three or four leagues long by a quarter wide the bottom of which is hard and stony. It is dry for nine months in the year, but in winter there oozes from the earth a water of a reddish violet colour, which fills the lakes to the height of five or six feet, the return of the great heats causing this to evaporate, there remains a bed of this salt, two feet thick and very hard, which is broken with bars of iron (See Volney, 1 15). These lakes also furnish common salt. The natron obtained from this and other sources, was applied to various uses by the nations of the Levant, and, among them, one of the most important was its use as one of the substitutes for soap in washing, for the ancients had no soap like ouis. It was employed thus, not only for cleaning clothes, but in purifying the person, particularly in baths, and it continues to be used for the same purposes in the East

Sope "—For an explanation of this see the note Mal in 3. Is not the employment of the articles here irentioned so as to convey the idea that the use of them implied an extraordinary, and perhaps luxurious, attempt at purification, and thus showing that the Hebrews did not at this period commonly employ any thing but water for the purpose? Burckhardt gives a translation of a Bedouin poem in which the liberal entertainments of a certain sheikh are warmly praised. In describing the after-dinner washing, the original has, "clean washed with soap," in compliment to the sheikh, who did not grudge such a rare article as soap is in the Desert, that he might do honour to his guests

23 "A swift dromedary"—This word TIII birrah, is understood by the rabbins to mean a young camel, or as others, a swift camel—that is, a dromedary, for a dromedary is properly a camel, distinguished from the common one only by its breed and training, as a saddle horse is distinguished from a cart-horse. This breed is called swift with respect to other camels, not with respect to other animals, for the camel is not eminently a swift animal and those most renowned for their fleetness are not in any way comparable to the horse. The best trained riding camels cannot sustain a gallop above half an hour, in which at a forced speed they may make about eight or nine miles. This is their highest evertion. A forced trot is not so contrary to the camel's nature, and it will support it for several hours without evincing any symptoms of fatigue, but even here the utmost degree of celerity of the very best bred dromedary does not exceed about twelve miles an hour, and it is therefore in this pace also less expeditious than a mode are good horse. It is not therefore, says Burckhardt to whom we owe this statement. We extreme celerity that the hedgeins and delouls are distinguished however surprising may be the stories related on this subject both in Furope and the East. But they are perhaps unequalled by any quadrupeds for the case with which they carry their inder through an uninterrupted journey of several days and nights, when they are allowed to persevere in their own fivourite pace which is a kind of easy amble, at the rate of about five miles or five miles and a half in the hour. (Notes on the Bedouins, p. 262)

CHAPTER III

1 God's great mercy in Judah's vile whoredom 6 Judah is worse than Israel 12 The promises of the Gospel to the penitent 20 Israel reproved, and called by God, maketh a solemn confession of their sins

'They say, If a man put away his wife, and she go from him, and become another man's, 'shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers, yet return again to me, saith the LORD

2 Lift up thine eyes unto the high places, and see where thou hast not been hen with In the ways hast thou sat for them, as the Arabian in the wilderness, and thou hast polluted the land with thy whoredoms and with thy wickedness

3 Therefore the showers have been withholden and there hath been no latter rain and thou hadst a whore's forchead that re-

fusedst to be ashamed

5 Dent. 28.24 Chap 0 12.

4 Wilt thou not from this time cry to to me. My father, thou art the guide of my yo the

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest

6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backshiding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot

7 And I said after she had done all these things, Turn thou unto me But she returned not And her treacherous sister

Judah saw 1t

- 8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also
- 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks
- 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but 'feignedly, saith the LORD
- 11 And the LORD said unto me, The backsliding Israel hath justified heiself more than treacherous Judah
- 12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you for I am *merciful, saith the Lord, and I will not keep anger for ever

13 Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord

14 Turn, O backsliding children, saith the Lord, for I am married unto you and I will take you one of a city, and two of a family, and I will bring you to Zion

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding

16 And it shall come to pass, when ye be our God

multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord neither shall it "come to mind: neither shall they remember it, neither shall they visit it, neither shall "that be done any more

17 At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem neither shall they walk any more after the imagination of their evil heart

18 In those days the house of Judah shall walk "with the house of Israel, and they shall come together out of the land of the north to the land that I have "given for an inheritance unto your fathers

19 But I said, How shall I put thee among the children, and give thee a "pleasant land, "a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father,

and shalt not turn away 17 from me

20 ¶ Surely as a wife treacherously departeth from her inhusband, so have we dealt treacherously with me, O house of Israel, south the Lord

- 21 A voice was heard upon the high places, weeping and supplications of the children of Israel for they have perverted their way, and they have forgotten the Lord their God
- 22 "Return, ye backsliding children, and I will heal your backslidings Behold, we come unto thee, for thou art the Lord our God
- 23 Truly in vain is saliation hoped for from the hills, and from the multitude of mountains truly in the Lord our God is the salvation of Israel
- 24 For shame hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters
- 25 We lie down in our shame, and our confusion covereth us for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God

5 Chap 2 20 6 Or fame 7 Heb in falsehood 8 Psal 86 15 and 103 8,9 9 Chap. 23 4 19 Heb come upon the heart 17 Or, it be magnified 12 Or, stubbornness. 13 Or, to 14 Or, caused your fathers to possess 15 Heb land of desire 17 Heb from after me 18 Heb friend 19 Hos. 14 1

Verse 2 "As the Arabian in the wilderness"—The strongest possible idea of vigilant and eager watching is conveyed by this figure, derived from the practice of the desert Arabians, when in wait for their prey on caravans and travellers. Their avidity, acuteness, and perseverance, on such occasions, are equally surprising. They never relinquish their object from delay in its attainment, nor until they feel assured that ultimate success is hopeless. While out on this pursuit, they are continually turning their regards to every quarter, raising themselves occasionally upon their horses to extend their view, and scouring about in all directions—thus endeavouring to discover some indication whether people have passed over the ground, or are within their reach. For this purpose the slightest and most distant indi-

cation of smoke or dust, and the faintest track on the ground, is instantly perceived, and conveys to them the information they desire With like eagerness and zeal did Israel watch in her corruptions

24 "Shame," better definitely, "the shame," or "the confusion" The Hebrews, when repentant or abhoring idolatry, avoided pronouncing even the name of Boal, but substituted for it, when an allusion was necessary, numbershath, 'shame," or "confusion" Guided by this understanding, Blayney translates "That thing of shame," and Boothroyd, "That shameful idol." The word occurs in the same sense in chila 13, and Hos ix 16

CHAPTER IV

1 God calleth Israel by his promise 3 He exhorteth Judah to repentance by fearful judgments 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, 'return unto me and if thou wilt put away thine abominations out of my sight, then shalt thou not remove

2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves in him, and in him shall they 'glory

3 ¶ For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thoms

4 Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land cry, gather together, and say, Assemble yourselves, and let us go into the

defenced cities

6 Set up the standard toward Zion ³ietire, stay not for I will bring evil from the

fnorth, and a great destruction

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl for the fierce anger of the LORD

is not turned back from us

9 And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder

10 Then said I, Ah, Lord Gon' surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soul

1] At that time shall it be said to this people and to Jerusalem, A dry wind of the

high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 Even a full wind from those places shall come unto me now also will I give

sentence against them

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind his horses are swifter than eagles. Woe unto us! for we are spoiled

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved How long shall thy vain thoughts lodge

within thee?

15 For a voice declareth ¹⁶ from Dan, and publisheth affliction from mount Ephraim

16 Make ye mention to the nations, behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah

17 As keepers of a field, are they against lier round about, because she hath been rebellious against me, saith the Lorp.

18 "Thy way and thy doings have procured these things unto thee this is thy wickedness, because it is bitter, because it reacheth unto thine heart

19 ¶ My 12 bowels, my bowels! I am pained at 13 my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war

20 Destruction upon destruction is cried, for the whole land is spoiled suddenly are my tents spoiled, and my curtains in a mo-

ment

21 How long shall I see the standard,

and hear the sound of the trumpet?

22 For my people is foolish, they have not known me, they are sottish children, and they have none understanding they are wise to do evil, but to do good they have no knowledge

23 I beheld the earth, and, lo, it was without form and void, and the heavens,

and they had no light

24 I beheld the mountains, and, lo. they trembled, and all the hills moved lightly

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger

27 For thus hath the Lord said, The whole land shall be desolate, "yet will I

not make a full end

28 For this shall the earth mourn, and the heavens above be black because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it

29 The whole city shall flee for the noise of the horsemen and bowmen, they shall go into thickets, and climb up upon the rocks

14 Chap 5 18

every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy ¹⁵face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, vaying, Woe as me now! for my soul is wearied because

of murderers

15 Heb cycs

Verse 11 "A dry wind of the high places in the wilderness"—Blay ney's translation, "A wind that scorcheth the plains in the wilderness," is doubtless preferable, both as regards the interpretation of the original, and the nature of the phenomenon to which it refers This will appear from the account of the simoom which we have given in the note on Isa.xxxvii

17 "As keepers of a field," &c —We have on former occasions mentioned the single keeper and his lodge. When a field or plantation is extensive, several men are employed, as the season of fruition approaches, to prevent the encroachment of cattle and other marauders. These guards are most numerous near frequented roads, and fewer in remote districts. They keep an easy watch on the borders of the ground, and sometimes tend a few shiep, or amuse the time with some other light employment. They sleep together at night in some such frail lodge or shed as we have formerly described.

30 "Rentest thy face with painting"—For "face,' read 'eyes,' as in the margin. The word yara, 'to read" or "tear,' is probably here to be understood in the sense of tearing open or distending, and perhaps refers to the effect of the operation of painting the eyes. Large eyes are much affected in the East, and the black border by its contrast to the white of the eye, does certainly give a much enlarged appearance to that organ. The process of painting the eyes has already been noticed in this work, and we take the present opportunity of introducing an engraving which will illustrate the observations we have made on this subject. The figure also shows one form in which the women of the Levant are fond of exhibiting blue marks, formed by puncture, upon their hands, arms, faces, and bosoms



Mode of Painting the Eyes and Brows, and Tattooing the Face, Hands, &c. in Modern Egypt.

CHAPTER V

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their imprety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical

Run ye to and fro through the streets of Jeiusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it

2 And though they say, The Lord liveth,

surely they swear falsely

3 O Lord, are not thine eyes upon the truth? thou hast 'stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction they have made their faces harder than a rock, they have refused to return.

4 Therefore I said, Surely these are poor, they are foolish for they know not the way of the Lord, nor the judgment of their God

5 I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God but these have altogether broken the yoke, and burst the bonds

6 Wherefore a hon out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities every one that goeth out thence shall be torn in pieces because their transgressions are many, and their backshidings are increased

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses

8 'They were as fed horses in the morning every one neighed after his neighbour's wife

9 Shall I not visit for these things? saith the Lord, and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy, but make not a full end take away her battlements, for they are not the LORD'S

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord

12 They have belied the Lord, and said, I

It is not he; neither shall evil come upon us, neither shall we see sword nor famine

13 And the prophets shall become wind, and the word is not in them thus shall it be done unto them

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them

15 Lo, I will bring a ration upon you from far, O house of Israel, saith the Lord it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say

16 Their quiver is as an open sepulchre,

they are all mighty men

17 And they shall eat up thine sharvest, and thy bread, which thy sons and thy daughters should eat they shall eat up thy flocks and thine herds they shall eat up thy vines and thy fig trees they shall impoverish thy fenced cities, wherein thou trustedst, with the sword

18 Nevertheless in those days, saith the Lord, I will not make a full end with you

19 ¶ And it shall come to pass, when ye shall say, ''Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's

20 Declare this in the house of Jacob,

and publish it in Judah, saying,

21 Hear now this. O "foolish people, and without "understanding, which have eyes, and see not, which have ears, and hear not

22 Fear ye not me? saith the Lond will ye not tremble at my presence, which have placed the sand for the 'bound of the sea by a perpetual decree, that it cannot pass it and though the waves thereof toss themselves, yet can they not prevail though they roar, yet can they not pass over it?

23 But this people hath a revolting ind a rebellious heart, they are revolted and

gone

24 Neither say they in their heart Let us now fear the Lord our God that give th rain, both the "former and the latter in his season he reserveth unto us the appointed weeks of the harvest

1 Isr. 9 13. Chap 2 30 2 Or deserts. 3 Heb are strong 4 Liel. 22 11 5 Isr. 28 15 (Clay. 1 9 7 Deut. 28 49 (hap 1 15 and 6 22 8 Livit 26 16 Deut. 28 31 33. 9 Chap 4 27 17 Ch p 13 22 a 447 10 11 Isr. 6.9 Matt. 13, 14 John 12 40 Acts 28 26 Rum 11 8. 12 Heb /cart 13 John 8 17, 11 Isr. 10 10 10 10 11 11 14 VOL. III. C

25 ¶ Your inequities have turned away these things, and your sins have withholden good things from you

26 For among my people are found wicked men ¹⁵they lay wait, as he that setteth snares, they set a trap, they catch

men

27 As a ¹⁶cage is full of birds, so are their houses full of deceit—therefore they are become great, and waxen iich

28 They are waxen ¹⁷fat, they shine. yea, they overpass the deeds of the wicked. they

judge not "the cause, the cause of the fatheriess, yet they prosper, and the right of the needy do they not judge

29 Shall I not visit for these things? saith the Lorin shall not my soul be avenged on

such a nation as this?

30 ¶ 10A wonderful and horrible thing is committed in the land;

31 The prophets prophesy "falsely, and the priests "bear rule by their means, and my people love to have it so and what will ye do in the end thereof?

15 Or, they pry as fewlers lie in wait 16 Or, coup 17 Dent. 32 15 18 18n 1 23 7 celi 7 10 13 Or, astonishment and filth ess 20 Chap 14 14, and 23 25, 26 1 rek 13 6 21 Or, two ento their hands

Verse 1. "Broad places"—This, no doubt, means the market-places, and other spacious areas in the city, v here citizens used to meet for doing business with each other —Blayney

"branches," that is, particularly time branches, which is certainly the usual meaning given to the word. But as the sense is better sustained by a reference to the walls of Jerusalem, Houbigant and others conclude in favour of that reading which the Seventy must have found in their copies when they translated, "Leave her foundations, for they are the Lord's," so also the Syriac and Arabic. This perhaps produces a clear sense, and it is a fact that the Babylomans did leave the foundations. The same sense may indeed be checked from our version, for a command to destroy the battlements, because they were not the Lord's, may be understood as equivalent to an order to leave the foundations, because they were the Lord's.

27 "A cage is full of birds"—There is no intimation in Scripture that the Hebrews kept singing birds in cages although it might be harardous, from the mere silence of Scripture, to affirm that they did not. That nothing of the kind is here intended, is evident from the fact that the cage is described as full, which would not be the case very the birds kept to amuse by their singing. From this it is possible that the cage was one in which birds intended for food were kept to be fattened, or what we call a penn, and it was thus understood by the Targum, which renders "a house or place of fattening". It may however signify a cage in which birds taken by snares or hawking were put till it visfull, and the Seventy, by rendering it a snare, seem to understand that it was a kind of decay in which birds vere put to enshare others, until, with those already in it and those thus taken, it became full. One of these two last senses seems favoured by the context, and by the manner in which the illustration is applied. The word rendered "cage is the same as the "basket" of Amos, viii 1, 2, and, in fact, the cages used in the last are a sort of baskets, usually made from the mid-rib of the palm-leaf.

CHAPTER VI

1 The enemies sent against Judah 4 encourage themselves 6 God setteth them on work because of their sins 9 The prophet lumenteth the judgments of God because of their sins 18 He proclaimeth God's wrath 26 He calleth the people to mourn for the judgment on their sins

O YE children of Benjamin, gather yourselves to fice out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem for evil appeareth out of the north, and great destruction

2 I have likened the daughter of Zion to a 'comely and delicate woman

3 The shepherds with their flocks shall come unto hei, they shall pitch then tents against her round about, they shall feed

every one in his place

4 Prepare ye was against her, arise, and let us go up at noon Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Ause, and let us go by night, and let us destroy her palaces

- 6 ¶ For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem this 18 the city to be visited, she 18 wholly oppression in the midst of her
- 7 'As a fountain casteth out her waters, so she easteth out her wickedness violence and spoil is heard in her, before me continually is grief and wounds

8 Be thou instructed, O Jerusalem lest my soul depart from thee, lest I make thee

desolate, a land not inhabited

9 I Thus saith the Lord of hosts, They shall throughly glean the remnant of Israel as a vine turn back thine hand as a grapegatherer into the baskets

10 To whom shall I speak, and give waining, that they may hear? behold, their sear is uncucumeised, and they cannot hearken behold, the word of the Lord is unto them a reproach, they have no delight in it

¹ Or, directling at home 2 Or, pour out the engine of shot.

11 Therefore I am full of the fury of the LORD, I am weary with holding in I will pour it out upon the children abroad, and upon the assembly of young men together for even the husband with the wife shall be taken, the aged with him that is full of days

12 And their houses shall be turned unto others, with their fields and wives together for I will stretch out my hand upon the inhabitants of the land, saith the Lord

13 For from the least of them even unto the greatest of them every one is given to 'covetousness, and from the prophet even unto the priest every one dealeth falsely

14 They have healed also the huit of the daughter of my people slightly, saying, Peace, peace when there is no peace

15 Were they eashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush therefore they shall fall among them that fall at the time that I visit them they shall be cast down, saith the Lord

16 Thus saith the Lord, Stand ye in the ways, and see, and ask for the "old paths, where is the good way, and walk therein, and ye shall find "rest for your souls But they said, We will not walk therein

17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet But they said, We will not hearken

18 Therefore hear, ye nations, and know,

O congregation, what is among them

19 Hear, O earth behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it

20 18 To what purpose cometh there to me incense from Sheba, and the sweet cane

from a fai country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me

21 Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them, the neighbour and his friend shall perish

22 Thus saith the LORD, Behold, a people cometh from the ¹⁸north country, and a great nation shall be raised from the sides

of the earth

23 They shall lay hold on bow and spear, they are cruel, and have no mercy, their voice roaieth like the sea, and they inde upon horses, set in array as men for wai against thee, O daughter of Zion

24 We have heard the fame thereof our hands wax feeble anguish hath taken hold of us, and pain, as of a woman in travail

25 Go not forth into the field, nor walk by the way, for the sword of the enemy and fear is on every side

26 ¶ O daughter of my people, gird thee with 'sackcloth, and wallow thyself in ashes make thee mourning, as for an only son, most bitter lamentation for the spoiler shall suddenly come upon us

27 I have set thee for a tower and 15 a fortress among my people, that thou mayest

know and try then way

28 They are all grievous revolters, walking with slanders they are ¹⁶ brass and non, they are all corrupters

29 The bellows are burned, the lead is consumed of the fire, the founder melteth in vain for the wicked are not plucked

30 17 18 Reprobate silver shall men call them, because the Lord hath rejected

6 Isa 56 11 Chap 8 10 7 Chap 8 11 Ezek 13 10 8 Heb bruse or breach 10 Isa 8 20 Malve 4 4 Luke 16 29 11 Matt 11 29 12 Isa. 1 11, and 66 3 Amos 5 21 Mic. 6 6, &c. 13 Chap 1 15, and 5 15 and 10 23 14 Chap 4 8, and 25 34 15 Chap 1 18 and 15 20 16 Ezek. 22 18 17 Isa 1 22 18 Or, Refuse silver

Verse 1. "Beth-haccerem"—This name means, literally, "house of the vineyard" Jerome says that the place was between Jerusalem and Tekoa The Targum gives the signification, "the house of the valley of vineyards" This valley perhaps took its name from the town, which may have been on a summit of its confining hills. The valley of Beth-haccerem is also mentioned in the Mishnah, which says that its dust was red, and that it became hard when water was poured upon it. R. Kimchi understands the word Beth-haccerem to denote a high tower such as those in which the keepers of vineyards watched. It was evidently some elevated station, a "sign of fire" kindled on which could be seen after. The passage clearly shows that it was customary among the Jews, as with other nations, in this manner to telegraph good or evil tidings from tower to tower and mountain to mountain. In the Agamemnon of Aschylus there is a fine passage describing such fire-signals, and the process of transmission, with reference to that series which made known in Greece that Troy was taken. The passage is rather long, but does not admit of abridgment.

"Twas Vulcan, sending forth the blazing light
From Ida's grove, and thence along the way
Hither the estafette of fire ran quick
Fire kindled fire, and beacon spoke to beacon,
Ida to Lemnos and the Hermæan ridge
Next Athos, craggy mountain, Jove sown steep,
Look the great torch held out by Vulcan's isle

Standing sublime, the seas to overcast, Shone the great strength of the transmitted lamp, And the bright heraldry of burning pines Shone with a light all golden like the sun Rising at midnight on Macistus' watch-tower Nor did Macistus not bestir him soon. Oppress d with sleep, regardless of his watch,

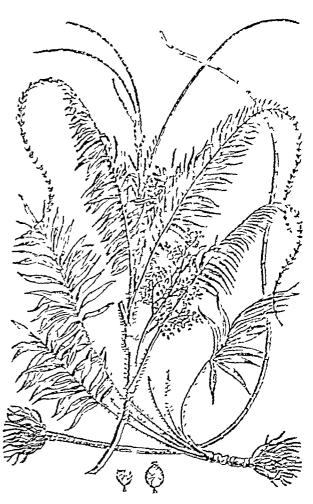
But kindled fires, and sent the beacon blaze To distance far beyond Lunpus flood, To watchmen mounted on Messapian hills, They answerd blazing, and pass d on the ne. s, The grey heath burning on the mountain top. And now the fiery unobscured lamp, At distance far shot o'er Asopus' plain, And up the steep, soft rising like the moon, Stood spangling bright upon Cithæron's hill. There rose, to give it conduct on the road, Another meeting fire, nor did the watch Sleep at the coming of the stranger light, But burnt a greater blaze than those before,

9 "As a grape gatherer into the baskets"—Harmer doubts that a basket can be intended by the word 70 sal, since it would not retain the liquor draining from the bruised grapes. But he is mistaken, since close-vrought baskets are still much used by grape-gatherers in even the vine countries of Europe, although sometimes a wooden dosser is employed (See Redding on Wines, p. 25.) They are very careful that the grapes shall not be bruised. The form of the baskets in which the Egyptian grape-gatherers put the grapes may be seen in the cuts at the end of Nehemiah

20 'The sweet cane from a far country '-This sweet cane (DUI TIP kaneh bosem) is the same as our version, following the Septuagint, gives as "sweet calamus" in Exodus xxx. 23, where it is mentioned as one of the ingredients of the holy anointing oil. In the note on that text we have expressed some doubt of its being the account calamus or calamus aromaticus, as is usually considered; and this doubt is not lessened when we consider that sweet cane is said to come from a far country, whereas Pliny, speaking of the calamus aromaticus, says that it grew in Arabia, India, and Syria, and that the last was the best of all He particularly describes its Syrian lo-cality as near Mount Lebanon at the distance of 150 stades from the sea. ('Nat Hist' lib xu 22) In this case it would of course be unnecessary to obtain it from 'a far country" For the benefit of those, however, who prefer the established conclusion, we introduce a figure of the ralamus aromalicus, and we are ourselves not very decided in our opinion against it, for, as there are two varieties, one growing in the Levant, and now known in England, and common enough in different parts of Europe, -it is possible that Pliny, or rather Theophrastus, from whom his statement is borrowed, knowing that the calamus grew in Syria supposed it afforded the valuable sort which the Syrians used, but which they really obtained from the Arab ans, who brought it either from India or their own This is the more probable as the Indian variety is now allowed to be more valuable than the common surt, from which it differs less in form than in its more pungent taste and stronger perfume. The leaves diffuse a strong fragrance, but the chief seat of the perfume is in the root which is the part chiefly employed, being dried and pordered, and exhibited in various preparations

Thence o'er the lake Gorgopis stoop'd the light.
And to the mount of A gipluncton came.
And but the watch shine forth, nor scant the blaze
They, burning high with might unquenchable,
Send up the waving beard of fire aloft,
Mighty and huge so as to cast its blaze
Beyond the glaring promontory step
Athwart the gulf Saronic all on fire,
Thence stoop'd the light, and reach dour neighbour
watch-tow'r,

Arachne s summit, and from thence derived Here to the Atrida's palace, comes this light From the long lineage of the Idran fire "-Symmons.



"Smert Cone," Calamus aromaticus

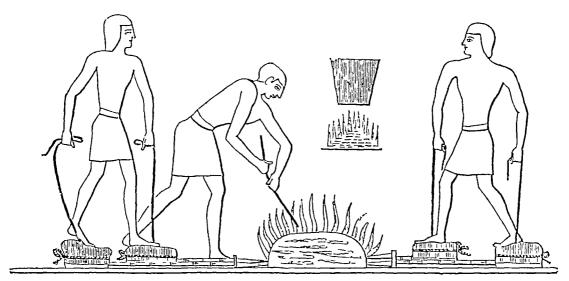
29. "The bellars"—Bellows are scarcely at all used in the East, except by workers of metal. The mouth is there much employed for common purposes, where bellows would be used in England. When a stronger blast was required than could be given by blowing naturally with the mouth, a hollow reed, and afterwards a metal tube, seems to have been at first employed, through which the blast from the mouth was impelled. In the figures of Rosellini, from Exprision paintings, we sometimes observe such tubes in action, some of them terminating in a sort of funnel. The most complicated and apparently effective implement of this class is shown in our cut, from Rosellini. The manner of the operation in these bellows is best seen in the cut. The men are heating a vessel over a charcoal fire, to each side of which is applied a pair of bellows. These are worked by the feet, the operator standing upon and pressing them alternately, while he pulls up each exhausted skin by a string he holds in his hand. In one instance the man has left the bellows which are raised as if full of air; which would imply a knowledge of the valve. (See Wilkinson's Topography of Thebes, p. 155.) Our common bellows, consisting of two boards joined together by a piece of leather, were known very early to the Greeks, and it also appears, from a representation on an ancient Roman lamp, engraved in Montfaucon, that even the wooden bellows were not anciently unknown although Beckmann affirms that they were invented in the seventeenth (or perhaps the sixteenth) century, by the Germans.

rere invented in the seventeenth for perhaps the sixteenth) century, by the Germans.

"The lead is consumed of the fre," &c.—The description here given by the prophet seems to be very well explained by the process called "cupellation" in which the precious metal known to be combined with metals of a baser kind, is pirt, together with a due proportion of lead, into a shallow crucible, made of burnt hones, called a cupel, after which the fusion or melting of the two metals is effected by exposing them to a considerable degree of heat in a muffle, or a

12

small earthen oven, fixed in the midst of a furnace. The lead, during this exposure, vitrifies or becomes converted into a glassy calx, which dissolves and attracts all the imperfect metals, and leaves the precious metal free from alloys. In the instance alluded to by the prophet, all the lead had been consumed, and the bellows burnt up in urging the fire of the furnace, but no scorie were seen running down the sides of the cupel, to inform the operator that all was going on well. Every method of chastisement had been tried, every species of instruction exhausted, but no reformation, 10 amendment, no repentance succeeded.



EGIPTIAN BELIONS -FROM ROSELLINI.

CHAPTER VII

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity 8 He rejecteth their vain confidence, 12 by the example of Shiloh 17 He threateneth them for their idolatry 21 He rejecteth the sacrifices of the disobedient 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same

THE word that came to Jeremiah from the LORD, saying,

- 2 Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the
- 3 Thus saith the Lord of hosts, the God of Israel, 'Amend your ways and your doings, and I will cause you to dwell in this place

4 Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, are these

5 For if ye throughly amend your ways and your doings, if ye throughly execute judgment between a man and his neighbour,

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt

7 Then will I cause you to dwell in this

place, in the land that I gave to your fathers, for ever and ever

8 ¶ Behold, ye trust in lying words, that cannot profit

9 Will ye steal, murder, and commit adultery, and swear falsely, and buin incense unto Baal, and walk after other gods whom ye know not,

10 And come and stand before me in this house, 'which is called by my name, and say, We are delivered to do all these abominations?

11 Is othis house, which is called by my name, become a oden of robbers in your eyes? Behold, even I have seen it, saith the Lord

12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see 'what I did to it for the wickedness of my people Israel

13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not, and I called you, but ye answered not,

14 Therefore will I do unto this house, which is called by my name, wherein ve trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh

1 Chap 18 11, and 26, 13. Theb, whereupon my name is called 3 lea 56, 7 4 Matt 21 13 Mark 11 17 1 Be 12 40 11 Sam 4 10, 11 Paul 78, 60 Chap 26, 6 Prov 1 24 Isa 65, 12, and 66 4 71 Sam 4 10, 11 Paul 78 67, and 102 C C ap 3 6

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim

16 Therefore pray not thou for this people, neither lift up cry not prayer for them, neither make intercession to me for I will

not hear thee

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 °The children gather wood, and the fathers kindle the fire, and the women knead then dough, to make cakes to the 'queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger

19 Do they provoke me to anger? saith the Lord do they not provoke themselves to

the confusion of their own faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn, and shall not be quenched

21 ¶ Thus saith the Lord of hosts, the God of Israel, "Put your burnt offerings

unto your sacrifices, and cat flesh

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, "concerning burnt offerings or sacrifices

23 But this thing commanded I them, saying, ¹³Obey my voice, and ¹⁴I will be your God, and ye shall be my people and walk ye in all the ways that I have commanded you, that it may be well unto you

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the 'simagination of their evil heart, and

16 went backward, and not forward

14

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even 'sent unto you all my servants

the prophets, daily rising up early and sending them:

26 Yet they hearkened not unto me, nor inclined their ear, but "hardened their neck:

they did worse than their fathers

27 Therefore thou shalt speak all these words unto them, but they will not hearken to thee thou shalt also call unto them, but they will not answer thee

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth "correction truth is perished, and is cut off from their mouth

29 ¶ Cut off thine hair, O Jerusalem, and east it away, and take up a lamentation on high places, for the Lond hath rejected and forsaken the generation of his wrath

30 For the children of Judah have done evil in my sight, saith the Lord they have set their abominations in the house which is

called by my name, to pollute it

31 And they have built the colligh places of Tophet, which is in the valley of the son of Hinnom, to buin their sons and their daughters in the fire, which I commanded them not, neither came it into my heart

32 ¶ Therefore, behold, the days "come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter, for they shall bury in Tophet, till there be no place

33 And the ²³carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray

them away

34 Then will I cause to *4cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride for the land shall be desolate

81.xod. 32 10 Chap 11 14 and 14 11 9 Chap 44 19 10 Or, frame or workmanship of heaven 11 Isa. 1 11 Chap 6 20 Amos 5 21 12 Heb concerning the matter of 12 Deut. 6 3 14 Fxod 19 5 Levit. 20 12 13 Or stubbornness. 16 Heb were 17 2 Chap 30 15 18 Chap. 16 12. 10 Or, instruction 20 2 Kings 23 10 Chap 19 5 21 Heb came it upon my heart 22 Chap 19 6 23 Psal 79 2. Chap 16 4, and 34. 20 24 15a 24 7 Chap 16 9, and 25 10, and 33 11 Lzek. 26 13 Hos. 2 11

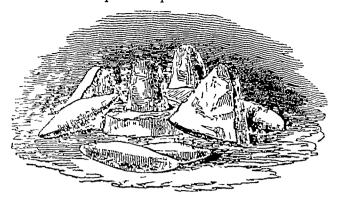
Verse 18 "Make cakes to the queen of heaven'—The heathen writers consider that the first offerings to their gods consisted of the simple products of the field, then as a further progress, of cakes baked with salt, and honey oil, and wine, to which in due course, followed animal sacrifices. Some of the idols however always continued to be honoured with cakes only, and others, to whom animal victims were offered, received also offerings of cakes. Horace finely alludes to the practice

"A graceful cake, when on the hallow d shrine
Offer d by hands that know no guilty stain,
Shall reconcile the offended powers divine,
When bleeds the pompous hecatomb in vain?

The act of these apostate Israelites was thus notoriously idolatrous, but it may be hard to say whether this cake offering was intended as a substitute for an animal sacrifice, or as a presentation offering, to be laid before the idol, like the shew-bread in the temple, of which it was perhaps a most profune imitation. Our present cut, from specimens

in Mr Salt's collection, will be considered interesting, as showing the forms which the Egyptians gave to their cakes, and which probably offer a resemblance to the present and other cakes mentioned in Scripture.

There has been some discussion as to the idol intended by the title of "the queen of heaven," but that it was the moon, is the most common and seems the most probable opinion



FORMS OF ECAPTIAN CAKES

CHAPTER VIII

1 The calamity of the Jews, both dead and alive 4
He upbraideth their foolish and shameless impeniency 13 He sheweth their grievous judgment, 18 and becaleth their desperate estate

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought and whom they have worshipped they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth

3 And death shall be chosen rather than hife by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the

Lord of hosts

4 ¶ Moreover thou shalt say unto them, Thus saith the Lord, Shall they fall, and not anse? shall be turn away, and not return?

5 Why then is this people of Jerusalem slidden back by a perpetual backshiding? they hold fast deceit, they refuse to return

6 I hearkened and heard, but they spake not aright no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle

7 Yea, 'the stork in the heaven knoweth her appointed times, and the tuitle and the

crane and the swallow observe the time of their coming, but my people know not the judgment of the Lord

8 How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain

9 34 The wise men are ashamed, they are dismayed and taken lo, they have rejected the word of the Lord, and 3 what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely

11 For they have healed the huit of the

11 For they have healed the huit of the daughter of my people slightly, saying, Peace, peace, when there is no peace

12 Were they 'ashamed when they had committed abomination' nay, they were not at all ashamed, neither could they blush therefore shall they fall among them that fall in the time of their visitation they shall be east down, saith the Lord

13 ¶ 10 I will surely consume them, south the LORD there shall be no grapes 11 on the vine, not figs on the 12 fig tree, and the leaf shall fade, and the things that I have given them shall pass away from them

14 Why do we sit still? assemble your-selves, and let us enter into the defenced cities, and let us be silent there for the Lord our God hath put us to silence, and given us "water of "gall to drink, because we have sinned against the Lord

1 Isn 1 3 20r the filtee pen of the scribes worl eth for falsechood 3 Chap 6 15 4 Or have then tent stame? Co.
5 Heb the version of what thing 6 Isa 56 11 Chap 6 13 7 Chap 6 14. 8 Exel 13 10 7 Chap 3.3, and c 15
10 Or, in galhering I will consume in Isa 5 1, Sc. 12 Matt 21 19 Luke 13 t, Sc. 13 Chap. 2 15, and 23 15 14 try 1 as c

- 15 We 'slooked for peace, but no good came; and for a time of health, and behold trouble'
- 16 The snorting of his horses was heard from ¹⁶Dan the whole land trembled at the sound of the neighing of his strong ones, for they are come, and have devoured the land, and ¹⁷all that is in it, the city, and those that dwell therein
- 17 For, behold, I will send serpents, cockatrices, among you, which will not be recharmed, and they shall bite you, saith the LORD
- 18 ¶ When I would comfort myself against sorrow, my heart 18 faint "in me

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is

ended, and we are not saved

- 21 For the hurt of the daughter of my people am I hurt, I am black, astonishment hath taken hold on me
- 22 Is there no "balm in Gilead, is there no physician there? why then is not the health of the daughter of my people "recovered?

15 Chap 14 19 15 Chap 4 15 17 Heb the fulness thereof 19 Psal 52 4, 5 19 Heb upon the because of the country of them that are fur off 11 Chap 46. 11 = Heb gone up

Verse 7 "Stork"—See the notes on Lev xi 19, Ps civ 17, and the figure under Job xxxix
"Tartle" (Time) —The Columba turiur is found in all the warmer climates, from whence it follows the sun in his regress towards the tropic, and visits higher latitudes, to adorn and usher in the spring. The turtle is remarkable

progress towards the tropic, and visits higher latitudes, to adorn and usher in the spring. The turtle is remarkable for the elegance and delicacy of its form, and is from ancient usage associated in our minds with everything that is tender, chaste, and attractive. It is a bird of passage, hence its appearance in certain places is among the indications of spring—a circumstance interwoven in that charming description of that season which occurs in Canticles ii 11-13. The turtle visits this country, and after having reared her young in the seclusion of our woods, retires, in September, to pass the winter under softer skies.



CRANE (Grus cinerea)

"Crane" (און) agur) —The Grus cinerea of Linnæus has long been celebrated for the wisdom and foresight displayed in its migrations. It is spread over all the regions of the old continent, taking shelter in the warmer parts in the winter from whence it proceeds in the spring to its well known haunts and breeding-place. The crane belongs to

the long-legged order of birds, called Grallatores, that find their prey by wading in the water - It is a noble bird with a fine sweeping tail, and plumage of a dark grey colour, except on the crown of the head, which is bare, and tinted It constructs its nest among the reeds, flags, and river herbage, which fringe the banks of watery places The eggs are two in number, and are of a pale dull greenish colour, blotched with brown There is a peculiar turn, and as it were a doubling, in the trachea or windpipe, intended, as it would seem, to give an extraordinary force to the vocal efforts of the bird, insomuch that its voice can be often heard while the individual is soaring far beyond the ken of the gazer's eye

"Swallow" (D'D sis, Sept χελίδων άγεου) -The Hirundo rustica of Linnwus, which is too well known, in form and habits, to render a particular notice necessary on this occasion This bird, which remains with us till October, is said to winter in Africa, so that its object is evidently a warmer climate. It is remarkable that the birds of this tribe, when they revisit us in spring return to their old haunts. Dr Jenner ascertained this by cutting off two claws from the foot of a certain number, several of which were found in the following year, and one was met with after the expiration of seven years (See Kirby's 'Bridgewater Treatise') This is true also of the storks, as we observed the same pair return, in successive years, to the nest they had constructed upon the wind-chimney of a house we inhabited at Bagdad

The subject of the migration of birds, which is several times referred to in the Scripture, is one of great interest, and has been employed by writers on natural theology, as furnishing striking evidence of design and wisdom in the creation and organization of living things The devout reader of the Bible needs no such evidence, yet even to him there is much in it that may be made valuable, and which he will feel to be beautiful As Mr Kirby, in his Bridgewater Treatise.' has taken up the subject with this view, we have judged it proper to derive from him the substance

of the few observations for which we can find room

Although the instances of migration here mentioned by the prophet, are those most popularly known, the practice operates to a far greater extent than is usually supposed, and if Dr Richardson's scale for North America be taken as a rule of more extended application, it may be estimated that the number of the birds which migrate, as compared with those which reside the whole year in a country, is about five-sixths, a very large proportion, but which is doubtless less in some latitudes than in others. As the summer residents are replaced by winter ones, the desertion is less apparent and aunoying than it would be otherwise. It has usually been conceived that the cause of such extensive migration was to be sought no further than in the changes of temperature, gradually produced by the progress of the seasons, and the growing scarcity of food resulting from it. But this cannot be the sole or universal cause, since there are birds which leave us early in the year, when no cold can be felt, and even when the food of the particular species is most abundant. From such and other observations, the celebrated Dr. Jenner arrived at the conclusion (stated in a posthumous paper, published in the 'Philosophical Transactions,' 1824) that the periodical migrations of birds are the result, not of the approach of the cold or hot seasons, but of the absence or presence of a stimulus connected with the original law, "Increase and multiply"—and that when they feel this stimulus they seek the summer, and when it ceases its action, their winter quarters. In one case, the bird winging its way to a climate and country best suited to the great purpose impressed upon it by the Creator, of producing and rearing a progeny, and, in the other, returning to a home most congenial to its nature and best supplying its wants. It will be difficult to withhold assent from this comprehensive principle, after a perusal of the various arguments and corroborations adduced by Dr Jenner, and which we are necessarily constrained to omit

We cannot omit the observations with which Mr Kirby concludes his general view of this instructive and interesting

subject -

"If we give the subject of the migration of animals due consideration, and reflect what would be the consequence if no animals ever changed their quarters, we shall find abundant reason for thankfulness to the Almighty Father of the Universe, for the care he has taken of his whole family, and of his creature man in particular, consulting not only his sustentation and the gratification of his palate, by multiplying and varying his food, but also that of his other senses, by the beauty motions, and music of the animals that are his summer or winter visiters did the nightingale forsake our groves, the swallow, our houses and gardens, the cod-fish, mackerel salmon, and herring, our star, and all the other animals that occasionally visit their several haunts, how vast would be the abstraction from the pleasure and comfort of our lives!

"By means of these migrations, the profits and enjoyments derivable from the animal creation are also more equally divided-at one season visiting the south, and enlivening their winter and at another adding to the vernal and summer delights of the inhabitants of the less genial regions of the north, and making up to him for the privations of Had the Creator so willed, all these animals might have been organized so as not to require a warmer or a colder climate for the breeding or rearing of their young but his will was, that some of his best gifts should thus oscillate, as it were, between two points, that the benefits they conferred might be the more widely distributed, and not become the sole property of the inhabitants of one climate "thus the swallow gladdens the sight both of the Briton and African, and the herring visits the coasts, and the salmon the rivers of every region of the globe more strongly mark design, and the intention of an all-powerful, all-wise, and beneficent Being, than that such a variety of animals should be so organized and circumstanced as to be directed annually by some pressing want to seek distant climates, and, after a certain period, to return again to their former quarters, and that this instinct should be productive of so much good to mankind, and at the same time be necessary, under its present circumstances, for the preservation or propagation of the species of these several animals?"

CHAPTER IX

1 Jeremiah lamenteth the Jeus for their manifold sins, 9 and for their judgment 12 Disobedience is the cause of their bitter calamity 17 He erhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God threateneth both Jews and Gentiles

On that my head were waters, and mine

D

eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them ! for they be all adulterers, an assembly of treacherous bow for hes but they are not valuant for them, even this people, "with wormwood, the truth upon the earth, for they proceed | and give them water of gall to drink from evil to evil, and they know not me, saith the Lord

4 Take ye heed every one of his 'neighbour, and trust ye not in any brother for every brother will utterly supplant, and every neighbour will walk with slanders

5 And they will 'deceive every one his neighbour, and will not speak the truth they have taught their tongue to speak lies, and weary themselves to commit iniquity

6 Thine habitation is in the midst of deceit, through decent they refuse to know

me, saith the Lord

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them, for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out, it speaketh decent one speaketh peaccably to his neighbour with his mouth, but "in

heart he layeth 'his wait

9 5 "Shall I not visit them for these things? saith the Lord shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the 'habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle, 12both the fowl of the heavens and the beast are fled, they are

And I will make Jerusalem heaps, and 'a den of dragons. and I will make the cities of Judah 'desolate, without an

inhabitant.

12 \, Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the Long saith Because they have forsaken my law which I set before them, and have not obeyed my voice, neither

walked therein,

14 But have walked after the 'imagination of their own heart, and after Baalim, which their fathers taught them.

3 And they bend their tongues like their | hosts, the God of Israel, Behold, I will feed

16 I will *scatter them also among the heathen, whom neither they nor their fathers have known and I will send a sword after them, till I have consumed them

17 Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come, and send for cunning women, that they may come

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out

19 For a voice of wailing is heard out of Zion, How are we spoiled i we are greatly confounded, because we have forsaken the land, because our dwellings have cast us

20 Yet hear the word of the LORD, O ve women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamenta-

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the strects

22 Speak, Thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather

23 Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches

24 But 'let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth for in these things I delight, saith the Lord

25 ¶ Behold, the days come, saith the Lord, that I will enpunish all them which are circumcised with the uncircumcised,

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the inthest corners, that dwell in the wilderness for all these nations are uncircumcised, and all the house of Israel 15 Therefore thus saith the Lord of are "uncircumcised in the heart.

Chap 12.6. Min 7.5.6 40-, friend 50-, mode. Paul 12.2, and 150.3 7 Paul 22.3 8 Heb. in the mode of him.

Or, mode for the from the front tenth of the mode of him.

12 Or declate. 13 Heb. from the four events, &c. 14 Chap 10.22.

13 Heb. decoration. Or, simboratest 17 Chap 8 14, and 22.15 12 Levil, 26.23 13 1 Co- 1.31 2 Co- 10.17.

14 Heb. min type. 25 Heb. caleford or mers, or, home the content of them hair poled. 25 Chap. 25 23. 23 Rom. 2.22, 29

ancient and still subsisting custom of hiring professed mourners to lament over the dead The Jewish doctors acknowledge the custom, and inform us that it was so common, that the poorest man in Israel, when his wife died, never had less than two pipes and one mourning woman. The root of this rather singular though very prevalent custom seems to be, that the eastern nations require manifestations of strong feeling to be marked palpable and exaggerated. Hence their emotions, particularly those of grief, have a most violent and loud expression, and still unsatisfied, and apprehensive that their own spontaneous manifestations of sorrow, when a death occurred were madequate to the occasion, and rendered insufficient honour to the dead, they thought of employing practised women to add their effective and mainfest tributes of apparent grief. Thus mourning became an art, which devolved on women of shrill voices, copious of tears, and skilful in lamenting and praising the dead in mournful songs and eulogies. When a person in a family died, it was customary for the female relatives to seat themselves upon the ground in a separate apartment, in a circle, in the centre of which sat the wife, daughter, or other nearest relative, and thus assisted by the mourning women, conducted their loud and piercing lamentations. At intervals, the mourning women took the leading part, on a signal from the chief mourner, and then the real mourners remained comparatively silent, but attested their grief by sobs by beating their faces, tearing their hair, and sometimes wounding their persons with their nails, joining also aloud in the lamenting chorus of the hired mourners Mr Lanes account of the existing practice in Egypt is very illustrative "The family of the deceased generally send for two or more neddábehs (or public wailing women), but some persons disapprove of this custom, and many, to avoid unnecessary expense, do not conform with it. Each neddabeh brings with her a târ (or tambourine), which is without the tinkling plates of metal that are attached to the hoops of the common târ. The neddabehs, beating their târs, exclaim several times, 'Alas for him' and praise his turban his handsome person, &c, and the female relations, domestics, and friends of the deceased (with their tresses dishevelled, and sometimes with rent clothes), beating their own faces, cry in like manner, 'Alas for him' This wailing is generally continued at least an hour" It is of course resumed at intervals The details vary in different parts of the East, and in some places the musicians form a separate body, as they did among the Hebrews

The custom of employing hired mourners was also in use among the Greeks and Romans, who probably borrowed it from the East Some of the Roman usages may contribute to illustrate those of Scripture When a person expired whom his relatives or friends wished to honour by every external testimony of grief, some mourners were called, who were stationed at the door, and who, being instructed in the leading circumstances of the life of the deceased, composed and chanted eulogies having some reference to these circumstances, but in which flattery was by no means spared. Then, when the time arrived for the body to be carried to the funeral pile a choir of hired mourners attended, who by their bare breasts, which they often smote, their dishevelled hair, and their mournful chants and profuse tears moved, or sought to move, the minds of the spectators in favour of the deceased, and to compassion for his bereaved friends, whose respect for his memory their own presence indeed indicated. These women were under the direction of one who bore the title of prafica, who regulated the time and tone of their lamentations. They were attired in the black robe of mourning and affliction, called by the Romans pulla. It will be observed that, as intimated by the prophet in the next verse, a principal object of the displays of the hired mourners was to rouse the sorrow of the bereaved relatives. tives, maintaining the excitement of affliction by enumerating the virtues and qualities of the deceased, as well as, by the same means, to excite the sympathising lamentations of those not immediately interested in the event actual observation of the gaiety or indifference which these hired mourners resume, when their service has ended, to be convinced that there was nothing sincere in the real tears which they shed and in the "lamentation, mourning, and

woe" which they pour forth in the chamber of grief, or when following the dead one to the grave.

CHAPTER X

1 The unequal comparison of God and idols The prophet exhorteth to flee from the calamity to come 19 He lamenteth the spoil of the tabernacle by foolish pastors 23 He maketh an humble supplication

HEAR ye the word which the Lord speaketh

unto you, O house of Israel

2 Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them

3 For the 'customs of the people are vain for one cutteth a tree out of the forest, the work of the hands of the workman, with

- 4 They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not.
- 5 They are upright as the palm tree, but speak not they must needs be borne, because they cannot go Be not afraid of them, for they cannot do evil, neither also is it in them to do good

- 6 Forasmuch as there is none blike unto thee, O Lord, thou art great, and thy name is great in might
- 7 Who would not fear thee, O King of nations? for 'to thee doth it appertain forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee
- 8 But they are saltogether sbrutish and foolish the stock is a doctrine of vanities
- 9 Silver spread into plates is brought from Taishish, and gold from Uphaz, the work of the workman, and of the hands of the founder blue and purple is their clothing they are all the work of cunning men

10 But the Lord is the 10 true God, he is the living God, and an "everlasting king at his wrath the earth shall tremble, and the nations shall not be able to abide his

indignation

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens

3 Isn 46 1 7 4 Isn 41 24 5 Psnl 89 8 10 6 Rer 15 4
Hab 2 18 Lech 10 2 10 Heb God of trul 11 Heb king of ceruif 1 Heb statutes or ordinances are vanity
7 Or, it liketh thee 8 Heb, in one, or, at once P Psal 115 5 P Isa, 41 29

JEREMIAH

12 He hath made the carth by his po .er he hath established the world by his wisdom and hath stretched out the heavens

by his discretion.

13 When he uttereth his voice there is a "multitude of waters in the heaven, and he causeth the vapours to ascend from the ends of the earth. he maketh lightnings 'with rain, and bringeth forth the wind out of his treasures

14 Every man' is "brutish in his knowledge every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them

15 Ther are vanity, and the work of errors: in the time of their visitation they

shall perish.

16 The portion of Jacob is not like them for he i, the former of all thing. and Israel 19 the rod of his inheritance. The Lord of hosts in his name

17 9 Gather up the cares out of the land, O unhabitant of the fortress.

18 For thus saith the Lovo. Behold. I will sling out the inhabitants of the land at this once and will distress there, that there! may find it so.

19 5 Woe is me for mill urit! mi mound is gricious: but I said, Tral this i a grief, and I must bear it

20 My tabemacle is spoiled and all my cords are broken in a children are gone forth of me, and the are not: there is none to stretch fort's mi tent any more, and to cot up m; carteir-

21 For the pastors are I coore bratial and here not sought the Lord: therefore the shall not pro per, and all the'r flocks

shall be ecattered

22 Behold the noise of the bruit is come and a great commotion out of the 'ror'h courtm, to make the cities of Judah derlate, and a den of dragors.

23 C O Lord, I know that the " war of man e not in himself: et e not in man teat

wall eth to direct his step-

24 O Lord, "correct me, but with judgment . rot in thire arger. lest thou " Lring me to rothing

25 "Pour out thy fury upon the heather that know thee not and upon the families that call not on the name: for ther have eaten up Jacob, and devoured him and consamed him, and here made his habitation decolate.

FGin 1 LC Chin 51.5 Lors o Morforom . Or, is selected dictivizes (Classical Filips) B - the incidence of Chin 1 Juli 5 5 201 Class in Filips in Figure 1 7 1, 22 5 26 E-Pinl 5 1, 125 5 1 Filips in Filips of Mary 1 7 1 Mary 1 7 1

Verse 2. "Be not deriged at the trans of Lement—This is arrived in applied to astrology that it is refer to those united in a crass phenomena is an asking seal of seas of most proceedings. If the foreign the next tends being reserved by them as the harmon's and of seas of most proceedings. If the instances of the design motion on president matrices and the notion of the design motion of the design motion of the same of the design motion of the same of the design that is only that is a same, but as entered to be an adaptation of the formation of the motion of the formation of the same of cze liet.

9 - Urhaz -This is probab , the same as Opini.

This is ground in the same as Online.

"But or lymp out the rottle rg."—This of older all des to the liberation and to the common of all fling the rear real dresses of non-stiff. This was a very annear and descent produce when still all mass in Partin delice where may be seen peoples full of colored images, chance in case, when liberated which and a was and solve the result of the anticolored mayers of aneath of the summary of the anticolored mayers of the summary of the seed in the early state of the anticolored mayers of the remaining of the summary of the early in the control of the summary of the early of the summary of the early of the summary of the early of the early and any properties of the early of th בת שיפל דיין. .: נמי מפיר במוספיני.

Emerge critical transfer emperies.

However critical this practice of childing statues with real drepenes may expect to us, there can be no doubt that it that effected, upon the munis of the nulticerning multiples, to whom the less there was of any the more perfect was the fill out. Images so arraped were thus away ed to major, upon the medians multiples whose of a majoral existence, effective and local in the ord whose was thus placed before them in a palific term inversely win the attitudes of reality and life. Thus the supermittees an or all identity continued with the amazimum one.

to ancient customs to keep up this usage. And a still more operative reason was found in the interest of the priests, who derived no small profits from the robes and ornaments which were lavishly offered by the devotees, and which, when they had been a little worn by the idols, became their due—It seems that, at least in some instances, the illusion was carried on so far, that the dresses of the idols were changed according to the season—Thus Pausanias mentions a brazen statue of Neptune at Elis, which was about the size of a large man, and was clad sometimes in woollen rument and at others in linen and byssus—There is much information in this and other matters concerning the ancient idols in the sixth chapter of the Apocryphal book of Baruch—Of the Babylonian idols it is said, "Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, neither are they able to help themselves"—"The priests also take off their garments to clothe their wives and children"—"And ye shall know them to be no gods by the bright purple that rotteth upon them" (verses 32, 58, 72)—See 'Le Jupiter Olympien,' par M Quatrèmere de Quincy, par. 2, where this subject is fully and very ably investigated.

CHAPTER XI

1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews' disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah

THE word that came to Jeremiah from the LORD, saying,

- 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,
- 3 And say thou unto them, Thus saith the LORD God of Israel, ¹Cursed be the man that obeyeth not the words of this covenant,
- 4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, 20 bey my voice, and do them, according to all which I command you so shall ye be my people, and I will be your God
- 5 That I may perform the soath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day Then answered I, and said, So be it, O LORD
- 6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them
- 7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice
- 8 Yet they obeyed not, nor inclined their car, but walked every one in the 'imagination of their evil heart therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not
- 9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem
 - 10 They are turned back to the iniquities

of their forefathers, which refused to hear my words, and they went after other gods to serve them the house of Israel and the house of Judah have broken my covenant which I made with their fathers

11 ¶ Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able sto escape, and though they shall cry unto me, I will not hearken unto them

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense but they shall not save them at all in the time of their *strouble*

13 For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to that 10 shameful thing, even altars to burn incense unto Baal

14 Therefore "pray not thou for this people, neither lift up a cry or prayer for them for I will not hear them in the time that they cry unto me for their "trouble"

15 18 14 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? 15 when thou doest evil, then thou rejoicest

16 The Lord called thy name, A green olive tree, fair, and of goodly fruit with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken

17 For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal

18 ¶ And the Lord hath given me knowledge of it, and I know it then thou shew-

edst me their doings

19 But I was like a lamb or an ox that is brought to the slaughter, and I knew not

1 Deut. 27 26 Gal. 3 10 2 Lev 26 3 12 8 Deut. 7 12 4 Heb Amen. 5 Or, stubbornness. 6 Heb its go firth of 19 Prov 1 28 Isa. 1 15 Chap 14 12 Ez-k 8 18 Micali 3 4 8 Heb evil. 9 Chap 2 28 10 Heb it time 11 Chap 7 16, and 11. 11 14 Heb evil 13 Isa 1 11, &c 14 Heb What is to my beloved in ray have? 15 Or - Isa thy roll.

that they had devised devices against me, saying, Let us destroy ¹⁶the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered

20 But, O Lond of hosts, that judgest righteously, that ¹⁷triest the reins and the heart, let me see thy vengeance on them for unto thee have I revealed my cause

21 Therefore thus saith the Lord of the

15 Heb the stalk with his bread.

men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand

22 Therefore thus saith the Lond of hosts, Behold, I will "punish them the young men shall die by the sword, their sons and their daughters shall die by famine

23 And there shall be no remnant of them for I will bring evil upon the men of Anathoth, even the year of their visitation

Verse 13 'According to the number of thy cities were thy gods '—This seems to indicate about the lowest depth of idolatry. This deplorable manifestation of the corruption of the Hebrews was cuidently borrowed from their heather neighbours, among whom there were not only certain great gods worship ed everywhere in common, but others who were honoured as the tutelary divinities of particular towns, and there was scarcely any town without one. Some of these idols were little known beyond the town or district in which they were specially honoured. The gods particularly selected as tutelary divinities were such as, from some cause or other, were supposed to regard the place with peculiar favour, and many were believed to have been born in the towns they protected. This prictice certainly existed among all the nations bordering on Palestine, but it is best known to us as existing among the Lgy plans, Greeks, and Romans. There are instances in Scripture of the disposition of the heathen to regard Janov in as such a god as this, without allowing that the above was entitled to the general and exclusive worship of mankind. See 2 Kings xvii., and the note there

17 1 Sam 15 7 1 Chron 23 9 Parl 7 9 Chap 17 10, and 20 12 Rev 2 25

CHAPTER XII

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage 14 He promiseth to the penitent return from captivity

RIGHTEOUS art thou, O LORD, when I plead with thee yet 'let me talk with thee of thy judgments 'Wherefore doth the way of the wicked prosper' wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root "they grow, yea, they bring forth fruit thou art near in their mouth, and far from their reins

3 But thou, O Lord, 'knowest me thou hast seen me, and tried mine heart 'toward thee' pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds, because they said, He shall not see our last end

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even 'thy brethren, and the house of thy father, even they have dealt treacher-

ously with thee, yea, "they have called a multitude after thee believe them not, though they speak fair words unto thee

7 ¶ I have forsaken mine house, I have left mine heritage, I have given 10 the dearly beloved of my soul into the hand of her enemies

8 Mine heritage is unto me as a lion in the forest, it "" crieth out against me therefore have I hated it.

9 Mine heritage 15 unto me as a 12 speckled bird, the birds round about are against her, 14 come ye, assemble all the beasts of the field, come to devour

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my ¹⁵pleasant portion a desolate wilderness

11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12 The spoilers are come upon all high places through the wilderness for the sword of the Lord shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace

13 "They have sown wheat, but shall reap thorns they have put themselves to pain, but shall not profit. and they shall be ashamed of your revenues because of the fierce anger of the LORD

14 Thus saith the Lord against all

mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit, Behold, I will ''pluck them out of their land, and pluck out the house of Judah from among them

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people

17 But if they will not 18 obey, I will utterly pluck up and destroy that nation, saith

the Lord

17 Deut. 30 3 Chap 32 37

18 Isa. 60 12

Verse 5 "Run with the footmen," &c —There is perhaps an allusion here to the running footmen, concerning whom an explanation has been given under 1 Sam viii. 11, which we are now enabled to illustrate by a suitable engraving

9 'A speckled bird"—The words (") It is interpreters of Scripture The Seventy render it 'hyena" (bairn) which is sanctioned by the use of the word tzcloa in the Arabic, and is followed by Bochart, Gesenius, Boothrojd, and many others. In the language of the Talmud it means a she leopard or panther—But then some difficulty arises from the fact that "", usually denotes birds of prey, and the above explanations render it necessary that it should be a beast in the present instance—This consideration operated so strongly with Dr Blayney, that he translates, "the bird tzeboa," not professing to understand what bird the tzeboa was—Jerome supposes it was the peacock, and various doubtful alternatives of speckled or spotted birds, have been suggested by others.



A PERSIAN DIGNITARY ATTENDED BY RUNNING FOOTMEN.

CHAPTER XIII.

1 In the type of a twen girdle, hidden at Eighrate, God pret gureth the destruction of his people 12. Under the partile of the bottle of the unth using he forestell their orantennes in more 15 He exported to prevent their future, idented 22 He shares therab, rations are the cause there if.

Ters saith the Lord unto me, Go and get thee aliren girdle, and put it upon thy loins, and put it not in water.

2 So I got a guidle according to the word

of the Lozo, and put it on my loirs

3 And the word of the Loan came unto

me the second time saving

- 4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates and hide it there in a hole of the rock.
- 5 So I went and hid it by Euphrates, as the Loan commanded me
- 6 And it came to pass after many days that the Lond said unto me. Arise, go to Euphrates and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged and took the girdle from the place where I had hid it: and behold the girdle was marred it was profitable for nothing.

S Tren the rord of the Lord came unto

me, saring.

9 Taus saith the Load. After this manner will I man the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words which walk in the amagination of their heart, and walk after other gods, to serve them, and to worship them, shall even he as this girdle, which is good for rothing.

If For as the circle cleaveth to the lease of a man, so have I caused to chave unto me the whole house of Julah saith the Loan, that ther might be unto me for a people, and for a rame, and for a praise, and for a glory; but ther would not bear.

ther would not bear.

12 Therefore from shalt speak unto from this word: Thus said the Loop God of Israel Every bottle shall be flied with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be flied with rine?

13 Then shalt thou say unto them. Thus saith the Lord. Behold, I will fill all the inhalitants of this land, even the kings that thouse the priests and be?

the prophets, and all the inhabitants of Jerusalem, with drunkenness

14 And I will dash them fore against another, even the father and the sons together, saith the Lorio. I will not pity nor spare nor have mere,, but destro, them

15 C Hearyc, and green be not proud.

for the Lorp hath spoker

16 Give glot, to the Ison your God before he cause 'darkness, and be, we your feet stumb'e upon the dar' mourtains and a life te look for light. It turn it into t' a shado of death and male it gross dar' mess

17 But if yours! not hear it, my soul shall weep in secret places for nour pride, and im, ne eye shall meep some and run do much tears because the Londs flock is carried away captive.

18 Sa, unto t'e ling and to the alient Humble journelies s'alorn for jour principalities shall come devia executive ero in of

deri Ejoil

19 The cities of the south shall be shut up, and none shall open them. Judah shall be carried away captive an of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north where withe fock that was given thee, thy beautiful fock?

21 What wit thou say when he shall furnish thee? for thou hast taught them to be captains, and as chief over thee—shall not sorrows take thee, as a woman in traval?

22 5 And if they say in third leart 'Wherefore come these things upon me? For the greatness of thine iniquity are the skirts discovered, and thy heels 'made bare

23 Can the Ethiopian change his shin, of the leotard his spots? ther may be also do good, that are 'accustomed to do evil.

24 Therefore will I scatter them as the stubble it at passeth among by the wind of the

wilderness

25 This will, lot, the port on of thy measures from me, swith the Lond: because thou hast forgotten me, and trusted in false-hood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adultaries and thy neighings, the loweress of the whoredom and thine abominations on the hills in the fields. Were unto thee. O Jerusalem! wilt thou not be made clean? when shall it once be?

⁻ Or theorem at 1984 amongstation for the Affect for the graphen. Alexa CI - Land Li 19 a-12 la 10 anii 10 Albertaturu Alexa o Indille - Alexa Companier and Alexa Com

Verse 1 "Get thee a linen girdle"—The prophet had probably been accustomed to wear a girdle of leather, and hence the particular direction as to the quality of the girdle he was now to procure The girdles now most usually worn in the East consist of long pieces of linen, cotton or silk, wound in numerous folds around the waist. The girdles of linen or cotton are usually plain, but sometimes figured with silk. Girdles of silk are in some countries confined to the upper classes, but in others they form a part of national costume, as among the Koords, whose girdles are wholly, or in great part, of silk, and usually exhibit a plaided pattern. But muslin is the most general material of girdles. These are commonly white, but those who cannot afford the expense or trouble of keeping them clean often wear them coloured. The girdles of white muslin are sometimes flowered or embroidered with gold, silver, coloured silk, or ingrain cotton. Rich shawls, or shawl stuffs are also used by persons of station for the same purpose. Great importance is attached to the girdle, the size, richness, and fineness of which, marks the dignity of the wearer. From this seems to arise the meaning of the present figurative action, in which marring the girdle is understood as equivalent to marring the pride, the dignity and importance of Judah. The fashion of wearing the girdle varies in different parts, in some countries we find it folded wide upon the waist, as among the Turks and Arabians, whilst in Persia it is folded in as narrow and thick a mass as possible over the tight body vest, and has thus a very singular appearance. When a loose robe is worn over it, it adds greatly to the apparent bulk of the figure and bulk is dignity in the East Girdles of other classes have already been noticed in the course of this work

4 "Hide it there in a hole of the rock"—This seems to have been in accordance, for typical purposes, of a practice some traces of which may be found in most nations. Mr. Roberts says —"The Hindoos have a custom of burying certain articles by the side of a tank or river, in order to inflict or prefigure evil in reference to certain obnoxious individuals. Thus eggs, human hair, thread, a ball of saffron, or a little of the earth on which the devoted person has had his feet, are buried in the situations alluded to"

CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray 10 The Lord will not be entreated for the people 13 Lying prophets are no excuse for them 17 Jeremiah is moved to complain for them

The word of the Lord that came to Jeremiah concerning 'the dearth

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up

3 And their nobles have sent their little ones to the waters they came to the pits, and found no water, they returned with their vessels empty, they were ashamed and confounded, and covered their heads

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads

5 Yea, the hind also calved in the field, and forsook it, because there was no grass

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons, their eyes did fail, because there was no grass

7 ¶ O Lord, though our iniquities testify against us, do thou it for thy name's sake for our backshidings are many, we have sinned against thee

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord art in the midst of us, and *we are called by thy name, leave us not

10 ¶ Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them, he will now remember their iniquity, and visit their sins

11 Then said the Lord unto me, Pray not for this people for their good

12 When they fast, I will not hear their cry, and when they offer burnt offering and an oblation, I will not accept them but I will consume them by the sword, and by the famine, and by the pestilence

13 ¶ Then said I, Ah, Lord Gop! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you sassured peace in this place.

this place

14 Then the Lord said unto me, The prophets prophesy lies in my name 'I sent them not, neither have I commanded them, neither spake unto them they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart

- 15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed
- 16 And the people to whom they prophesy shall be cast out in the streets of Je rusalem because of the famine and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters for I will pour their wickedness upon them

17 Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease for the virgin daughter of my people is broken with a great breach, with a very grievous blow

18 If I go forth into the field, then behold the slain with the sword ' and if I enter into the city, then behold them that are sick with famine' yea, both the prophet and the priest *go about into a land that they know

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us?

we looked for peace, and there is no good. and for the time of healing, and behold

20 We acknowledge, O Lorp, our wickedness, and the iniquity of our fathers for 10 we have sinned against thee

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory. remember, break not thy covenant with us

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee for thou hast made all these

* Or, make merel and so against a land, and men acknowledge iters, crap 5-21, 10 Paul, 105-6. Dan 2-8. 2 Chap 8 15 7 Chap 13.17 Lam. L 16 and 2.18

Verse 4. "The ground is chapt, for there was no rain in the earth "-The whole of this remarkable description of the effects of continued drought upon the earth and upon men and runnals, is very beautifully illustrated by the description which Tasso gives of the sufficings of the Christian army under the walls of Jerusalem. We may quote from it, rather largely with the less hesitation, as it is perfectly clear, from the minute accuracy of the details that the poet, in this and many of his other description, spoke from authentic records or traditional information. We must omit some parts of the description, though its effect will be much impaired by abridgment.

"The leaves grew wan upon the wither'd sprays,
The grass and growing herb all parched were; Earth cleft in rifts in floods each stream decays; And baren clouds with lightning bright appear.

Still was the air the rack nor came nor went, But o er the land, with lukewarm breatning, flies The southern wind, from sun-burnt Afric sent, Which thick and warm, his interrupted blast Upon their bosoms, throats, and faces east

Nor yet more comfort brought the gloomy night, In her thick shades was burning heat up old d, Her sable mantle was embroided dunght

With blazing stars and gliding fires for gold, Nor to refresh (sad Earth', thy thirsty sprite. The miggard moon let fall her May-devis cold, And dried up the vital most ure was. In trees in plants, in herbs, in flowers, in grass.

And little Si'ce, that his store bestors Of purest crystal on the Christian hands, The pebbles naked in his channel snors, And scantly gudes above the scorched sands

He that the gliding rivers east had seen Adorn their verdant channe's gently roll d Or falling streams that to the valleys green Distill d from tops of Alpine mountains cold, These he desir d in vain, new to ments been Augmented thus with wish of comforts old;

Those waters cool he drank in vain conceit, Which more increas d his thirst, increas d his heat.

The sturdy bodies of the warners strong, Whom neither marching for, nor tedio is way Nor weighty arms which on their shoulders houg, Could wear, male, nor death itself dismay, Now weak and feeble cast their limbs along, Unwieldy burdens, on the burned clay, And in each vein a smould ring fire there dwelt Which dried their flesh, and solid bones did melt.

Langu sh d the steed, late fierce, and proffer'd grass, His fodder erst, despis d, and from him kest Each step he stumbled, and, which lofty was And high advanced before, now fell his crest; His conquests gotten, all forgotten pass, Nor with desire of glory swell d his breast; The spoils won from his foe, his late rewards He now neglects, despises, nought regards Languish d the faithful dog and monted care Of his dear lord and cabin both forgot; Panting he laid, and gather d fresher air
To cool the burning in his entrails hot, But breathing (which wise Nature did prepare To 'suage the stomach's heat, now booted not, For little ease (alas') small help they win, That breathe forth air and scalding fire suck in."

FAIRFAX: Edit. Windier, 1817

A more true description than this of an Oriental drought in its leading circumstances and effects, we have never yet seen. After long drought in the East, particularly where the soil is rich and hard the ground splits into wide and deep fissures, which, when exhibited to any considerable extent, render cultivation impracticable, and travelling troublesome, if not dangerous. This did not escape Tasso, and is noticed in our present text.

CHAPTER XV.

1 The utter rejection and manifold judgments of the Jews 10 Jeremah, conflaining of their stile, receiveth a promise for himself, 12 and a threatening for them 15 He prayeth, 19 and receiveth a granous promise.

THEN said the LORD unto me, Though

! Moses and Samuel stood before me, yet my mind could not be toward this people cast

them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LOPD, Such as are for death, to death, and such

· Evk. 11 14. *Ezrd 32.11, 12. 21 Sam 7 9 4 Chan. 43. 11 Zoch 11.9 as are for the sword, to the sword, and such as are for the famine, to the famine, and such as are for the captivity, to the captivity

3 And I will ⁵appoint over them four ⁶kinds, saith the LORD the sword to slay, and the dogs to teal, and the fowls of the heaven, and the beasts of the earth, to devour and destroy

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside 'oto ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward therefore will I stretch out my hand against thee, and destroy thee, I am weary with repenting

7 And I will fan them with a fan in the gates of the land, I will bereave them of ichildren, I will destroy my people, since

they return not from their ways

8 Their widows are increased to me above the sand of the seas. I have brought upon them ¹² against the mother of the young men a spoiler at noonday. I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth she hath given up the ghost, 1sher sun is gone down while it was yet day she hath been ashamed and confounded and the residue of them will I deliver to the sword before their enemies, saith the Lord

- 10 ¶ ''Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me
 - 11 The Lord said, Verily it shall be well | the hand of the terrible

with thy remnant, verily ¹⁵I will cause the enemy to entieat thee well in the time of evil and in the time of affliction

12 Shall iron break the northern iron and

the steel?

13 Thy substance and thy treasures will I give to the ¹⁶spoil without price, and *that* for all thy sins, even in all thy borders

14 And I will make thee to pass with thine enemies into a land which thou knowest not for a 'fire is kindled in mine anger,

which shall burn upon you

15 ¶ O Lord, thou knowest remember me, and visit me, and revenge me of my persecutors, take me not away in thy long-suffering know that for thy sake I have suffered rebuke

16 Thy words were found, and I did "ea' them, and thy word was unto me the joy and rejoicing of mine heart for "I am called by thy name, O LORD God of hosts

17 I sat not in the assembly of the mockers, nor rejoiced, I sat alone because of thy hand for thou hast filled me with indignation

18 Why is my ²⁰pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a har, and as waters that ²¹fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me and if thou take forth the precious from the vile, thou shalt be as my mouth let them return unto thee, but return not thou unto them

20 And I will make thee unto this people a fenced brasen ²²wall and they shall fight against thee, but ²³they shall not prevail against thee for I am with thee to save thee and to deliver thee, saith the Lord

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible

5 Levit. 26 16, &c. 6 Heb families Theb I will give them for a removing 8 Deut. 28 25 Chap 24 9 92 Kings 21 11

10 Heb to ask of thy peace 11 Or whatsverer is dear

10 Or, against the mother city a young man spoiling, &c. or against the mother and the young men 13 Amos 8 9 14 Job 3. 1, &c. Chap 20 14

15 Or, I will intreat the enemy for thee 16 Chap 17 3 17 Deui 32 22. 18 Ezek. 3 3 Rev 10 9 19 Heb thy name is called upon me

20 Chap 30 15 21 Heb be not sure 22 Chap 1 18, and 6 27 23 Chap 20 11, 12.

Verse 12 "The northern iron"—This text of course intimates that this northern iron was superior to all other then known. Grotius, with whom some later commentators concur, supposes that it denotes, in the primary sense, that kind of hardened iron or steel, called in Greek χαλυψ, from the Chalybes, a people bordering on the Euxine Sea, and consequently to the north of Judea, by whom the art of tempering steel is said to have been discovered. In this verse the "iron" of course represents the Jews, and the "northern iron" the Chaldeans, as some explain, or, as others, Jeremiah himself

18 "As a liar, and as waters that fail"—Blayney translates, "As the lying of waters that are not sure" However translated, the allusion is probably to the serab—the delusive appearance of water in the desert.

CHAPTER XVI

1 The prophet, under the types of abstanning from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews, 10 because they were worse than their fathers 14 Their re-turn from captivity shall be stranger than their deliverance out of Egypt 16 God will doubly recompense their idolatry

THE word of the LORD came also unto me,

saying

2 Thou shalt not take thee a wife, no ther shalt thou have sons or daughters in

- 3 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.
- 4 They shall die of 'grievous deaths, they shall not be lamented neither shall they be buried: but they shall be as dung upon the face of the earth and they shall be consumed by the sword and by famine and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.
- 5 For thus saith the Lord, Enter not into the house of 'mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies
- 6 Both the great and the small shall die in this land they shall not be buried, noither shall men lament for them, nor cut themselves, nor make themselves bald for them:
- 7 Neither shall men 'tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother
- 8 Thou shalt not also go into the house of feasting, to sit with them to eat and to
- 9 For thus saith the LOPD of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride
- 10 \(\text{And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, "Wherefore |

evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?

II Then shalt thou say unto them, Because your fathers have forsal en me, saith the Lord, and have walled after other gods, and have served them, and have worshipped them, and have forsaken mc, and have not kept my law,

12 And ye have done worse than your fathers for, behold we walk every one after the 'imagination of his cyll heart, that they

may not hearken unto me

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers, and there shall ve scree other gods day and night, where I will not shew you favour

14 ? Therefore behold the *days come, saith the Lorp, that it shall no more be said The Lord liveth, that brought up the children of Israel out of the land of Egypt,

15 But. The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands v hither he had driven them and I will bring them again into their land that I gave unto their fathers

16 C Behold I will send for man; fishers, saith the Lord, and ther shall fish them. and after will I send for mary hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks

17 For mine "eves are upon all their ways they are not hid from my face neither is their iniquity hid from mine eyes

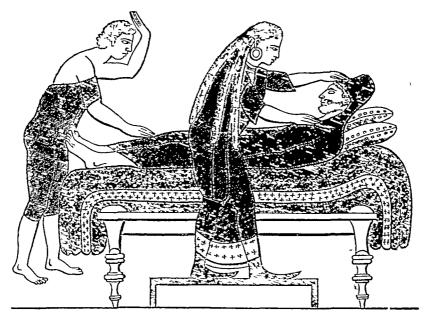
18 And first I will recompense their iniquity and their sin double. because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things

19 O Lopp, my strength, and my fortress and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit

20 Shall a man make gods unto himself,

and "they are no gods?

21 Therefore behold, I will this once cause them to know, I will cause them to known mine hand and my might, and they hath the Lopp pronounced all this great i shall know that my name is The Lopp



LAYING OUT AND MOURNING OVER THE DEAD -FROM CAMPARINI'S ETRUSCAN TOMBS.



CUP OF CONSOLATION -FROM CAMPARING ETALSCAN TOMBS (Terse 7)

Verse 6 "They shall not be burned" &c —In what follows there is a distinct allusion to the prominent funeral observances which appear to have prevailed among the Hebrews In the following notes we shall offer a few observations on such of those practices as have not already been noticed, or which may not more conveniently be reserved for future illustration

"Cut themselves"—The law forbade this manifestation of grief (Lev xix. 28; Deut xiv 1) but from the present and other intimations we learn that it still continued to be exhibited, at least at times. The prohibition shows the In like manner Mohammed endeavoured to put a stop to this and other forms of the ancient ' mournings of ignorance," as he called them, but the custom still maintains its ground in Moslem countries, particularly among the women, who, in this and many other instances, appear to have considered themselves exempted from the operation of the general precepts of their lawguer, which they seem to regard as only intended for men. Even men however. sometimes wound themselves in excess of grief, but when they do so, they usually employ lancets or other instruments, whereas the women are content to lacerate themselves with their nails. In the annual mourning in Persia for Hossein, the son of the caliph Ali, men wrought to a high pitch of excitement, run about as if frantic uttering doleful cries, and occasionally wounding themselves with lancets, till their persons were covered with blood. Similar customs prevailed to some extent among the Greeks. The women more particularly beat their breasts and thighs and tore their flesh with their nails, but this practice was forbidden by Solon Even the Spartans, although they bore the loss of their relations with great moderation, yet bewailed the death of their great men by tearing their flesh with pins and needles (See the authorities cited in Harwood's 'Grecian Antiquities,' p 364) But examples of this custom might be obtained from all parts of the world in different stages of civilisation. Among others, the arcient Hulls and the modern islanders of the South Sea, might be cited the latter testified their grief by wounding themselves with a sharp shell or a shark's tooth

"Make themselves bald"-This is another custom of mourning, as ancient and as prevalent as the preceding patriarchal antiquity is shown in the case of Job, who when he heard of the desolation of his house 'arose is directly his mantle, and shaved his head." It is not clear whether more than a particular form of this practice wis forciden

by the law of Moses (Deut xiv 1), but to the priests it was certainly altogether interdicted (Lev xxi 5). It seems to have been the custom of the Jews to cut, shave, or rend the hair, both of the head and beard (see Erra ix 3), but more particularly the former Mohammed forbide the practice, as well as the former The women, however, do not attend to the prohibition but the men, having their heads habitually shaven, cannot exhibit this sign of sorrow. In some parts of the East, however, where the men let their hair grow, they cut or shave it off on mourning occasions. It appears from the curious narrative of Peter Covillan (in Purchas) that the practice is retained in Abyssinia, where so many customs analogous to those of the Hebrews are still in operation. The party received information of the death of their king, Emmanuel of Portugal. "And because it is the fashion of this country, when their friends die, to shave their heads, and not their heards, and to cloath themselves with blacke apparell, wee beganne to shave one another's head, and while were doing this, in came they which brought us our dinner, who, when they saw this, they sat down the meate upon the ground, and ranne to tell it unto the Preie, who suddenly sent two friers unto us, to understand what had fallen out The ambassadour could not answere him for the great lamentation which he made, and I told them as well as I could, that the sunne which gave us light was darkened, that is to say, that the king Don I minned was departed this life, and suddenly all of us began to make our moune, and the friers went their way." It was also the well known custom of the ancient Greeks to tear, cut off, or shave the hair. Among them, the hair thus separated was sometimes laid upon the dead body as a mark of affection and regret, sometimes it was cast upon the funeral pile to be consumed with the body, and on other occasions it was laid upon the grave. Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved. "This ceremony," says Harwood " was observed, because, as long hair was considered as very becoming, they might appear carcless and negligent of their beauty, and to render the ghost of the dead person propitious by throwing the hair together with the body into the fire. In times of public mourning they extended this ceremony even to the licasts." (Gree Antiq p. 363 where the authorities are given) There was also a custom, any analogy to which among the Hebrews we do not remember, of hanging the hair of the dead person himself upon the door, to signify that the inmates were in a state of mourning



O. IF THAL BAPBER

7 "The cup of consolation"—This is doubtless the refreshment which after the funeral is supplied to the mourners, and by which they break, or are supposed to break, the fast they have maintained since the death took place. This is prepared and sent by the neighbours, the mourners being supposed to be too much absorbed in grief to think of their necessary food. The refreshment was of a very slight description, usually bread, wine, and fruits. At present it consists of eggs boiled hard, with a little salt, and a small loaf (Allen's Modern Judaism, p. 439). This is sometimes called the "bread of bitterness," and is alluded to also in 2 Sam iii 35, Hos ix. 4, Ezek, xxii 16, 17

8 "The house of feasing"—This appears to refer to such a funeral feast with which it was customary among different nations to conclude all the ceremonies of death except those of the continued mourning by the relatives. It is

not very clear when this took place, but it could not be till after the three first days, called "the days of weeping," were passed, as during that time the mourner could have no food prepared in his house, nor eat anything of his own (Lightfoot, 'Exercit upon John vi 19') During this time he was supplied with food by his neighbours, and as after this he might return to his customary fare, it is probable that the feast then took place. This entertainment was given by the chief mourner at his own house, if distinct from that in which the deceased had lived. Those invited were usually the friends and acquaintance of the family, including those neighbours who had sent food to the mourners during the "days of weeping". The custom of the funeral feast was well known to the classical ancients, was kept up in this and other European countries till a comparatively recent period, and still prevails in many parts of the world. In these cases, however, the feast usually took place after the funeral. In this country, during the plague of 1569, one of the precautions taken to prevent the spread of the contagion was to prohibit the funeral dinners. (Maitland's 'London,' vol 1 p 260.) As our engravings are derived from classical sources, we may just mention the custom of the Greeks, which, with one or two exceptions, seem to have been similar to those of the Hebrews. When the funeral was over, it was a very ancient and long continued custom to proceed to the house of the nearest relations of the dead, where an entertainment was provided. This ceremony was however omitted at the funeral of slaves. It seems that sometimes the entertainment preceded the funeral. The fragments that fell from the tables were considered sacred to the departed souls, and which it was therefore not lawful to eat. These were carried to the tomb and left there for the ghost. This piece of superstition we find very common among different nations, in which it is customary for a time to lay food near or upon the graves. These entertainments consisted of f

CHAPTER XVII

1 The captivity of Judah for her sin 5 Trust in man is cursed, 7 in God is blessed 9 The deceitful heart cannot deceive God 12 The salvation of God 15 The prophet complaineth of the mockers of his prophecy 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah is written with a pen of iron, and with the point of a diamond it is graven upon the table of their heart, and upon the horns of your altais,

2 Whilst their children remember their altars and their groves by the green trees

upon the high hills

3 O my mountain in the field, 'I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders

- 4 And thou, even 'thyself, shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not for ye have kindled a fire in mine anger, which shall burn for ever
- 5 ¶ Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his aim, and whose heart departeth from the LORD.
- 6 For he shall be like the heath in the descrit, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited
- 7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is

- 8 For he shall be 'as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of 'drought, neither shall cease from yielding fruit
- 9 ¶ The heart is deceitful above all things, and desperately wicked who can know it?
- 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings
- Il As the partridge 10 sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary

13 O Lord, the hope of Israel, "all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the "fountain of living waters"

14 Heal me, O LORD, and I shall be healed, save me, and I shall be saved for thou art my praise

15 ¶ Behold, they say unto me, 13Where 28 the word of the Lord? let it come now

16 As for me, ¹⁴I have not hastened from being a pastor ¹⁵to follow thee neither have I desired the woeful day, thou knowest that which came out of my lips was right before thee

17 Be not a terror unto me thou at my

hope in the day of evil.

18 ¹⁶Let them be confounded that persecute me, but let not me be confounded let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and ^{17 18}destroy them with double destruction

19 ¶ Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem,

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem,

that enter in by these gates

21 Thus saith the Lord, ¹⁹Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem,

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day,

as I 20 commanded your fathers

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein,

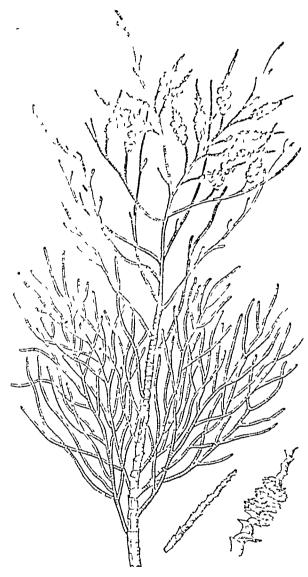
25 21 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem

and this city shall remain for ever

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings and sacrifices, and meat offerings, and

incense, and bringing sacrifices of praise, unto the house of the Lord.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a builden, even entering in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched



" Heath' (Tamarix articulata), verse 6

¹⁸ Chap 11 20 19 1 ²¹ Chap 22, 4

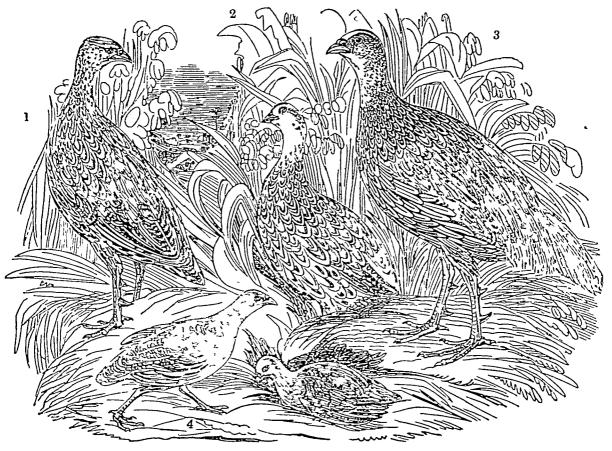
¹⁹ Neliem 13 19

Verse 6 "Heath" (Tyrus arar) The "heath" here mentioned was probably a species of tamarisk, and none so likely as the Tamarix articulata, since this plant was gathered by Forskall in the deserts of Arabia, and, from its spare and neglected form peering above the sand of the desert, might well be taken as an emblem of desertion and solitude. It is known to others by the name of Tamarix Orientalis, and is used by the Egyptians for fuel. Galls rise upon this tree, which are of a superb red, and originate from the puncture of an insect. The tamarisk attains to a very flourishing condition on the banks of rivers. The banks of the Tigns are to a considerable extent lined with its shrubs, which it is conveyed in boats by the persons who cut it down

11. "Partridge"—(See the note on 1 Sam xxvi 20) Belon observes of the bartavella, or Greek partridge, that it keeps ordinarily among the rocks, but has the instinct to descend into the plain to make its nest, in order that the young may find at their birth a ready subsistence It lays from eight to sixteen eggs. This partridge is capable of

connection with the common hen, and has also another analogy with that bird, in that it sits upon the eggs of strangers for want of its own. This seems to explain the present text, for if, as Dr. Shaw observes, "the bartavella partridge sits on the eggs of a stranger, when that stranger returns to nest, and drives away the intruder before she can hatch them, the partridge so expelled resembles a man in low circumstances, who had possessed himself for a time of the property of another, but is found to relinquish his acquisition before he can render it profitable, which is the simile of the prophet." It will be remembered that the other text, I Sam. xxvi., speaks of the partridge as a bird of the mountain.

13. "Written in the earth."-See the note on John viii. 6



ORIENTAL PARTRIDGES

1 Clapperton's Francolines Clapperton, 2, Ruppell's Francolines Reppellu, 3, Erckel's Francolines Erchleu, 4, Common Partridge—Perdix cinirea

CHAPTER XVIII

1] Under the type of a potter is shewed God's absolute power in disposing of nations 11 Judgments threatened to Judah for her strange revolt 18' Jeremiah prayeth against his conspirators

THE word which came to Jeremiah from the LORD, saying,

2 Arise and go down to the potter's house, and there I will cause thee to hear my words

3 Then I went down to the potter's house, and, behold, he wrought a work on the 'wheels

4 And the vessel *that he made of clay was marred in the hand of the potter so he *made it again another vessel, as seemed good to the potter to make *tt

5 Then the word of the LORD came to me, saying,

6 O house of Israel, 'cannot I do with you as this potter? saith the Lord Behold, as the clay 28 in the potter's hand, so are ye in mine hand, O house of Israel

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to 5pluck up, and to pull down, and to destroy it.

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant 1',

Or, frames, or, seats

Or that he reade was rearred as clevia the head of the power thebride relationships and the seat of the

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you return ye now every one from his evil way, and make your ways and your doings good

12 And they said, There is no hope. but we will walk after our own devices, and we will every one do the imagination of his

evil heart

13 Therefore thus saith the Lond, Ask ye now among the heathen, who hath heard such things the virgin of Israel hath done a very horrible thing

14 Will a man leave 10 the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten "me, they have burned incense to vanity, and they have caused them to stumble in their ways from the "ancient paths, to walk in paths, in a way not cast up,

16 To make their land ¹⁵desolate, and a perpetual hissing, every one that passeth thereby shall be astonished, and wag his

head

17 I will scatter them as with an east fore three dearwind before the enemy, I will show them of thine anger

the back, and not the face, in the day of their calemity.

their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah, 'for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet Come, and let us sinite him 'swith the tongue, and let us not give heed to any of his words

19 Give heed to me, O Lond, and hearken to the voice of them that contend with

me

- 20 Shall evil be recompensed for good? for they have digged a pit for my soul Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.
- 21 Therefore "deliver up their children to the famine, and "pour out their blood by the force of the sword, and let their wives be bereaved of their children, and be widows, and let their men be put to death, let their young men be slain by the sword in battle

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them for they have digged a pit to take me, and hid snares for my feet

23 Yet, Lord, thou knowest all their counsel against me 10 to slay me. forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee deal thus with them in the time of thine anger

72 Kings 17 13 Chap 7 3 and 25 5 and 35 15 8 (hap 2 25 2 (hap 2 10 16 Or my fields for a rock, or, for the snow of Lebtnon's shall the running waters be fortaken for the strange co d waters? 11 Chap 2 13 and 17 13 12 Chap 6 16 13 Chap 19 8, and 49 13, and 50 13 14 Mal 2.7 15 Or for the longue 16 Psal 109 10 17 Heb pour them out 18 Heb for death

Verse 3 "He wrought a work on the wheels"—The original worl (DDD) abenam), rendered "wheels," is literally "stones," and so the Seventy have it in the present text. In Exod i 16 the same is rendered "stools," and so, or rather "seats," the Arabic and some other versions have here. But the Chaldee, Syriac, and Vulgate have "wheels" as in our version. There is no question that "stones" is the literal meaning, and we incline to think that the potter's wheel is really intended, and that it is called a stone either because it was made of stone, or because its horizontal rotatory action resembled that of the upper mill-stone. Some interpreters have been induced to reject the "wheel" interpretation, because Jeremiah lived before Anacharsis, who is said to have invented the potter's wheel. Such a reason has now little weight, particularly as the paintings of the ancient Egyptians, who were famous for their potteres, show the same wheel in operation, the use of which is still retained in the country, and the form of which is so clearly shown in our engraving as to render any particular description unnecessary. It will be seen that, as in common, it consists of an horizontal wheel fixed on the top of a stake, the lower part of which falls into a pit, in which stands the potter, who gives the necessary motion to the wheel with his feet, while he works the clay with his hands. This mode of working is very general among the Oriental potters, and seems to agree very well with the description in Ecclesiasticus, which is of considerable interest. "So doth the potter, sitting at his work and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number. he fashioneth the clay with his arm, and boweth down his strength before his feet, he applieth himself to lead it over, and is diligent to make clean the furnace." (ch. xxxix. 29.30.) It is observable that the clause rendered boweth down his strength before his feet," is read in the margin 'tempereth with his feet," and it is a

"I will show them the back, and not the face.'-This was doubtless a remark of rejection and contempt. In the East

^{17 &}quot;An east wind."—From the frequency with which the "east wind" is mentioned in Scripture, it becomes desirable to mention that every wind that blows from any point of the compass between the east and north, and between the east and south, was called an east wind by the Hebrews, as is still the case among the Orientals, who attend but little to the subdivisions of the compass

scarcely any deeper insult can be conveyed than for one person to rise and turn his back upon another, especially upon a visiter. There are among ourselves traces of the ideas which the Orientals, more markedly, associate with this action, thus, persons retire from the presence of individuals or assemblies, to which it is necessary that high respect should be shown, without turning their backs upon them



POTTER'S WHEEL OF MODERN EGYPT.

CHAPTER XIX

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins

Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests,

2 And go forth unto the valley of the son' of Hinnom, which is by the entry of 'the cast gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem, Thus saith the Lord of hosts, the God of Israel Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall *tingle*

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah and have filled this place with the blood of innocents,

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, "which I commanded not, nor spake it, neither came it into my mind

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter

7 And I will make void the counsel of Judah and Jeiusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth

8 And I will make this city 'desolate, and an hissing, every one that passeth thereby shall be astonished and hiss because of all the plagues thereof

9 And I will cause them to eat the 'flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness,

their lives, shall straiten them

10 Then shalt thou break the bottle in

the sight of the men that go with thee,

Il And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again and they shall bury them in Tophet, till there be no place to bury

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof,

and even make this city as Tophet.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be de- | might not hear my words.

wherewith their enemies, and they that seek | filed as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven. and have poured out drink offerings unto other gods

14 Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy, and he stood in the court of the Lorp's

house; and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they

7 Heb beleated P Chan 7 52. 2 Char 12 22

Verse 2. "The east gate"—As the valley of Ben-Himnom lay to the south of the city, it has seemed people xing that the entrance to it should be from the east, and hence ser vano 5 tr uslations, explanations, and emerciations have been suggested. But it seems sufficient to observe, that the south side of Mount Zion is so steep and precipious that we should hardly expect to find there the gate which fi mished the usual communication between the torn and the valley, but should rather look for it on the east, although the valle, itself was to the south

5 "To burn their sons with fire for burnt offerings"—As this text is very explicit, we take the opportunity which it offers of making a few remarks on the subject of human sample. The reader of the Bible is as no that the bound custom is most frequently described as making the children' pass through the fire." This form of expression has led some to contend that the poor victims were not really destroyed in the fire but that the were made to pass through it, and were thereby consecrated to the ideal in whose honour the ries performed. Mr. C. Taylor, in one of his 'Ingments to Calmet,' supports this view by adducing, from Maurice's History of Hindo and,' an account of the cremomies observed at the annual festival held in India in honour of Darma Rajah, when the deroces walk bare foot over a consequence for extending forth feet, and done which a meaning the extending forth feet, and done which a meaning the consequence in their contents that the converted in glowing five extending forty feet, in doing which, a me carry their children in their arms, that they may participate in the benefits attributed to fine act. A similar explanation has been sometimes given to it earlieful human surfaces of the Carthaginians, but that they were real sacrifices has been abundantly proved by Selven and others and indeed appears from the uniform tenor of history. From an attentive consideration of the subject we regret to be unable to acquesce in the more humans view suggested by the above explanation. That the sacrifices were real seems to give a force to the peculiar homo with which the act is mentioned in Scripture; as, for instance, in the present vers, where the Lord declares, in every variety of expression, how repugnant such doings were to Him. Bo des as the Hebrers, from time to time, fell into the grossest indiatres of the surrounding nations, and they were all addicted to this dreadful custom, this furnishes the strongest collateral cridence that real human sacrifice is interded. And also, whaterer seeming doubt may be involved in such expressions as "to cause to pass through the fire," or even in "to burn," seems completely removed by such definite expressions as in the present text, in which it is said that the victims were offered as burnt offerings, than which term, in its "criptural acceptation, none can be stronger or clearer in showing that the victims were really destroyed—consumed by fire. The existence of the practice among the Jerms might be proved from these more definite passages alone, even if we allowed that simple consecration by fire is intended by all the above the last definite expressions. the other less definite expressions

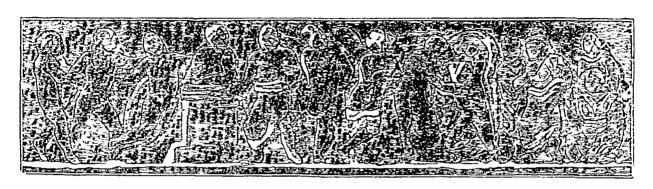
An opmion has been entertained by many commentators and others, that human sacrifices arose originally from a distorted tradition, and consequent misapplication, of Abraham's intended sacrifice of his son Isaac. So remarkable a circumstance could scarcely fail to have been noticed by the Canaani'es, Amortes, Phanicians, and others, in or near whose territories it took place. The fact that the injunction was intended as a final of the patriarch's faith, and not the patriarch's faith and not the thing more, may have been less clearly understood, or, if at first understood, the impression may gradually have vom off, while it remained well known that the patriarch obtained the Divine approbation and blessing for his conduct on that occasion. If this be edmitted, it is not difficult to suppose that they might conclude, that if his bare intention to scenifice his son had been so well received, what marks of the Divine favour might not they expect who should actually sacrifice their children. And when once they had taken up the notion that the main ment of this cruel rite consisted in the stiffing all sense of humanity and natural affection, it was easy for them to infer, that the more they did so, by

the deaths to -hich they put their children, the more would the value of the sacrifices be enhanced

There seems to us, however, something revolting in the idea that a D vine command, for the trial of Abraham's faith, however misunderstood, could be attended with such lamentable consequences And when we consider the extent to which the custom of human sacrifice prevailed among ancient nations, the most remote from each other, and between which no communication of customs and ideas can be traced later than the original dispersion of the human race, and also when we reflect upon its prevalence among the people of unknown continents and islands discovered within the last 250 years, it seems very difficult to trace its origin to this circumstance, and more easy to seek for it in some command obvious principle, founded upon a notion which all men entertained. This, we venture to think, may be discovered in the idea, that whatever was most costly and precious was most acceptable and proper as an offering to the gods. Hence, when animal sacrifice became common, care was taken that the animal should be fair and unblemished the flower of the flock or of the herd, and when these ideas were established it was an easy transition to infer, that the Lower of the Lock or of the herd, and when these ideas were established, it was an easy transition to infer, that human life—the most precious of earthly things—being a more valuable, must be a still more acceptable offering than even the bood of sheep and oven. In fact, we do find the idea of relative value carried into this awful practice for not only was human life the most acceptable offering in the abstract, but every circumstance which rendered the individual life most valuable or most chemshed, rendered it most acceptable as an offering to the gods. Hence the lives of the most pure, the most beautiful, the most high-horn—children, virgins, and noble jouths—were considered the most splended sacrifices, although, in default of such, the lives of slaves, prisoners of war, and criminals, were deemed of

far more importance than those of victims from the herd or the flock. We incline to think that this way of viewing the question more satisfactorily accounts for this widely extended practice than does the obscure knowledge or tradition of Abraham's intended sacrifice, although it is not unlikely that the Jews themselves when they adopted the horrid custom from their heathen neighbours, may so have misconceived that circumstance as to imagine that it afforded some sanction to this most horrible rite. It is very possible that the verse before us, "Which I commanded not nor spake it, neither entered it into my heart," may have been intended by the Father of all Mercy as a protest against this delusive impression, so dishonouring to Him

We are content in this place to have introduced the subject in a general way, but may perhaps, under future texts, adduce some illustrative details. Meanwhile, the engavings we now offer, from the Etruscan tombs of Camparini, require a few words of explanation. They appear to represent sacrifices, unwilling on the part of the victims. In the first, we observe, on one side of the altar, victims in the act of being stripped for sacrifice, while, on the other side we see one already stripped and conducted to the altar. In the second piece, a friend or relation (apparently) attempts to pull back by the mantle, a victim who is dragged to the altar. In the third we observe a seemingly aged person, perhaps a father, weeping, or endeavouring to suppress his emotions, at the act of sacrifice which is about to take place.







CHAPTER XX

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth

Now Pashur the son of 'Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things

- 2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *uere* in the high gate of Benjamin, which *uas* by the house of the LORD
- 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib
- 4 For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy

friends and they shall fall by the sword of their enemies, and thine eyes shall behold it and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

- 5 Moreover I ³will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon
- 6 And thou, Pashur, and all that dwell in thine house shall go into captivity and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied has
 - 7 TO LORD, thou hast deceived me, and

I was 'deceived thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me

8 For since I spake, I cried out, I cried violence and spoil, because the word of the LORD was made a reproach unto me, and a

derision, daily

9 Then I said, I will not make mention of him, nor speak any more in his name But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 ¶ For I heard the defaming of many, fear on every side Report, say they, and we will report it All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him

11 But the Lord is with me as a mighty terrible one—therefore my persecutors shall stumble, and they shall not spread they shall be greatly asliamed, for they shall not prosper—their sevenlasting confusion shall never be forgotten

12 But, O Loun of hosts, that "triest the righteous, and seest the reins and the heart, let me see thy vengeance on them for unto thee have I opened my cause

13 Sing unto the Lord, praise ye the Lord for he hath delivered the soul of the

poor from the hand of evildoers

14 ¶ "Cursed be the day wherein I was boin let not the day wherein my mother bare me be blessed

15 Cursed be the man who brought tidings to my father, saying, A man child is born

unto thee, making him very glad

16 And let that man be as the cities which the Lord "overthrew, and repented not and let him hear the cry in the morning, and the shouting at noontide,

17 Because he slew me not from the womb, or that my mother might have been my grave, and her womb to be always great

with me

18 12 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

⁶ Or, entitled ⁶ Psal. 39 3 ⁶ Job 32 18 ⁷ Heli. Every man of my peace ⁸ Chap 15 20, and 17 19 ⁹ Chap 33 40 ¹⁰ Chap 11 20, and 17 10 ¹¹ Job 3 3 Chap 15 10 ¹² Gen 19 25 ¹³ Job 3 20

Verse 15 "The man who brought tidings to my father," &c —We have had frequent occasion to mention the great anxiety of the Orientals to obtain male offspring. This is particularly exhibited by the father when the wife is confined. He is generally in attendance in the house or garden to receive the earliest intelligence of the event. A confidential servant about the harem is usually the first to obtain the information from the mother's chamber. If he learns that the child is a boy, he runs with all speed and announces to the father with high exultation that a male child is born unto him, for which glad tidings he never fails to receive a valuable present. In India, this news is conveyed to the father by the midwife herself. If the child should prove a girl, this, not being considered likely to "make him very glad," is not communicated to him, and he learns the result only through the non-appearance of the man with his tidings.

CHAPTER XXI

1 Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar swar. 3 Jeremiah foretelleth a hard siege and miserable captivity 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king s house

THE word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest,

2 Enquire, I pray thee, of the Lord for us, for Nebuchadrezzar king of Babylon maketh war against us, if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us

3 Then said Jeremiah unto them, Thus

shall ye say to Zedekiah.

4 Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight

against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an 'outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath

6 And I will smite the inhabitants of this city, both man and beast they shall die of

a great postilence

7 And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life and he shall smite them with the edge of the sword, he shall not spare them, neither have pity, nor have mercy

8 ¶ And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and shis life shall be unto him for a prey

10 For I have set my face against this city for evil, and not for good, saith the LORD it shall be given into the hand of the king of Babylon, and he shall burn it with

nre

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD,

12 O house of David, thus saith the LORD, ⁴⁵Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord, which say, Who shall come down against us? or who shall enter into

our habitations?

14 But I will punish you according to the first of your doings, saith the Lord and I will kindle a fire in the forest thereof, and it shall devour all things round about it

Chap 33 2 3 Chap 39 18, and 45 5 Chap 22.3 5 Heb. Judge 6 Heb inhabitress 7 Heb visit upon 8 Prov 1 31

Chap XXI—There appears to be considerable disorder in the present arrangement of Jeremiah's prophecies, but in many instances the means of rectification are offered through the historical indications in the misplaced chapters. The disorder seems to begin with this chapter. From the two first verses we learn that it was delivered in answer to a message sent by King Zedekiah, when Nebuchadnezzar was coming to make war against him, that is, in the ninth year of his reign. All the intermediate prophecies of Jehoiakim's and of the first eight years of Zedekiah's reign, should therefore, if the chronological order be regarded, precede this. For this reason, Dr. Blaney places this chapter after chap xxviii. As some of our readers would like to see the manner in which this translator has arranged the chapters from xx. to xlvi, we transcribe his distribution

XX.	${f x}{f L}{f V}$	XXI	XXXIX 1—14
XXII	XXIV	XXXIV	${f XL}$
XXIII	XXIX.	XXXVII	XLI
XXV_{\bullet}	XXX.	XXXII	XLII
$\mathbf{X}\mathbf{X}\mathbf{V}\mathbf{I}$	XXXI	XXXIII	XLIII
XXXV	XXVII.	XXXVIII	XLIV
XXXVI.	XXVIII.	XXXIX 15—18	XLVI

It may, however, be right to add, that arrangements considerably different from this have been suggested by Calmet, Professor Dahler of Strasburg, and others.

CHAPTER XXII

1 He exhorteth to repentance, with promises and threats 10 The judgment of Shallum, 13 of Jehorakim, 20 and of Comah

Thus saith the Lord, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy

people that enter in by these gates

3 Thus saith the Lord, 'Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor and do no wrong, do no violence to the stianger, the fatherless, nor the widow, neither shed innocent blood in this place

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his

servants, and his people

5 But if ye will not hear these words, I

swear by myself, saith the Lord, that this house shall become a desolation

- 6 For thus saith the Lord unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon yet surely I will make thee a wilderness, and cities u hich are not inhabited
- 7 And I will prepare destroyers against thee, every one with his weapons and they shall cut down thy choice cedars, and cast them into the fire
- S And many nations shall pass by this city, and they shall say every man to his neighbour, 'Wherefore hath the LORD done thus unto this great city?
- 9 Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them
- 10 ¶ Weep ye not for the dead, neither bemoan him but weep sore for him that goeth away for he shall return no more, nor see his native country

11 For thus saith the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more.

12 But he shall die in the place whither they have led him captive, and shall see this

land no more

- 13 \(\) Woe unto him that buildeth his house by unrighteousness and his chambers by wrong: that useth his neighbours service without wages and giveth him not for his work:
- 14 That saith I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion

15 Shalt thou reign, because thou closest this elf in cedar? did not thy father eat and drink and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy, then it was well with him, was not this to know me? saith the Lord

- 17 But thene eyes and thene heart are not but for the covetousness, and for to shed innocert blood and for oppression, and for violence, to do it
- IS Therefore thus saith the Lond concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him 'aying, Ah my brother' or. Ah sister' they shall not lament for him, saying, Ah lord' or. Ah his glory!

19 He shall be buried with the burial of an ass drawn and cast forth beyond the

gates of Jerusalem

20 Go up to Lebanon, and cry, and lift up thy voice in Bashan, and cry from the passages for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice

22 The wind shall eat up all thy pastors and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded

for all thy wickedness

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, south the Lord, though Comah the son of Jehoiakim ling of Judah were the signet upon my right hand vet

would I pluck thee thence.

- 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest even into the hand of Nebuchadrezzar ling of Babylon, and into the hand of the Cha'deans
- 26 And I will east thee out, and thy mother that bare thee into another country, where ye were not born, and there shall ve die
- 27 But to the land whereunto they 'desire to return, thither shall they not return
- 28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they east out he and his seed and are east into a land which they knot not?
- 29 O earth, earth, earth, hear the word of the Lord.
- 30 Thus saith the Lord Write ye the man childless a man that shell not prosper in his days: for no man of his seed shell prosper sitting upon the throne of David and ruling any more in Judah.

* Let 13 13. Demick 14, 15 Har 2.9 "Header grand" Or now co. * Or, normal_ * Heo payers s.

- Header with the lift rows and

Verse 1h. They shall re' learning to re, saying the period of the steet of the leaf of the lag leaf to the more customar ares of the nome and condress men a person died or of the prope on the demae of some and person died or of the prope on the demae of some and person died or of the prope on the demae of some and person died or of the prope on the demae of some and if person especially a king. Of the professional mounters we have a ready of lea and a case in a family, particularly of the of its end menters the sudden any when is mass' in the house and continued at intervals, is most appointing; and it is interspersed thin such excamations as the present principle dead a limiting his lass. Mohammed endeatomed to put down this practice considering the coungoods limitation when their lates have an end referently against the Drittle will through he allowed tears and sfeet sorrow to be becoming; but he falled in this and many other of his attempts against amount usages which still containe in as hill operation as even. The fallowing from the Michael Michael will show the areas of Amount usages in this mark. Omm Salmah still When Alti Salmah who has my first husband before the prophet died. I suid he was a stranger and died in a strange land. Verily I will try a cry for him, which shall be related among men saving. She and so assist and accumpany me in crying. Then the prophet came and said, Do you wish O womm! to amy the deal into the home, from whom God has arough him first twee?... When his highness said this. I desired from crying and did not any afterwards. From this it seems that Michael and heard in the street the cry high chief remembers and praced him. Familiar vasing. And Aldulah said to Amen. When he recovered, 'There is not one of those qualities which you have assisted to me but while spoken of to me in a mulblesome way.' Again, "Abarthesis channes which you have assisted to me but while spoken of to me in a mulblesome way.' Again, "Abarthesis channess which you have assisted to me but while spoken of t

Musa-al-Ashari said, I heard the prophet say, 'There is no dead person, the people of whose tribe stood crying and saying, O mountain! O chief! (and such like, which is said in wailing), but God appoints two angels for him, to shake him, and to say in a taunting manner. Were you as they said!" It is very remarkable that Mohammed, in mentioning his dislike to the custom, lets us know that it was in his time exhibited in a most evaggerated form by the Jews in Arabia Compare this with what Mr Lane says of the modern Egyptian practice Before the spirit has departed, or the moment after, "the women of the family raise the cries of lamentation, called wellweller, or will all, with most programment after, and calling upon the page of the decorated. The most recovery whether and calling upon the page of the decorated. The most recovery whether and calling upon the page of the decorated. The most recovery whether and the page of the decorated. uttering the most piercing shrieks, and calling upon the name of the deceased. The most common cries that are heard upon the death of the master of the family, from the lips of his wife, or wives, and children, are 'O my master' 'O my camel!' (that is, 'O thou that broughtest my provisions, and hast carried my burdens!') 'O my lion!' 'O camel of the house!' 'O my dear one!' 'O my only one!' 'O my father!' 'O my misfortune!'"

CHAPTER XXIII

1 He prophesieth a restoration of the scattered flock 5 Christ shall rule and save them 9 Against false prophets, 33 and mockers of the true prophets

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the ${f Lord}$

2 Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them behold, I will visit upon you the evil of your doings, saith the Lord

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to then folds, and they shall be fruitful and

4 And I will set up shepherds over them which shall feed them and they shall fear no more, nor be dismayed, neither shall they

be lacking, saith the Lord

5 ¶ Behold, sthe days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth

6 In his days Judah shall be saved, and Israel shall dwell safely and this is his name whereby he shall be called, 5THE LORD OUR RIGHTEOUSNESS

7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children

of Israel out of the land of Egypt,

8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land

9 ¶ Mine heart within me is broken because of the prophets, all my bones shake, I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holi-

10 For the land is full of adulterers, for because of 'swearing the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right

11 For both prophet and priest are profane, yea, in my house have I found then

wickedness saith the Lord

12 Wherefore their way shall be unto them as slippery ways in the darkness they shall be driven on, and fall therein for I will bring evil upon them, even the year of their visitation, saith the Lord

13 And I have seen 9 10 folly in the prophets of Samaria, they prophesicd in Baal,

and caused my people Israel to eir

- 14 I have seen also in the prophets of Jerusalem "an horrible thing they commit adultery, and walk in lies they strengthen also the hands of evildoers, that none doth return from his wickedness they are all of them unto me as 12 Sodom, and the inhabitants thereof as Gomorrah
- 15 Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with "wormwood, and make them drink the water of gall for from the prophets of Jerusalem is "profaneness gone forth into all the land
- 16 Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you they make you vain they speak a vision of their own heart, and not out of the mouth of the Lord
- 17 They say still unto them that despise me, The Lord hath said, 15 Ye shall have peace, and they say unto every one that walketh after the 'magination of his own heart, No evil shall come upon you

18 For who hath stood in the 'counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard 112

¹ Fzek 34 2. ² Chap 3 15 Ezek 34 11 &c. ³ Isa 4 2 and 40 11 Chap 33.14 15 Dan 9.24 John 1.45 ⁴ Dent 33.2 ⁵ Heb Jehorah tsidkenu ⁶ Chap 16 14 15 7 Or cursing ⁸ Or colence ⁹ Or an absent thing ¹⁰ Heb in a natural literature of the first 4 Dent 33 23

19 Behold, a whinlyind of the Lord is gone forth in fury, even a givevous whirlwind it shall fall givevously upon the head of the wicked

20 The ¹⁹anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart in the latter days ye shall consider it per-

21 20 I have not sent these prophets, yet they ian I have not spoken to them, yet

they prophesied

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings

23 Am I a God at hand, saith the LORD,

and not a God afar off?

- 24 Can any 21 hide himself in secret places that I shall not see him? saith the Lord Do not I fill heaven and earth? saith the
- 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed
- 26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own
- 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, 22 as their fathers have forgotten my name for Baal
- 28 The prophet 23 that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully the chaff to the wheat? saith the LORD

29 Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, ²⁴I am against the prophets, saith the Lord, that steal my words every one from his neighbour

18 Chap 30 23. 10 Chap 30 24 20 Chap 14 14 and 27 15 21 Psal 159 7. S.c. Amos 9 2 3 25 Judy 3 7, and 8 33 34 23 Heb with whom is 24 Dent. 18 20 Chap 14 14 15 3 Or, that smooth their tongues 3 Heb visit upon 2 Chap. 20 11

- Verse 15 "Wormwood," לענה lama, the absinthum of the Vulgate, and the ἀψίνειν of the Greek versions Artemisia absinthium, or common wormwood, is a plant well known among ancient and modern writers for its intense bitterness, though the wholesome nature of the herb, when used as a stomachic, might almost lead us to doubt whether that be the plant intended by the sacred writers did we not find the afficient, or 'wormwood," treated as the emblem of the bitter potion of misery in the Revelations Dioscorides speaks of it as a well-known herb, and very bitter, βαθυ πικέον γρώειμος ή πόα
- 25 "That prophesy lies in my name saying, I have dreamed"—They professed to have received dreams from God, or having had dreams pretended that they were oracles and intimations from God The facility of this kind of impossibility of immediate detection, rendered this a common method by which the old Pagan priests and prophets deluded the people Besides extraordinary and professedly unsought dreams, there were some of the heathen gods which were considered to deliver their oracles principally, if not exclusively, through their instrumentality, such as Osiris, Isis, and Serapis, in Egypt, Hercules (so called by Tacitus, but perhaps Baal), in Mesopotamia, Amphiaraus, in Attica, Pasiphae, in Sparta, and many others When a responsive dream was sought, some observances were practised, after which the dream was supposed to give the required answer Often the dream-seeker slept in the

31 Behold, I am against the prophets, saith the Lord, "that use their tongues, and say, He saith

32 Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them therefore they shall not profit this people at all, saith the Lord

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even "punish that man

and his house

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

36 And the burden of the Lord shall ye for every man's word mention no more shall be his burden, for ye have perverted the words of the living God, of the Lord of hosts our God

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and,

What hath the Lord spoken?

38 But since ye say, The burden of the Lord, therefore thus saith the Lord Because ye say this word, The burden of the LORD, and I have sent unto you, saying, 10 shall not say, The buiden of the Lond,

39 Therefore, behold, I even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence

40 And I will bring "an everlasting icproach upon you, and a perpetual shame, which shall not be forgotten

temple of the idol, and sometimes upon the skins of the victims which had been offered in sacrifice. Those who sought a prophetic dream sometimes fasted the previous day, and abstained three days from wine, those who did not tast, were careful to eat nothing difficult of digestion, such as beans and raw fruit. It was sometimes considered necessary that the dreamer should wear a white garment, and the dreams of the morning were those to which most attention was paid Such were some of the practices of the Heathen dreamers, and which were very probably adopted by the false prophets of the Hebrews See Banier ('Mythology,' 1 345, 353), Rosinus ('Antiq Romanarum,' lib ii cap 2), and Harwood ('Gree Antiq' p. 192) Similar practices, for similar purposes, still prevail in different parts of Pagan

CHAPTER XXIV.

1 Under the type of good and bad figs, 4 he foresheweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon

2 One basket had very good figs, even like the figs that are first ripe and the other basket had very naughty figs, which could not be eaten, they were so bad

3 Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs, the good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil

4 ¶ Again the word of the Lord came

unto me, saying,

 $5\,$ Thus saith the Lord, the God of Islael , Like these good figs, so will I acknowledge 3them that are carried away captive of Judah, whom I have sent out of this place

12 Kings 24 12, &c. 2 Chron 36 10
4 Deut. 30 6 Chap 32. 39 Ezek. 11 19 and 36. 26 27
7 Heb. for removing, or texation

into the land of the Chaldeans for their

6 For I will set mine eyes upon them for good, and I will bring them again to this land and I will build them, and not pull them down, and I will plant them, and not

pluck them up

7 And I will give them 'an heart to know me, that I am the LORD and they shall be my people, and I will be their God for they shall return unto me with their whole

8 ¶ And as the evil figs, which cannot be eaten, they are so evil, surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt

9 And I will deliver them 7 to 8 be removed into all the kingdoms of the earth for then hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall

drive them

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers

6 Chap 29 17

Verse 2 "The figs that are first ripe"—The figs here called LCICIT becorah, or first-ripe figs, still bear the same name in the Levant There are three sorts of figs the first, that here mentioned, makes its appearance about the vernal equinox, and comes to maturity about the middle or latter end of June Before it is ripe it is called in Scripture, the green fig but when npe the untimely (i e precocious) fig. It is generally considered to have a flavour superior to any other, and is deemed a great delicacy—partly perhaps from its earliness, which renders it the more prized, as all early fruits are. Then there is, second, the summer or dry fig (called kernez), which appears about the middle of June, and is ripe in August. This is the sort which added in the sum and preserved in masses, called "cales". in our version, and which is to be considered as the proper and regular fig. Lastly, there is the winter fig, which appears in August, and is not ripe till towards the end of November. This is usually of a longer figure and darker colour than the others When the weather is favourable, some of these figs will hang ripening upon the tree after the leaves are shed and through the winter, being gathered as delicious morsels early in the spring when they are ripe, and especially the early figs. This circumstance is alluded to in Nahum in. 12

CHAPTER XXV

1 Jeremiah reproving the Jews disobedience to the prophets, 8 foretelleth the seventy years' captuity, 12 and after that, the destruction of Babylon 15 Under the type of a cup of wine he foresheweth the destruction of all nations 34 The howling of the shepherds

THE nord that came to Jeremiah concerning

of Jeholakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon,

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the

inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this all the people of Judah in the fourth year | day, that is the three and twentieth year,

the word of the Lo p rath come unto me and I have spoken unto you rising carly and speaking: but we have not hearkened.

4 And the Lozo hath sent unto you all his servents the prophets, rising early and sending them; but we have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every and be mad, because of the smord that I will one from his evil way, and from the evil of your doings and dwell in the land that the Lozo hath given unto you and to your fathers for ever and ever.

6 And go not after other gods to serve them, and to worship them, and provole me, not to anger with the works of your hands:

and I will do you no hurt.

7 Yet we have not hearkened unto me, saith the Loan: that re might provoke me to anger with the works of your hands to vour orn hurt

8 Therefore thus sain the Lord of hosts: Because we have not heard my words,

9 Behold. I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant and will bring them against this land, and against the inhalitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment and an hissing, and perpetual desolations

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the roice of the bidegroom, and the voice of the bride, the sound of the milistones

and the light of the candle.

11 And this whole land shall be a deso- I the Medes, lation, and an associshment: and these nations shall serve the king of Babyion seventy

12 And it shall come to pass when , face of the earth and the king of Sheshach seventy years are accomplished that I will shall drink after them. 'punish the king of Babylon, and that nation, saith the Lopp. for their iniquity, and ' the land of the Chaldeans, and will make it perpetual desolations

13 And I will bring upon that land all! my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the

nations

14 For many nations and great kings shall 'serve themselves of them also: and l I will recompense them according to their should ve be utterly unpunished? Ye shall

deeds, and according to the norks of their own hands.

15 Tor this saith the Lord God of Israel unto me: Take the 'mne cup of this fury at my hand, and cause all the rations, to whom I send thee, to drink it.

16 And they shall drink, and be moved.

send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto rhom the Loup had sert me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof and the princes thereof, to make them a desolation, an acto-' rishment, an histing, and a curse, as it is this day:

19 Pharaoh king of Egypt, and his ser-

vants, and his princes, and all his people:
20 And all the mingled people, and all the kings of the land of Uz and all the kings of the land of the Philistines, and Ashkeion, and Azzah, and Ekron, and the remnant of Ashdod.

21 'Edom, and Moab, and the children

Ammon.

22 And all the Lings of Tyrus, and all the kings of Zidon, and the kings of the fisles which are beyond the feet

23 Delan, and Tema, and Buz, and all

"that are in the utmost corners.

24 And all the kings of Arabia, and all the kings of the 'mingled people that drell in the desert.

25 And all the kings of Zimn, and all the kings of 'Elam, and all the kings of

26 And all the kings of the north, far and near, one with another, and all the langdoms of the world, which are upon the

27 Therefore thou shalt sar unto them Thus saith the Loan of hosts, the God of Israel. Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword -hich I -ill send among you.

25 And it shall be, if they refuse to take the cup at thine hand to drink, then shall thou say unto them, Thus saith the Lord of hosts: Ye shall certainly drink

29 For, lo, I begin to bring evil on the city "which is called by my name, and

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not be unpunished for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall 21 roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth

31 A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will plead with all flesh, he will give them that are wicked to the

sword, saith the Lord

32 Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth they shall not be

22 lamented, neither gathered, nor buried, they shall be dung upon the ground

34 ¶ 23 Howl, ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock for "the days of your slaughter and of your dispersions are accomplished, and ye shall fall like 25 a pleasant

35 And "the shepherds shall have no way to flee, nor the principal of the flock

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard for the Lord hath spoiled their pasture

37 And the peaceable habitations are cut down because of the fierce anger of the

38 He hath forsaken his covert, as the lion for their land is "desolate because of the fierceness of the oppressor, and because of his fierce anger

21 Joel 3 16 Amos 1 2. 22 Chap 16 4 23 Chap 4 8 and 6 26 24 Heb your d
25 Heb flight shall peruh from the shepherds, and escaping from, &c. 14 Heb your days for slaughter 23 ppng from, &c. 27 Heb a desolation 25 Heb a ressel of desire

Verse 10 ' The sound of the millstones"-Major Skinner, when resting at night on the journey from Bagdad to Babylon, in a poor Arab encampment, says, 'the women in the neighbouring tents were grinding corn, and the dull sound of the stones was neither disagreeable nor unsuited to the scene. They accompanied the labour with the most plaintive song I ever heard it was almost a moan, and it seemed as if they sung in concert, they kept so admirably together"—'Journey Overland,' vol ii p 153. As the women usually grind corn every day, and sing at their labour the sound of the stones and of their voices are among the characteristic noises of an Eastern city, and the absence of which does therefore mark in the strongest manner its desolate condition

12 "Seventy years"—This is a very remarkable prophecy, fixing, as it does, a date for the restoration of the Hebrews to their own land, and for the overthrow of the Babylonian monarchy It is to be regretted that there has been no small portion of dispute as to the time when this period of seventy years should begin, and when it should terminate The conclusion has, however, been less disputed than the commencement, since Ezra 1 1, seems sufficiently clear in fixing it to the first year of Cyrus, when the decree was issued for the restoration of the Jews The circumstance. which has occasioned so much inquiry with respect to the commencement of the period, is, chiefly, that the subjection of the Hebrew nation to the Babylonians is marked by three distinct dates. The first occurred in the same year with the delivery of the present prophecy, when Jerusalem, then under the superiority of the Egyptian king, surrendered to Nebuchadnezzar after a short siege, and when the Babylonian confirmed Jehoiakim in his throne as a vassal sovereign, but took away a part of the ornaments of the Temple, and also the sons of some of the principal nobles to answer as hostages, and to be employed in the service of his court. Among these was Daniel and his three friends Compare Dan 1. 1 That this was in the fourth year of Jehoiakim appears from verse 1 of the present prophecy, and also from ch. xlv1 2 Daniel calls it the third year but the apparent discrepancy only arises from a different mode of computation thus, Jehoiakim ascended the throne at the end of the year which Jeremiah reckons as the first-a mode of reckoning by no means unusual in Scripture-whereas Daniel, neglecting the incomplete year, numbers one less The second was soon after Jeconiah ascended the throne—when the Babylonians again besieged the revolted city, and the king, having surrendered, was kept as a prisoner, and his crown given to his uncle Zedekiah. On this occasion the royal treasures, and the rich utensils of the Temple were seized, and the king, with the chief families and most useful members of the nation, were carried captive to Chaldea. Among these captives was the prophet Ezekiel This was seven years after the first subjection of the land to the Babylomans (2 Kings xxiv 8—18, 2 Chron xxvi. 9, 10, Jer lu 28, and compare Isaiah xxxix 3—6) In the minth year of his reign, the ill-advised Zedekiah renounced his allegiance to the Babylomans This brought on another siege of Jerusalem by the Chaldean army and in the eleventh year of Zedekiah's reign the city was taken, and, together with the Temple destroyed by fire (2 Kings xxiv. 18—20, xxv 1—21, 2 Chron xxxvi 11—21, Jer xxxvii 3—10, lu. 12, &c) This was eighteen years after the first date of the Babyloman dominion over the Hebrews Here then, the question is, from which of these transactions the period of seventy years take atts date. We must not only consider which is the most probable commencement, but must of seventy years takes its date. We must not only consider which is the most probable commencement, but must count off seventy years, and find a marked historical event for the conclusion. In the first place we must take a few dates on which to base any calculations that may be formed. The following will suffice —

- The first subjection of the Jews to the Babylonians в с. 605 597 a 2 The second, when Jehouchin was king a 3 The destruction of the city and Temple
 b 1 The edict of Cyrus, in the first year of his reign at Babylon
 b 2. The completion of the Temple after long interruption 556 536

One of the three first dates must be taken for the beginning of the seventy years and one of the two last for its conclusion, and, from the difference of current and complete years, we need not mind the defect or surplus of a year in clusion, and, from the difference of current and complete years, we need not mind the defect or surplus of a year in proceeding upon these dates. Now, to apply—if we take the dates a l and b l we find the difference between them to

be 69 years, which, allowing for the difference just stated, we may call seventy years. Here we have then the required number of years, and if any one were to judge concerning the period of seventy years, without any reference to the dates, he would most probably regard, us the commencing and concluding events, those to which these dates refer. This therefore is the period which the seventy years are supposed to embrace by Prideaux, Newton, Blayacy, Hales, Jahn, and many other distinguished writers, with whom, after so distinct a corroboration, we cannot hesitate

The second date (a 2) has been chosen for the commencement by some writers, chiefly, as it seems, because Frekiel (ch sl 1) makes the twenty-fifth year of the captivity correspond to the fourteenth year from the destruction of the city. This of course dates the first year of the captivity eleven years anterior to the rum of Jerusalem, and which corresponds exactly to the date a2, when the flower of the nation were carried captive, and the prophet himself along with them But if we count seventy years from this date, we are carried ten years beyond the first year of Cyrus, on the one hand, while on the other we are ten years short of the date (62) of the Temple's completion. It therefore appears that the commencement of the period would be fixed here without a due regard to its conclusion, and that Ezekiel speaks without any allusion to the seventy years, but with a sole reference to the time when he and the people with whom he came, and among whom he resided, were carried into captivity.

It only remains to consider the third hypothesis, which dates the seventy years from (a 3) the devolution of the city and Temple If we take this for the commencement, we cannot have the edict of Cyrus for the conclusion, the interval being but fifty years, but we obtain just seventy years if we carry on the account to the time when Danus issued his edict for the completion of the Temple, and after which that structure via a room completed, and which might well, considering the importance which was attached to the Temple, be regarded as completing the restoration of the Hebrews from their captive condition. It is clear indeed that Zechariah (ch. 1-12) thus computes seventy years, whether with or without a reference to the prophecy of Jeremiah, and it is equally certain that D infel takes the earliest date, when he was himself carried into captivity, for the commencement of Jeremiah's seventy years. The result is that under different hypotheses we certainly arrive at one (all that is required), and may arrive at two completions of the divine prediction, for from the entrance of the Hebrews into a captive condition, under John ikim, to their cutrance into a condition of freedom, under Cyrus, was seventy years, and from the completion of their captivity, by the destruction of the city and Temple, to the completion of their restoration, by the rebuilding of the Temple, was also seventy Thus, by various evidence, and under different hypotheses, we equally arrive at a satisfactory conclusion

17 "Then took I the cup .. and made all the nations to drink"-We may give the usual explanation in the words of Dr Blayney -"It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated, but either that he did so in a vision, or else that he actually did what is figuratively designed—that is, he publicly announced the judgments of God severally against them." Archbishop Secker also points to the corresponding circumstance that, in ch. 1. 10, Jeremiah is said to be set over nations, to root out, &c., when the meaning was only to foretell that they should be rooted out.

26 "Sheshach"—That Babylon is intended appears very clearly from ch li 41, but why this name is given to it remains very uncertain, after all the ingenious conjectures which have been offered

CHAPTER XXVI

1 Jeremiah by promises and threatenings exhorteth to repentance 8 He is therefore apprehended, 10 and arraigned 11 His apology 16 He is quit in judgment, by the example of Mical, 20 and of Urnjah, 24 and by the care of Ahnkam

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this

word from the Lord, saying,

- 2 Thus saith the LORD, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them, 'diminish not a word
- 3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings
- 4 And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you,
- 5 To hearken to the words of my servants the prophets, whom I sent unto you,

- both rising up early, and sending them, but ye have not hearkened,
- 6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth
- 7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Long.
- 8 ¶ Now it came to pass, when Jeremiali had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die
- 9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord
- 10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house
 - 11 Then spake the priests and the pro-

phets unto the princes and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as ye have

heard with your cais

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard

13 Therefore now 'amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will 'repent him of the evil that he hath pronounced against you

14 As for me, behold, I am in your hand do with me sas seemeth good and meet unto

you

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof for of a tiuth the Lord hath sent me unto you to speak all these words in your ears

16 ¶ Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die for he hath spoken to us in the name of the Lord our

God

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, ¹⁰Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought "the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kinjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death but when Unjah heard it, he was afraid, and fled, and went into Egypt,

22 And Jehorakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into

 ${f Egypt}$

23 And they fetched forth Unjah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the 12 common people

24 Nevertheless the hand of Ahrkam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the

people to put him to death

5 Heb Tho judgment of death is for this man.
10 Mic. 3 12
11 Heb the face of the LORD
12 Heb, sons of the people

Verse 18 "Micuh the Morasthite"—So called, it would seem, and as the Targum understands, from being a native of Mareshah, a town of the tribe of Judah (Josh, xv. 44) From this description, as well as from the quoted prophecy, the prophet here referred to is doubtless the same whose writings are preserved among those of the twelve minor prophets. Compare the passages indicated by the marginal references, and see the note on Mic in 12

20 "Uryah' —Of this prophet and the interesting circumstance here recorded, we have no other information than that which thus incidentally transpires

CHAPTER XXVII

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar 8 He exhorteth them to yield, and not to believe the fulse prophets 12 The like he doeth to Zedekiah 19 He foretelleth, the remnant of the ressels shall be carried to Babylon, and there continue until the day of risitation

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,

2 Thus south the Lord to me, Make thee bonds and yokes, and put them upon thy neck,

- 3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah,
- 4 And command them 'to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters,
- 5 I have made the earth the man and the beast that are upon the ground, by my great power and by my outstretched arm,

and have given it unto whom it seemed meet unto me

- 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant and the beasts of the field have I given him also to serve him
- 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come and then many nations and great kings shall serve themselves of him
- S And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand
- 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon
- 10 For they prophesy a he unto you to remove you far from your land, and that I should drive you out, and ye should perish
- 11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lond, and they shall till it, and dwell therein
- 12 \ I spake also to Zedekiah king of Judah according to all these words, saying. Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live
- 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon for they prophesy sa he unto you

15 For I have not sent them, saith the LORD yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that

prophesy unto you

16 Also I spake to the priests and to all this people, saying. Thus saith the Lord, Hearken not to the words of your prophets that prophesy unto you, saying Behold, the vessels of the Lord's house shall now shortly be brought again from Babylon for they prophesy a lie unto you

17 Hearken not unto them, serve the king of Babylon, and live wherefore should

this city be laid waste?

18 But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon

19 The for thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases and concerning the residue of the vessels that remain in

this city

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem,

21 Yea thus saith the Lord of hosts the God of Israel, concerning the vessels that remain *m* the house of the Lord and *m* the house of the king of Judah and of Jerusa-

lem

22 They shall be carried to Babylon, and there shall they be until the day that I' visit them, saith the Lord, then will I bring them up, and restore them to this place

5 Dan. 4. 17, 25, 5 Chap. 25. 9 and 43 10 4 Heo dreets 5 Chap. 14 14 and 23. 21 and 29. 6 Heb me he, ct let 3 7 2 kings 24 14 15 69 Kings 25 13. 2 Chron 25 18 92 Chron 25. 22 Chap. 22 10

Verse 2. "Make thee bonds and yoker"—The voles seem to have taken their name from those borne by landing ozen. But they were probably not the same, but rather such as slares employed in carrying their burdens and which therefore formed the badge of an enslaved condition. They consisted of a pole, which rested horizontally upon the neck and shoulders, and from the ends of which the burdens were suspended—precisely on the same principle as the beam by which the milkmen carry their pails through our streets and which, remarkably enough, are also called vokes. How these were used by the ancient Egyptians may be seen by the cuts under Noh ix, which show men carrying bricks in this manner, and an inspection of which will suggest that the "bonds" were the cords or though by which the burdens were suspended from the yoke.

CHAPTER XXVIII

1 Hanamah prophesieth falsely the return of the ressels, and of Jecomah 5 Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets 10 Hanamah breaketh Jeremiah's yoke 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hanamah's deoth

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hanamah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying,

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the

yoke of the king of Babylon

3 Within 'two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the 'captives of Judah, that went into Babylon, saith the Lord for I will break the yoke of the king of Babylon

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD.

6 Even the prophet Jeremiah said, Amen the Lord do so the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lords house, and all that is carried away captive, from Babylon into this place

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of

all the people,

8 The prophets that have been before me | same year in the seventh month

and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him

10 ¶ Then Hananiah the prophet took the 'yoke from off the prophet Jeremiah's

neck, and brake it

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzai king of Babylon from the neck of all nations within the space of two full years And the prophet Jeremiah went his way

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for

them yokes of iron

14 For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him and I have given him the beasts of the field also

15 ¶ Then said the prophet Jeremiah unto Hanamah the prophet, Hear now, Hanamah, The Lord hath not sent thee, but thou makest this people to trust in a he

16 Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth this year thou shalt die, because thou hast taught 'rebellion against the Lord

17 So Hanamah the prophet died the same year in the seventh month

1 Heb. two years of days 2 Heb captivity 3 Chap. 27 2 4 Deut 13 5 Chap. 29 32 5 Heb reco'L

CHAPTER XXIX

1 Jeremiah sendeth a letter to the captiles in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 15 He foretelleth the destruction of the rest for their disobedience. 20 He sheweth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his doom.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem

Н

unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

2 (After that Jecomah the king, and the queen, and the reunuclis, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.

3 By the hand of Elasah the son of Sha-

phan, and Gemanah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon)

lon) saying,

4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon,

5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of

them,

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it for in the peace thereof shall ye have peace

- 8 ¶ For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed
- 9 For they prophesy falsely unto you in my name I have not sent them, saith the LORD
- 10 ¶ For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place
- 11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will

hearken unto you

13 And ye shall seek me, and find me, when ye shall search for me with all your heart

14 And I will be found of you, saith the Lord and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive

15 ¶ Because ye have said, The Lord hath raised us up prophets in Babylon,

16 Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this

city, and of your brethren that are not gone forth with you into captivity,

17 Thus saith the Lorn of hosts, Behold, I will send upon them the "sword, the famine, and the pestilence, and will make them like "vile figs, that cannot be caten, they are so evil

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, ¹⁶ to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them

19 Because they have not hearkened to my words, saith the Lord, which "I sent unto them by my servants the prophets, rising up early and sending them, but ye would not hear, saith the Lord

20 ¶ Hear ye therefore the word of the Lord, all ye of the capturity, whom I have

sent from Jerusalem to Babylon

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a he unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes,

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of

Babylon roasted in the fire,

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them, even I know, and am a witness, saith the Lord

24 ¶ Thus shalt thou also speak to She-

maiah the 12 Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Isiael, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maasciah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of Jehonada the priest, that ye should be officers in the house of the Lord, for every man that is 13 mad, and maketh himself a prophet, that thou shouldest put

hum in prison, and in the stocks

27 Now therefore why hast thou not re-

proved Jeremiah of Anathoth, which maketh

himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long build ye houses, and dwell in them, and plant gardens, and eat the fruit of them

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet

30 ¶ Then came the word of the LORD

unto Jeremiah, saying,

31 Send to all them of the captivity, say-

14 Chap. 28 16

ing, Thus saith the Lord concerning Shemaiah the Nehelamite, Because that Shemarah hath prophesied unto you, and I sent lum not, and he caused you to trust in a he

32 Therefore thus saith the Lord, Behold. I will punish Shemaiah the Nehelamite, and his seed he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the LORD, 14 because he hath taught ¹⁵rebellion against the Lord

15 Heb revolt

Verse 21 "Ahab Zederiah' —These two false prophets, who prophesied a lie in the Lord's name, and committed adultery with their neighbours' wives, are supposed by some of the old Jewish writers to be the same with the two elders who attempted the chastity of Susannah, as recorded in the narrative in the apocryphal book bearing her name, and which the Jews believe to be true in substance, although not exactly as there related. This is probably nothing more than a conjecture

22 "Roasted in the fire"—It may be doubted whether these men were burnt by the Babylonians as an ordinary capital punishment, or offered in sacrifice to the idols. We had lately occasion to observe that criminals were, in different nations sometimes offered as victims to the gods. See also the note to Gen xxxviii 24. The particular crime or crimes which brought upon them this punishment from the king of Babylon does not clearly appear, although not a few conjectures have been offered by the Rabbinical and other writers

CHAPTER XXX

1 God sheweth Jeremiah the return of the Jews After their trouble they shall have deliverance 10 He comforteth Jacob 18 Their return shall be gracious 20 Wrath shall full on the wicked

THE word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have

spoken unto thee in a book

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the Lord and I will cause them to return to the land that I gave to then fathers, and they shall possess it

4 ¶ And these are the words that the Lord spake concerning Israel and concern-

mg Judah

For thus saith the Lord, We have heard a voice of trembling, 'of fear, and not

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it it is even the time of Jacob's trouble, but he shall be saved out of it

8 For it shall come to pass in that day saith the Lord of hosts that I will break !

his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them

10 ¶ Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel for, lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid

11 For I am with thee, saith the Lord to save thee though I make a full end of all nations whither I have scattered thee. yet will I not make a full end of thee but I will correct thee in measure, and will not leave thee altogether unpunished

12 For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous

13 There is none to plead thy cause "that thou mayest be bound up thou hast no healing medicines

14 All thy lovers have forgotten thee, they seek thee not, for I have wounded thee with the wound of an enemy with the chastisement of a cruel one, for the multitude of thine iniquity, because thy sins were in-

15 Why *criest thou for thine affliction? thy sorrow is incurable for the multitude of because thy sins were inthine iniquity

1 Or, there is four and not peace - Heb a male | 2 Joel 2 | 1 Amos 5 | 18 Jeph 1 | 14 to | 4 Eric 24 | 27 and 37 | 24 | Hes 3 | 5 Isa. 41 | 13, and 43 | 5, and 44 | 2. Chap 46 | 29 | 6 Phal C | 1 | Chap 10 | 24, and 46 | 29 | 11 | 12 | 15 | 18 | 15 | 18

creased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh

after.

18 ¶ Thus saith the Lond, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling places, and the city shall be builded upon her own beap, and the palace shall remain after the manner thereof

19 And out of them shall proceed thanksgiving and the voice of them that make merry and I will multiply them, and they

shall not be few, I will also glorify them, and they shall not be small

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me for vito to this that engaged his heart to approach unto me? saith the Lorp

22 And ye shall be "my people, and I

vill be your God

23 Behold, the "whirlwind of the Lord goeth forth with fury, a "continuing whirlwind it shall "fall with pain upon the head of the wicked

24 The sierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart in the latter days ye shall consider it.

9 Exod. 23 22 Isa 41 11 10 Or little lall 11 Chap 24 7 and 31 c3 at 432 23 12 Chap 23, 19 29 13 Heb. cutting 14 Or remain

Verse 23 "Whirland"—This whirlwind going forth with fury, and falling with pain upon the head of the wicked suggests that the allusion is derived from the sand-storms which have been already noticed under Deut xxviii 21 and of which we are now enabled to introduce a pictorial illustration



WHIRLTIND

CHAPTER XXXI

1 The restoration of Israel 10 The publication thereof 15 Rahel mourning is comforted 18 Ephraim repenting is brought home again 22 Christ is promised 27 His care over the church 31 His new covenant 35 The stability, 38 and amplitude of the church

AT the same time, saith the Lord, will I be the God of all the families of Israel, and

they shall be my people

2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest

3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love therefore 'with lovingkindness have I drawn thee

4 Again I will build thee, and thou shalt be built, O virgin of Israel thou shalt again be adorned with thy 3 tabrets, and shalt go forth in the dances of them that make

5 Thou shalt yet plant vines upon the mountains of Samaria the planters shall plant, and shall 'eat them as common things

- 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God
- 7 For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel
- 8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame the woman with child and her that travaileth with child together a great company shall return thither

9 They shall come with weeping and with supplications will I lead them I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble for I am a father to Israel, and

Ephraim 28 my ⁷firstborn

10 ¶ Hear the word of the Lord, O ve nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock

11 For the Lord hath redeemed Jacob, and ransomed him from the hand of him that uas stronger than he

- 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the held and their soul shall be as a swatered garden, and they shall not sorrow any more at all
- 13 Then shall the virgin rejoice in the dance, both young men and old together for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord

- 15 ¶ Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping, Rahel weeping for her children refused to be comforted for her children, because they were not
- 16 Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy

17 And there is hope in thine end, saith the LORD, that thy children shall come

again to their own border

- 18 ¶ I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke turn thou me, and I shall be turned, for thou art the Lord my
- 19 Surely 10 after that I was turned, I repented, and after that I was instructed, I smote upon my thigh I was ashamed, yea, even confounded, because I did bear the reproach of my youth
- 20 Is Ephraim my dear son? is he a pleasant child for since I spake against him, I do earnestly remember him still therefore my bowels "are troubled for him, I will surely have mercy upon him, saith the
- 21 Set thee up waymarks, make thee high heaps set thine heart toward the highway, eien the way which thou wentest turn again, O viigin of Israel, tuin again to these thy
- 22 Thow long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man

23 Thus saith the Lord of hosts the God

of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again then captivity, The Lord bless thee, O habitation of justice, and mountain of holiness

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks

25 For I have satisfied the weary soul, and I have replenished every sorrowful soul

26 Upon this I awaked, and beheld, and

my sleep was sweet unto me

27 T Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord

29 In those days they shall say no more The fathers have eaten a sour grape, and the children's teeth are set on edge

30 But every one shall die for his own iniquity every man that eateth the sour grape, his teeth shall be set on edge

- 31 ¶ Behold, the ¹³days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of
- 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, "although I was an husband unto them, saith the Lord
- 33 But this shall be the covenant that I will make with the house of Israel, After | nor thrown down any more for ever

those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, "and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Loun. for "they shall all know me, from the least of them unto the greatest of them, saith the Loun for 'I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the Lond, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth 19 the sea when the waves thereof roar, The Lord of hosts is his name.

36 *If those ordinances depart from before me, saith the Loun, then the seed of Israel also shall cease from being a nation before me for ever

37 Thus saith the Lord, If -heaven above can be measured, and the foundations of the earth searched out beneath. I will also east off all the seed of Israel for all that they have done, saith the Loro

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hanancel unto the gate of the corner

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord, it shall not be plucked up,

12 Ezek. 18 2. 13 Heb 8 8 14 Or should I have continued on husl and unto them? 15 Chap 24 7 and 20 22 17 Chap 33. 8. Mic. 7 18 Acts 10 43 18 Gen 1 16. 19 Isa 51 15 20 Isa 54 9 Chap 33. 20 ¹⁵ Im 54 13, John 6 45, ² Chap 33 22,

Verse 4 "Thou shalt be built, O virgin of Isiael"- The people of the Fast metaphorically ascribe the character of females to cities They represent them as the mothers of the inhabitants, they speak of them as terres of the kings, when they revolt against the sovereign they are adulterous, &c '(Jahn's 'Archeologia Biblion,' sect 41) Compare 2 Sam xx 19, 2 Kings xix 21, Ps exxvvii 8, Isa xxiii 12, xlvii 1—8, lxii 4, Jer iii 8—14, xiii 26, Lxiii 1—8, 17, Ezek xvii 14, xxiii 29, Nah iii 5, 6

15 "A voice was heard in Ramah,' &c.—It appears from chap xl 1, that Nebuzar adan had the captives collected at Ramah, in chains, before he marched them off for Babylon There must needs have been a great lamentation among them, and as this occurred at a place in the tribe of Benjamin, the prophet by a fine and bold figure introduces Rachel as weeping for her children slain and captives. Rachel, being both the mother of Benjamin, in one of the two kingdoms, and (through Joseph) of Ephraim, the leading tribe in the other is with great propriety made to represent the general mother of the nation, and the weeping for her children is assigned with striking fitness to one by whom children were so passionately desired. Rachel's supulchre was not, as some commentators explain near by whom children were so passionately desired. Rachel's schulchre was not, as some commentators explain near Ramah, so as to be an object before the eyes of the miserable people there assembled, but it was near Bethlehem—at least twelve miles from this Ramah, and in the tribe of Judah and as this was nearly at the same distance to the south of Jerusalem as Ramah was to the north, perhaps the text, incidentally, by this figure, indicates the extent of the lamentation and sorrow around Jerusalem, by expressing that the voice of Rachel weeping near Bethlehem 'was heard in Ramah" by the captives. See the note on Matt. ii 17, 18.

19 "I smote upon my thigh"—Sorrow is still expressed by the same action in the East, the right thigh being usually smitten. This, as an act of grief, was in use among the classical ancients. Thus, in Homer, when the flames arose from the Greeign fleet, which had been set on fire by the Troopis.

arose from the Grecian fleet, which had been set on fire by the Trojans,

So also Xenophon describes Cyrus as smiting his thigh when he received intelligence of the death of his generous friend Abradatus And Cicero mentions it as a common rhetorical action of which he did not approve

21 "Set thee up waymarks, make thee high heaps"—This refers to the foretold return of the captives, when they must necessarily cross the desert between Babylonia and Palestine, and it shows that it was customary, as it still is in some cases, to set up waymarks to direct the course of travellers across these desolate regions where man leaves no trace of his footsteps The first word, צינים tzmm, rendered "waymarks," denotes stones set or heaped up for any commemorative or indicative purpose The other, מור למור tamrurim, coming from מור מור למור tamar, a palm free, would suggest tall round pillars or poles, having some resemblance to the trunk of the palm Where such waymarks exist, they are usually set very far asunder, as in the level and bare plains they are visible from a great distance Their construction varies, being formed of that material which can be most easily obtained, but they are seldom other than heaps of stones, except in those desolate districts over which a settled people have authority, and through which they frequently pass, and then they sometimes erect pillars of brick or stone, and we have occasionally observed cones or pillars of wicker work filled up with clay or earth.

38 "The tower of Hananeel"-This tower, which probably derived its name from the builder, is one of the three towers mentioned in Nehemiah (xii 38, 39) Its situation is there intimated with relation to the sheep gate, but here and in Zech in 10, with respect to the "corner gate," and the tower was therefore most probably between the two In the statement which we have copied from Horne, under Neh 111 1, the sheep gate and this tower are placed to the south*, as they are also by Lightfoot, who however is very often inaccurate in his own deductions from the topogra-It is more generally conceived that the "sheep gate" was in the eastern wall, a phical indications of the Rabbins little to the north of the north-east corner of the Temple wall, in the same situation as is now occupied by the gate of St Stephen, so called from a tradition that the proto-martyr was there slain The subject is involved in much uncertainty, but we rather prefer this conclusion, which of course places it in the north-eastern part of the city, facing the east, although some place it in the same part of the city, but facing the north. The probable situation of the sheep gate determines that of the tower of Hananeel, which was obviously near it, and from the direction in which the boundary line is described, we may infer it to have been to the north of that gate, and consequently was near the

north-east corner of the city, and probably faced the east

'The gate of the corner"—This gate is not mentioned in Nehemiah, but it occurs so early as the reign of Amaziah, when Jehoash king of Israel, 'brake down the wall from the gate of Ephraim to the corner gate"

This would alone intimate that it was in the north wall, as that quarter was, by nature, the most defenceless, and therefore the north wall was that against which besiegers usually directed their principal operations. The gate of Ephraim, which helps to determine the ' corner gate," is allowed to have been in the north wall, and regarding the supposed situation of the tower of Hananeel, which seems sufficiently to mark the north-east angle, we may consider the "corner gate" to have been at or near the north-west angle, so that from the tower of Hananeel to the corner gate, describes the north-eastern and the whole of the northern part of the city walls As this gate is not mentioned after the Captivity, it was perhaps

not rebuilt, unless it occurs under another name

39 "Over against it upon the hill Gareb" -- Our impression concerning the whole description is, that it describes no boundary of stone, but a boundary of holiness—that is, that not only the city itself, but those parts without the city, which were accounted common or unclean ground, should be considered holy—as holy as the temple does not include the temple, which was already holy, and this is a circumstance which, notwithstanding its interest, and the point which it gives to the passage, has escaped notice. The line begins at some distance opposite the northeast angle of the temple precincts, and ends at the horse gate, which was at nearly an equal distance from the southeast angle leaving the temple itself therefore, unenclosed So also, although this boundary of holiness coincides with the city wall from the tower of Hananeel to the corner gate, it there ceases to do so, for that gate being at the north-west corner, the boundary does not turn southward, to follow the course of the western wall of the city, but continues westward, across the entrance of the western valley, to the hill Gareb, and then turns westward, and runs round the remainder of the city, parallel to the wall, so as to enclose the western and southern valleys, with part of the valley of the Kidron on the east. This is the clearest idea we can form of the passage and its object. This definition of course infers that the hill Gareb was that opposite the north-west angle of the city and at the entrance of the western valley. Some writers, observing that the name denotes a species of leprosy, infer that the hill was occupied by the lepers who were obliged to live outside the city, and that it hence derived its name This does not seem improbable, and if true, the explanation we have given will suggest that it is mentioned as one of the unclean places i hich should become holy unto the Lord

As the word wants but the common prefix Goath' -This was of course in the further progress westward gal or gol, "a heap ' to become Golgoth or Golgotha some writers have suggested that it is the same place bearing that name in the New Testament, and where our Lord was crucified. This is however a matter which belongs to an inquiry concerning the site of Calvary, which must engage our future attention

40 . The railey of the dead bodies and of the ashes "—This was undoubtedly the valler of Ben-Himmon, which, after it had been defiled by Josiah, to mark his detestation of the horid rites which had there been celebrated, became the common receptacle for all the filth of the town. But as the bodies of dead animals, &c thrown there, might prove very offensive to the city, and tend to produce a pestilence we are informed by the Rabbins that fires were constantly kept burning in the valley to consume these and other substances likely to prove injurious to the inhabitants. He ice the 'ashes,' although some understand this of the ashes from the temple altar. It seems from the un 32, that there

was also in this valley a buryingplace of some kind—perhaps for foreigners or criminals 'The horse gate'—The situation of this gate has been indicated in a note on verse 39 It is supposed to have derived its name from being that through which the king's horses usually passed when taken out to be watered or exiscised, others suppose that it was so called because the market for horses was held there.

[&]quot; In that extract three gates are placed on the south side of the city but we are persuaded 'ant II' Home in ' have intended to say i on the rorth; though we do not know that all the gates ment oned by him were this.

CHAPTER XXXII.

1 Jeremiah, bring impresoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field—13 Baruch must preserve the evidences, as tokens of the people's return—16 Jeremiah in his prayer com plaineth to God—26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar

2 For then the king of Babylon's army besieged Jerusalem and Jeremiah the prophet was shut up in the court of the prison, which vas in the king of Judah's house

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it,

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord though ye fight with the Chal-

deans, ye shall not prosper

6 ¶ And Jeremiah said, The word of the

Lord came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth, for the right of redemption is thine to buy it

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin for the right of inheritance is thine, and the redemption is thine, buy it for thyself. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel my uncles son, that was in Anathoth, and weighed him the money, even seventeen

shekels of silver

10 And I subscribed the evidence, and scaled it, and took witnesses, and weighed him the money in the balances

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open.

12 And I gave the evidence of the purchase unto Baruch the son of Nersal, the son of Masseral, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison

13 ¶ And I charged Baruch before them,

saying,

14 Thus saith the Lorn of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is scaled, and this evidence which is open, and put them in an earther vessel, that they may continue many days

15 For thus saith the Lord of hosts, the God of Israel, Houses and fields and uneyards shall be possessed again in this land

16 % Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying.

17 Ah Lord Gon! behold, thou hast made the heaven and the earth by the great power and stretched out arm, and there is

nothing 'too hard for thee

18 Thou shewest Toxingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them the Great, the Mighty God, the Lord of hosts, is his name,

19 Great in counsel, and mighty in work for thine eyes are open upon all the ways of the sons of men to give every one according to his ways, and according to the fruit of his doings

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men, and hast

made thee a name, as at this day,

21 And hast brought forth thy people Israel "out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror,

22 And hast given them this land, which thou didst swear to their fathers to give them,

a land flowing with milk and honey,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do therefore thou hast caused all this evil to come upon them

24 Behold the "mounts, they are come

unto the city to take it, and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence and what thou hast spoken is come to pass, and, behold, thou seest it

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses, for the city is given into the

hand of the Chaldeans

26 ¶ Then came the word of the LORD

unto Jeremiah, saying,

27 Behold, I am the Lord, the ¹²God of all flesh is there any thing too hard for

- 28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadiezzar king of Babylon, and he shall
- 29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, 18 upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger

30 For the children of Israel and the childien of Judah have only done evil before me from their youth for the children of Israel have only provoked me to anger with the work of their hands, saith the

31 For this city hath been to me as 14a provocation of mine anger and of my fury from the day that they built it even unto this day, that I should remove it from before my face

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem

33 And they have turned unto me the 15 16 back, and not the face though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruc-

34 But they ¹⁷set their abominations in the house, which is called by my name, to defile 1t

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to 'scause their sons and their daughters to pass through the fire unto 1º Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence,

37 Behold, I will 20 gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely

38 And they shall be 21 my people, and I

will be their God

- 39 And I will "give them one heart, and one way, that they may fear me 23 for ever, for the good of them, and of their children after them
- 40 And I will make an everlasting covenant with them, that I will not turn away 24 from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me

41 Yea, I will rejoice over them to do them good, and I will plant them in this land 25 assuredly with my whole heart and with my whole soul

42 For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast, it is given into the hand of the Chaldeans

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south for I will cause their captivity to return, saith the Lord

12 Num 16 22 13 Chap 19 13. 14 Heb. for my anger 15 Heb. neck. 16 Chap. 2 27 17 Chap 23 11 18 Chap 7 31, and 10 5 19 Levit. 18 21 20 Deut. 30 3. 21 Chap 24 7, and 30 22, and 31 33. 22 Ezek. 11. 19 23 Heb all days
24 Heb from after them 25 Heb. in truth, or stability

Verse 9 "I bought the field"—This passage has much interest, as enabling us to perceive very clearly the manner in which, in this later period, the Hebrews conducted their transactions of important purchase and sale, and in this view it may be well to compare it with the account in Gen. xxiii. of Abraham's purchase of a field from Ephron the Hittite In both, the presence of witnesses is secured, and in both the money is weighted in balances, but there are no other cir-

cumstances of resemblance. There is also no appealance of the "slop" which occur in the transaction recorded in which have en being a transfer of fight rather than a sale does not supply so dell ite neong arrest as the In fact, the p esent is the first a stance in which we find written instruments compared in such transactions, and here they are introduced with much of the completeness and cite indicate find in minder it differ to . It seems that the terms of the agreement here written or timilaplicate and salisatived letter contraction from a red to thresh a The original was sealed and carefully presented, probably for production at a nuture per od, if it distribed endeance of the transaction should be required, while the copy characterized is force, we may support to have too kept for occasional reference and inspection. The deed seems to have contained the fermilator sugarment and a description of the premises which more clearly appears in Binarcy's trainstant of all "Aid I tool the purchase deed, that which was sealed, endowing the assignment and limitations and that which was open as a Think found that slate conceives we see not on what grounds that there was but one deed, in two parts—that much contained the assignment being sealed and the specification Long open. But the explanation we have given us the simple of the

Secreteen sheke s of alree. —This would not make more than alouf forty sin and, of our mone, much sites a very small sum to give for the inhomance of a field, particularly the notice of the transaction of particular with so much legal form and care. But percaps when we consider to the manager and with the exert of the land purchased—that the same norm all sum probably at that time and place represented a far greater real value that this time and in this place—and alloe all that the encurred needs of the times rust hape to the larger the value of land the country being tenactually under the down more of the Chalcer s, and the party had the property would no become searchers to himself or his learn till after the second percentage of the chalcer s, and the party had extractly being that the property would no become searchers to himself or his learn till after the second percentage of the chalcer s. becomes unnecessary to suppose that error in the text which has been imagined to exist and which some have either so as to mise the amount to fourteen pounds sterling by reading or en stekels of gold and ten of a length of their raise it to fifty-three pounds fifteen shillings, by reading or rather unit rate the first ename is leached in los x', a'. kels' and ten shellels of silver

CHAPTER XXXIII

1 God proviseth to the capturity a gracious return 9 a jouful state 12 a so'tled government, 15 Christ the Branch of righteo uness, 17 a continuance of kingd m and priesthood, 20 and a stability of a ble sed seed

Horeover the word of the Lord came unto Jeremiah the second time while he was yet shut up in the court of the prison saying,

- 2 Thus saith the Lord the 'maker thereof the Lord that formed it, to establish it, the Lord is his name.
- 3 Call unto me, and I will answer thee, and shew thee great and emighty things which thou knowest not
- 4 For thus saith the Lord, the God of Israel concerning the houses of this city and concerning the houses of the kings of Judah which are thrown down by the mounts, and by the sword.
- 5 They come to fight with the Chaldeans but it is to fill them with the dead bodies of men whom I have slain in mine anger and in my fury and for all whose wickedness I have hid my face from this city
- 6 Behold, I will bring it health and cure, and I will care them, and will reveal unto them the abundance of peace and truth.
- 7 And I will cause the capturity of Judah and the captivity of Israel to return, and will build them as at the first.
- S And I will cleanse them from all their iniquity, whereby they have sinned against i the hands of him that telleth them saith the me: and I will 'pardon all their iniquities, LORD whereby they have sinned, and whereby ther have transgressed against me

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it

10 Thus south the Lord. Again there shall be heard in this place, which re sar shall be desolate without man and without beast, even in the cities of Judah and in the streets of Jerusalem, that are desolate, without man and without inhabitant, and without beast

II The voice of joy and the voice of gladness the voice of the bridegroom and the voice of the bride the voice of them that shall say Praise the Lond of hosts for the LOAD is good, for his mercy endureth for ever and of them that shall bring the sacrifice of preise into the house of the Lord For I will cause to return the captivity of the land, as at the first, saith the Lord

12 Thus saith the Lord of hosts Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds caus-

ing their flocks to be down

13 In the cities of the mountains, in the cities of the vale and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under

14 Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land

16 In those days shall Judah be saved, and Jerusalem shall dwell safely and this is the name wherewith she shall be called,

The Lord our righteousness

17 ¶ For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel,

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually

19 ¶ And the word of the Lord came

unto Jeremiah, saying,

20 Thus saith the Lord, 10 If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season,

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers

22 As "the host of heaven cannot be numbered, neither the sand of the sea measured so will I multiply the seed of David my servant, and the Levites that minister unto me

23 Moreover the word of the Lord came

to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them

25 Thus saith the LORD, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth.

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rule s over the seed of Abraham, Isaac, and Jacob for I will cause their captivity to return, and have mercy on them

7 Heb Jehovah tsidkenu ⁸ Heb There shall not be cut off from David ¹⁰ Isa. 54.9 Chap 31 36 ¹¹ Chap 31 37 6 Isa 11 1, and 4 2 Chap 23 5 92 Sam 7 16 1 Kings 2. 4

Verse 13 "The flocks pass again under the hands of him that telleth them"-Chardin thinks that this telling of the flocks was for the purposes of tribute, it being customary in the East to count the flocks in order to take the third of the increase and young ones for the king. This is true as to the custom, and it is possible that the telling of the flocks is sometimes in Scripture to be understood to bear this allusion. But as, in the present instance it is not clear how an enumeration for the purpose of taxation should be promised as a blessing, it more probably refers to the counting of the flocks by the owner or his steward, when they were sent out to the pastures, or when they returned.

CHAPTER XXXIV

1 Jeremiah prophesieth the captivity of Zedekiah and the city 8 The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them 12 Jeremiah, covenant of God, reassume them for their disobedience, giveth them and Zedekiah into the hands of their enemies

THE word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the Lord, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall buin it with fire

3 And thou shalt not escape out of his hand, but shalt surely be staken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and | Zedekiah had made a covenant with all the

'he shall speak with thee mouth to mouth, and thou shalt go to Babylon

- 4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus saith the Lord of thee, Thou shalt not die by the sword
- 5 But thou shalt die in peace and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odows for thee and they will lament thee, saying, Ah lord for I have pronounced the word, saith the Lord

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah for these defenced cities remained of the cities of Judah

8 ¶ This is the word that came unto Jeremiah from the Lord, after that the king people which were at Jerusalem, to proclaim |

bliberty unto them,

9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for

handmaids

12 ¶ Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13 Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-

men, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which Thath been sold unto thee, and when he hath served thee six years, thou shalt let him go free from thee but your fathers hearkened not unto me, neither inclined

15 And ye were "now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my name

16 But ye turned and polluted my name, and caused every man his servant, and every I habitant

man his handmaid, whom he had set at liberty at then pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids

17 Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you "to be "removed into all the kingdoms of the earth

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the

parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the cunuchs, and the priests, and all the people of the land, which passed

between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life and their "dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you

22 Behold, I will command, saith the Long, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire and I will make the cities of Judah a desolation without an in-

6 Exod. 21 2 Deut. 15 12.
10 Heb for a removing 7 Or, hath sold himself S Neb to day 9 Heb, whereupon my name is called.
11 Deut. 28 64 Chap 29 18 12 Chap 7 33, and 16 4

Verse 5 "With the bunnings of thy fathers"—See the note on 1 Sam xxx1 12, where the reader will find that 2 question has been raised on the present and other texts of Scripture (as 2 Chron xvi 14, xxi 19, Amos vi 10), whether the body itself was burnt or only the odours. The Talmudists are strongly for the latter alternative, apparents. garding the other as a heathen practice, which they were not willing to have supposed had ever prevailed in their nation. It however remains difficult to explain Amos vi 10, so as to mean anything but the burning of the body, and they as the most distinct text, may be taken to explain the others. The body of Saul certainly was burnt, but there are circumstances in that case which might be said to except it from the support of a general conclusion, if it stood alone In the present verse, it is not said that any "odours" were burnt, that word being supplied in our version. The only one of Zedekiah's royal ancestors in connection with whose functioning is mentioned, is Asa, but that it was customer than the latest the said that the said to except it from the support of a general conclusion, if it stood alone. In the present verse, it is not said that any "odours" were burnt, that word being supplied in our version. The only one of Zedekiah's royal ancestors in connection with whose functions are said that the said tha tomary among the later kings of Judah appears from the present text, which intimates that the omission would have been a dishonour to the royal remains, and, in like manner, Jehoram having been a wicked king, we are told that "his people made no burning for him like the burning of his fathers" As the text which refers to Asa that the came may be quoted to decide the less distinct passages to the alternative for the burning of odours only, in about the same degree that the text in Amos might determine such passages to mean the burning of the body, it becomes necessary to see whether it admits of an explanation compatible with the more obvious meaning of the latter passage. The verse is, "They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kind (of spices) prepared by the apothecaries' art and they made very great burning for him." Here it is not said what the burning was no odours are mentioned as being burned, but only that he was laid upon a bed of odours and aromatics, and besides these no others are noticed. If therefore the burning refers to anything in the text itself, it would intimate that the body was burned together with the odours on

which it was laid, which was in fact an ancient custom, and is a still subsisting custom in India Then the only remaining difficulty is in the first clause, which says that he was buried But this does not imply anything of itself, further than to state where his remains were deposited and burying is compatible with burning, for it was and is usual to collect the bones and ashes, and dispose of or preserve them after various fashions, of which burying was one Therefore, although we should not like to be very positive on the point, the resulting conclusion seems to be, that since the burning of odours alone on such occasions is nowhere mentioned in Scripture, whereas the burning of bodies is distinctly mentioned in I Sam, xxxi 12 and Amos vi. 10, it is easier to explain 2 Chron xvi 14 to refer to the burning of the body, than to conclude that all the passages of Scripture in which funeral burning is noticed, refer to the burning See further under Amos vi 10

It appears from the present prophecy, that although after Zedekiah had seen Nebuchadnezzar at Riblah, he was blinded and sent as a captive to Babylon, he there received an honourable funeral at his death, whenever that happened Josephus says that Nebuchadnezzar kept him in prison till he died, and then bestowed a magnificent funeral on his remains (Antiq 1 10, c. 8) He probably bore the expenses and supplied the means of rendering the honours of royalty to the remains of the captive king, but the Jews were probably allowed to make his funeral conformable to their own rites and customs, as the present text seems to intimate.

8. "This is the word,' &c -The prophecy which occupies the preceding portion of this chapter is obviously dated when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem and of the cities Lachish and Azekah, that is, most probably, towards the end of the minth year of Zedekiah, the siege having been commenced in the tenth month of that year The time of the second prophecy, which begins here and occupies the remainder of the chapter, is not so clearly indicated in the text, but it appears to have been soon after the above, when the Chaldeans had broken off the siege, and marched against the Egyptian army, which made a show of coming to the relief of Jerusalem The prospect of this relief led the persons of substance to rescind that wise and just measure, of liberating their bond-servants, which they had taken, and confirmed by oath, under the immediate pressure of danger and alarm. Whether this liberating measure had been taken out of professed regard to the law of Moses, by which it was imperatively commanded, or Whether this liberating merely from prudential considerations, is not very clear, but, viewing the result, the latter seems the most probable supposition

18. "They cut the calf in twain," &c - See the note on Gen. xv. 9

CHAPTER XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews 18 God blesseth the Rechabites for their obedience

THE word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house

of the Rechabites,

- 4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the $^{1}door$
- 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye
- 6 But they said, We will drink no wine for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink. no wine, neither ye, nor your sons for
 - 7 Neither shall ye build house, nor sow

seed, nor plant vineyard, nor have any but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our

daughters,

9 Nor to build houses for us to dwell in neither have we vineyard, nor field, nor

10 But we have dwelt in tents, and have obeyed, and done according to all that Jo-

nadab our father commanded us

11 But it came to pass, when Nebuchadrezzai king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians so we dwell at Jerusalem

12 ¶ Then came the word of the LORD

unto Jeremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed, for unto this day they drink none, but obey their father's commandment notwithstanding I have spoken

unto you rising early and speaking: but ve hearkened not unto me

15 I have sent also unto you all my serrants the prophets rising up early and sending them, saving. Return ve now ever man from his eril way, and amend your doings. and go not after other gods to serve them and te shall decil in the land i high I have given to you end to your fathers. but ye have not inclined your ear, nor hearbened

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father. which he commanded them. but this people bath not hearkened unto

17 Therefore thus seith the Lord God of hosts the God of Israel: Benold, I will bring upon Judah and upon all the inhab tants of Jerusalem all the cril that I have prorounced against them, because I have spoken unto them but they have not heard and I have called unto them, but they have not aremered

18 C And Jeremiah said unto the house of the Rechebites Thus saith the Lorp of hosts the God of Israel. Ecrause so have obe ed the commandment of Jonadab tour father and teptall his precepts and dore according unto all that he bath commanded 1 G'. 1

19 Therefore thus saith the Lord of Fostthe Gol of Israel "Jonadab t' e son of Rechab shall not want a man to stand before me for ever

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19 Janual. Abellar mart a mort to and lefte the for mer. This has been very ration of explaned. Single suppose that I tracket's despendents were annually introduced to since still ordinate capacity, had the service of the Temple, but it seems better to understand, by "standing before God," that they, or at least some of them, should ever be found among those who feared and worshipped God Then, the "for ever" is explained by some to mean only a long time—for ages to come, while others extend it to the end of time. The promise is of course involved, that the posterity of Jonadab should not full 'for ever'. But it does not necessarily follow that they should for ever keep the rules of their ancestor, or that they should for ever be recognised as his descendants, and yet, if his posterity should now be found existing, and acting on his rules, this would form an interesting example of the literal fulfilment of prophecy while it would turnish a living commentary on the whole chapter

The Jew Benjamin of Tudela professed to have discovered the descendants of the Rechabites in Arabia, where they formed a powerful and independent state, governed by a prince of the race of David, and occupying a large and fine territory, called Theims of which they were the sole masters Benjamin's account is curious, and although, like most of his other statements, it is highly exaggerated and embellished, it does appear to have been at least founded on facts Niebuhr obtained information concerning a tribe of Jews inhabiting the mountains to the north-east of Medina, known by the name of Beni Kheiber, who had independent sheikhs of their own were divided into three tribes and maintained no intercourse with the other Jews dispersed over Asia. This notice in Niebuhr having attracted the notice of Joseph Wolff the well-known Jewish missionary, he was led to make inquiries on the subject at Jerusalem On asking a well informed Jew, Rabbi Mose Secot, whether he knew any thing of the Jews near Medina the Rabbi said Yes, they were the Beni Kheiber Delighted at having taken the right clue, Wolff further asked whether they said Yes, they were the Beni Kheiber Delighted at having taken the right clue, Wolff further asked whethe ever came to Jerusalem The Rabbi replied, No, but they came there in the time of Jeremiah the prophet On asked how he knew this, he referred to the present chapter, the eleven first verses of which they read together Wolff then proceeds—'You see by this that Rabbi Mose Secot is quite certain that the Beni Kheiber are the descendants of the Rechabites—To this present moment they drink no wine, and have neither vineyard nor field, nor seed, but dwell like Arabs in tents and are wandering nomades—They believe and observe the law of Moses by tradition, for they are not in possession of the written law." He further ascertained that the Rabbi considered the name Kheiber, to be the same as that of Heber, denoting their descent from that Kemte Afterwards the Rabbi showed him a passage in the Talmud which describes the Beni Kheiber as descended from Jethro, the remoter uncestor 'Missionary Journal,' 1824, p. 257, 261

CHAPTER XXXVI

1 Jeremiah causeth Baruch to write his prophecy, 5 and publicly to read it 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it 19 They will Baruch to hide himself and Jeremiah 20 The king Jehotakim, being certified thereof, heareth part of it, and burneth the roll 27 Jeremiah denounceth his judgment 32 Baruch writeth a new copy

And it came to pass in the fourth year of Jehotakim the son of Josiah king of Judah that this word came unto Jeremiah from

the Lord, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel and against Judah, and against all the nations, from the day I spake unto thee, from the days of 'Josiah. even unto this day

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their ini-

quity and then sin

4 Then Jeremiah called Baruch the son of Neriah and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a

- 5 And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of the Lord
- 6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the

words of the LORD in the ears of the people in the Lord's house upon the fasting day and also thou shalt read them in the ears of all Judah that come out of their

7 It may be "they will present then supplication before the Lord, and will return every one from his evilway for great is the anger and the fury that the LORD hath pronounced against this people

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house

- 9 And it came to pass in the fifth year of Jehorakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem
- 10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ³ entry of the new gate of the Lord s house, in the ears of all the people

11 T When Michaiah the son of Gemariah the son of Shaphan, had heard out of

the book all the words of the LORD

12 Then he went down into the kings house, into the scribe's chamber and, lo, all the princes sat there, cien Elishama the scribe, and Delaiah the son of Shemaiah and Elnathan the son of Achbor and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the

people

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come So Baruch the son of Neriah took the roll in his hand, and came unto their

15 And they said unto him, Sit down now, and read it in our ears So Baruch read it

in their ears

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words

17 And they asked Baruch, saying, Tell us now, How didst thou write all these

words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let

no man know where ye be

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king

21 So the king sent Jehudi to fetch the roll and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month. and there was a fire on

the hearth burning before him

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll them many like words

50 , of the ling 6 Chap 22.19

was consumed in the fire that was on the hearth

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll but he would not hear them

26 But the king commanded Jerahmeel the son of Haminelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet but the Lord hid them

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the foll, and the words which Baruch wrote

at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burned this roll, saying. Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire and there were added besides unto

7 Heb tuit upon 8 Heb. as they

Verse 7. "They will present their supplication," &c.—Literally, "Peradventure their supplication may fall down before the face of Jehovan." In this and some other passages of the poetical Scriptures it seems as if a figure is drawn from the demeanour of the petitioner, and prayer is represented as coming, like a thing of life, and taking the posture of a suppliant, poor and humble, in the Lord's presence. Something of the same personification occurs in the old heathen writers, particularly in Homer's famous allegory, which, as Cowper observes, considering when and where it was composed, forms a very striking passage.—

Prayers are Jove's daughters, wrinkled, lame, slant-eyed, Which, though far distant, yet with constant pace Follow Offince," &c.—II ix. Cowpen.

10 "In the higher court, at the entry of the new gate"—The higher court is generally believed, on what seems very good grounds, not to have been the court of the priests, but the court of Israel, which was open to the male popu-

lation in general The new gate is stated by the Rabbins to have been on the east side. It is possible that the chamber from which Baruch read the prophecies was over the gateway leading to this court, or elevated near it, and that he read it from a window or balcony, looking into the court, so that he could be heard by the people assembled there, and by those who passed in and out at the gate

18 'Ink'—Some writers have doubted whether ink can be intended by the word here employed () deyo), and Blayney, instead of 'I wrote them with ink in a book," has "I wrote in a book a/ter him" The Chaldee, Syriac, and Vulgate, however, agree with our version, which is also supported by the use of a similar word in Arabic and Persian One objection supposes that ink was not at this time known to the Jews, and that they exclusively cngraved their writing upon tablets. But a kind of ink is clearly mentioned even in the time of Moses (see Num v 23, and the note there), and Ezchiel (ix 2, 3 11) repeatedly speaks of the "inkhorn" which writers employed From the word (μίλαν), by which "ink" is expressed in the New Testament, it appears that the ink was usually black, as in other nations, but it appears also that they had coloured inks, and Josephus ('Antiq' xii 2) states that the seventy elders who made the Greek translation, brought from Jerusalem parchments on which the law was written in letters of gold From the particulars collected by Winckelmann and others concerning the ink of the ancients it would seem that it differed very little from that which the Orientals still employ, and which is really better adapted than our own thin vitriolic inks to the formation of their written characters, and this is also true of the Hebrew, the letters of which are more easily and properly formed with this ink than with our own and with reeds than with quill pens. The ink is usually composed of lamp black or powdered charcoal, prepared with gum and water, and sold in small particles or grains, like gunpowder. The writer who wants to replenish his ink-horn puts some of this into it, and adds a little water, but not enough to render the ink thinner than that of our printers. Those who use much of it, work up the ink-grains with water—much in the same way that artists prepare their colours, and then put it into their inkstand. In the manuscripts written with this ink, the characters appear of a most intense and glossy black, which never changes its hue, never eats into the paper nor ever becomes indistinct or obliterated, except from the action of water, by which it is even more easily spoiled than our own manuscripts The eastern scribes also write in gold, and with inks of various brilliant colours—particularly red and blue—their diversified applications of which often give a very rich and beautiful appearance to the page, in the higher class of manuscripts These details respecting modern Oriental ink will be found to agree remarkably with what has been said concerning the ink of the ancients, and this concurrence may be taken to furnish a very satisfactory conclusion with regard to the ink or inks used by the ancient Hebrews

22 "There was a fire on the hearth burning before him"—Dr Blayney's translation is, "There was set before him a hearth with burning coals" The word (TR ach), rendered hearth, may mean anything on which a fire was placed, without determining that it was the hearth of a chimney, and that it was not such, but a moveable brazier or file pan, will appear from the turn of the original, lost in the common translation, which says not that the king was sitting before the fire on the "hearth," but that the "hearth" containing the fire was brought or set before the king. This is corroborated by the existing usages, as well as by those which anciently prevailed Chimneys are indeed found in some parts, as in the north of Persia, but in Asia generally, apartments are warmed in cold weather by means of pans or braziers of various kinds, and either of metal or earthenware, which are set in the middle of the room after the fire of wood which it contains has been allowed to burn for some time in the open air, till the flame and smoke have passed away. Wood previously charred, is also employed for this purpose The fire is commonly left open in the apartment, as was clearly the case in the present instance, but in Western Asia, when the inmates wish to sit comfortably warm in their rooms, they often cover the brazier with a low table, over which is laid a carpet or thickly padded counterpane, of such ample dimensions that the parts which overlap the table can be drawn over their persons, as they sit or recline upon their sofas or cushions, which are arranged properly around this centre of warmth. They usually sit covered to the waist by the counterpane, which they sometimes draw up to their shoulders, and then present an appearance which would suggest the idea of a family sifting up in a large bed with their feet turned towards a common centre quilt, with the surrounding cushions, of course detains much warmth around their persons, but the plan appears unwholesome, and could only exist among an indolent people who have no in-door occupations In cottages, a fire of wood or animal dung is frequently burnt upon the floor, either in the middle of the room or against one of the side walls, with an opening above for the escape of the smoke. It is also common to have a fire in a pit sunk in the floor and, when travelling in winter, we have, on entering some rooms, been sensible of a grateful and equable warmth, without being able to discover its source, until apprized that it proceeded from one of these pits covered over with a mat or carpet so as not to be distinguished from any other portion of the floor These are the common methods by which apartments are warmed in the East, under different circumstances and in dwellings of different pretensions, and most of which were probably in use among the ancient Hebrews Most of them furnish a comfortable warmth at but a very small expense of fuel, and the greater quantity required, as well as other considerations arising from the manner in which the Orientals like to sit in their rooms, probably operate to prevent them from regarding the use of chimnes s Grates are not known even where chimneys are found, but the fuel is burnt on the hearth, on with much favour which, if wood is employed, the pieces are set on end, leaning against the back of the chimney

CHAPTER XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people 6 Jeremiah prophesieth the Chaldeans' certain return and victory is taken for a fugitive, beaten, and put in prison 16 He assureth Zedekiah of the captivity 18 Intreating for his liberty, he obtaineth some favour

AND king 'Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lopp our God for us

4 Now Jeremiali came in and went out among the people for they had not put him

into piison

5 Then Pharaoh's army was come forth out of Egypt. and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the Lord

unto the prophet Jeremiah, saying,

- 7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own
- 8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire
- 9 Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us for they shall not de-
- 10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but 'wounded men among them, yet should they rise up every man in his tent, and burn this city with
- Il ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,
- 12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, "to separate himself thence in the midst of the people.
- 13 And when he was in the gate of Benjamin, a captain of the ward u as there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the | court of the prison.

prophet, saying, Thou fallest away to the

14 Then said Jeremiah, It is Talse, I fall not away to the Chaldeans. But he heark. ened not to him, so Irijah took Jeremiah. and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe.

for they had made that the prison

16 When Jeremiah was entered into the dangeon, and into the *cabins, and Jeremiali had remained there many days,

17 Then Zedekiah the king sent, and took him out and the king asked him secretly in his house, and said. Is there any word from the Lond ! And Jeremiah said, There is for, said he, thou shalt be delivered into the hand of the king of Babylon

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor

against this land?

20 Therefore hear now, I pray thee, 0 my lord the king "let my supplication, I may thee, be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent Thus Jeremiah remained in the

4 Heb thrust through 5 Heb made to ascend 7 Heb falschood, or a lie 5 Or, cells

⁶ Or, to slip awny from thence in the midst of the people ⁹ Heb let my supplication full

Verse 15 "For they had made that the prison"—It is not an unusual circumstance in the East for some part of the house of a public functionary to be employed as a prison In Persia, where there are no large public prisons, the magistrates appropriate three or four chambers in their ample dwellings to the officers or domestics whose duty it is to keep safely those accused or suspected persons whom it is considered necessary to detain in custody. Imprisonment is by no means generally recognised in the East as a judicial punishment—but rather as a measure for the detention of accused or convicted persons —it is an incident rather than a system, and hence the condition of prisoners is not defined by any specific regulations. It often happens that any place which seems to be sufficiently secure is temporarily employed as a prison, and in general the situation of the prisoner is determined by the captice, pleasure, or interest of the person to whose custody he is consigned, and who has no other charge than to keep the culprit in safe custody, and produce him when required To this it may be added, that royal persons, governors of towns, and public functionaries, claim the right to imprison offenders in their own extensive establishments and households, and hence some place in their residences is usually appropriated or employed for the purpose. In some towns of the East even the European consuls have such prisons in their houses, where they confine such of their own nation or household as have guilty of offences, by allowance from the governing powers of the town or country, who proceed upon the idea that a functionary should possess magisterial authority over those whose affairs he generally superintends. This may partly explain the existence of prisons in palaces and houses, in those countries where, imprisonment being not at all, or only partially, regarded as a means of punishment and correction, no public prisons have been provided. It will be recollected that our old nobles had prisons in their own castles. fected that our old nobles had prisons in their own castles

21 "The bakers' street"—We have had former occasions to observe that, in the East, every family generally grinds its own corn and bakes its own bread. There is, however, in eastern towns, ample room for the craft of the baker. Many persons with small families, and consuming but little bread, find it cheaper to buy of the baker than to have

daily grinding and baking at home The bakers also get the custom of those loose members of society who have no households, and who buy food as they want or can afford it, under which denomination may be included strangers solourning temporarily in the towns. They also sell much bread to the shopkeepers, artizans, and others who spend Thus, upon the whole, the bakers are, in large towns, an active and flourishthe day at a distance from their homes ing body of tradesmen But their situation is one of peculiar danger, the people being very apt to suspect them, in hard times, of conspiring to raise the price of bread Hence popular outcries and tumults, which seldom end till one or more bakers have been sacrificed either by the people themselves, or by their rulers, who thus endeavour to appease them, or to divert their attention from the more real causes of public distress

The present verse is interesting in another respect, as showing that it was, in those early times, customary, as it is at present in the East, for persons of the same trades to carry on their business in the same streets, so that the purchaser sees at one view all the shops which offer the article he requires This custom has also prevailed, with respect to some trades, even in Western Europe, and some very marked traces of it may still be found in London

CHAPTER XXXVIII

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah 7 Ebed-melech, by suit, getteth him some enlargement 14 Upon secret conference he counselleth the king by yielding to save his life 24 By the king's instructions he concealeth the conference from the princes

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

- 2 Thus saith the Lord, 'He that remaineth in this city shall die by the sword, by the famine, and by the pestilence but he that goeth forth to the Chaldeans shall live, for he shall have his life for a prey, and shall live
- 3 Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it
- 4 Therefore the princes said unto the king, We beseech thee, let this man be put to death for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them for this man seeketh not the ewelfare of this people, but the hurt
- 5 Then Zedekiah the king said, Behold, he is in your hand for the king is not he that can do any thing against you
- 6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison and they let down Jeremiah with And in the dungeon there was no water, but mire so Jeremiah sunk in the
- 7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin,
 - 8 Ebed-melech went forth out of the

king's house, and spake to the king, say-

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and 'he is like to die for hunger in the place where he is for there is no more bread in the city

- 10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men 'with thee, and take up Jeremiah the prophet out of the dungeon, before he
- 11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah
- 12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords And Jeremiah did so
- 13 So they drew up Jeremiah with cords, and took him up out of the dungeon and Jeremiah remained in the court of the
- 14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the 'third entry that is in the house of the Lord and the king said unto Jeremiah, I will ask thee a thing, hide nothing from
- 15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?
- 16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life
- 17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Isiael, If thou wilt assuredly go

forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire, and thou shalt live, and thine house

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of then hand

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me

into their hand, and they mock me

20 But Jeremiah said, They shall not de-Obey, I beseech thee, the voice of the Lord, which I speak unto thee so it shall be well unto thee, and thy soul shall

21 But if thou refuse to go forth, this is the word that the Lord hath shewed me

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, 'Thy friends have set thee on, and have prevailed against thee thy feet are sunk in the mire, and they are turned away back

23 So they shall bring out all thy wives

and thy children to the Chaldeans and thou shalt not escape out of then hand, but shalt be taken by the hand of the king of Babylon and "thou shalt cause this city to be burned with fire

24 ¶ Then said Zedekiah unto Jeremiah. Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee. and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death, also what the king said unto thee

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jona-

than's house, to die there

27 Then came all the princes unto Jere miah, and asked him and he told them according to all these words that the king had commanded So they left off speaking with him, for the matter was not per-

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken and he was there when Jerusalem was taken

7 Heb Men of thy peace B Heb thou shalt burn, &c. 9 Heb they were alert from h m

Verse 6 "The dangeon of Malchiah that was in the court of the prison"—There is no book of Scripture in which so much is said of prisons and imprisonment as in this of Jeremiah. As we have not hitherto said much on the subject, and as the sentence with which the note to Lev. xxiv 11 concludes, appears to have been misunderstood by at least one of our readers, we may take the opportunity now officed of explaining what appears to us to have been the practice of the ancient Hebrews in this important matter.

I In the law of Moses there is no one crime to which imprisonment is attached as a punishment—2. There is no instance of imprisonment mentioned in Scripture which appears to have been the result of a regular trial and judicial sensitive. 2. There is no intence 3 There is no instance of imprisonment inflicted by Hebraus, in which merely the custody of the prisoner, for a specific purpose, does not appear to be the sole or primary object. 4 Imprisonment, as a punishment and correction, can only be traced when inflicted by foreigners, and even in such instances it is by no means clear that detention was not the primary object, and punishment merely an incident—It is easy for the reader to test these conclusions, in explanation

primary object, and punishment merely an incident —It is easy for the reader to test these conclusions, in explanation or support of which we shall therefore only subjoin a few remarks, which may assist the investigation. In the patriarchal times only two instances of imprisonment occur, both of which happened in Fgypt, and are therefore foreign. The imprisonment of Joseph and of the two servants of Pharaoh has already been noticed in the proper place the other was when Joseph, acting as an Egyptian, detained Simeon in custody, probably not in a prison, as a security for the return of his brethren. Under the direction of Moses himself, only one instance of confinement occurs and that was in a peculiar case, when the sabbath-breaker was detained in custody until the Lord's pleasure concerning him should be ascertained (Num xv 34). From that time till so late as the reign of Ahab, in Israel, no instance of imprisonment occurs among the Hebreus, but the imprisonment of Samson by the Philistines is a remarkable foreign example. He was blinded, and alterwards kept in confinement and obliged to labour at the mill turnishing the earliest example He was blinded, and afterwards kept in confinement and obliged to labour at the mill, turnishing the earliest instance on record of imprisonment and hard labour. As we are not speaking of heathen practices it is of little importance what deduction may be derived from this case but it appears to us not to bear on any general custom, for bam son was a distinguished captive belonging to an adverse nation, and the treatment of such persons affords no evidence of the domestic usages of a people Such transactions are extra-judicial The imprisonment is considered necessary for the domestic usages of a people Such transactions are extra-judicial. The imprisonment is considered necessary for the safe keeping of captive chiefs and kings, and, in the case of Samson, the labour was a superadded indignity, suggested probably by an insulting reference to the former employment of his great strength, if not with a view to the profitable employment of that portion which remained to him. At a later day, we see the last kings of Judah treated in the same manner by the Egyptian and Babylonian kings, and in all these cases we may find that the conquerors had an interest in detailing them securely. The case of Zedekinh, who was blinded and kept in prison by the king of Babylon, is very similar to that of Samson, except as to the labour at the mill. Among the Hebrews, the first case of imprisonment after the time of Moses was when Micaiah, having foretold the disastrous result of an expedition on which Ahab was bent, and in which he perished, the king ordered, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." (I Kings xxii 27.) This was arbitrary and extrajudicial, but although the idea of punishment is incidentally included, it is evident that the primary intention was to detain the prophet for final punishment, when his prediction should, as the king hoped, be falsified by the event, as well, probably, as to deprive him of the means of promulgating his adverse and condemnatory prophecies to the people. The probably, as to deprive him of the means of promulgating his adverse and condemnatory prophecies to the people. The case of Jeremiah himself, which is the next that occurs, in point of time, seems to be precisely similar to this He was

at first put under personal restraint "in the court of the prison" a place open to the public, and where his friends had free access to him, but as his prophecies were thus made public, he was ultimately removed under a general permission from the king, to the disagreeable and dangerous dungeon mentioned in the text, by which his personal enemies added punishment to confinement, but when the king heard this, he caused him to be released, and restored to the simple confinement of the prison-court, till his sad prophecies were accomplished. The last mention of imprisonment occurs after the Captivity (Ezra vii 26), and, as read in our own and many other versions, this, more precisely than any other passage of Scripture, would describe confinement in a prison as a regular punishment. If so understood it is. however, a foreign instance, and occurs in a Persian edict. But we find the word thus translated to be one asur) which denotes a bond or fetter, and which never means a prison unless when the word "house,' is prefixed In this text that word is not prefixed, and moreover the word is in the plural (") asurin), clearly showing bonds or fetters, not imprisonment in the usual sense, to be intended

We have thus alluded to all the cases of imprisonment mentioned in the Old Testament In the New, the Gospels offer the instance of John the Baptist whose case was similar to that of Jeremiah, the object being evidently to prevent his communications to the people His death in prison, although ordered by Herod, was a circumstance which that king had neither contemplated nor desired. The Gospels also mention imprisonment for debt, of which we shall have due occasion to speak, only at present observing that it was not a punishment for having contracted debt but a measure to compel payment, as is expressly declared in the passages where it is mentioned. The other cases of imprisonment which occur in the Acts of the Apostles are nearly all foreign instances—being cases in which the It is therefore the more remarkable that not one of these instances offers any Romans imprisoned the Apostles new principle —the Apostles were detained in prison till their respective cases could be inquired into and finally de-In the single case of the imprisonment of Peter by Herod, we see also a case of confinement not as itself a punishment, but as a detention for ulterior punishment, Herod 'intending after Easter to bring him forth unto the people" (Acts xii 4) -We therefore think that the conclusions stated at the head of this note are correctly drawn from the facts recorded in Scripture and we have dwelt on the subject in order to show the light in which imprisonment was regarded by the Hebrews without at present inquiring into the causes which rendered them, in common with other Oriental nations, indisposed to use confinement as a final punishment for any crime, and, still less, without wishing to intimate any opinion as to the very different system under which imprisonment is in Modern Europe made the penalty of numerous offences

7 "The Ethiopian, one of the eunuchs which was in the king's house"—From this it seems that black eunuchs were employed in the courts of the Hebrew kings, as they still are in those of the eastern sovereigns young, as slaves, from Africa, and, having been made eunuchs, are brought up in the religion of those to whom they are sold, and of which they are in general very zealous professors As they come from a great distance, and many of them die from the effects of that cruelty which gives them their peculiar character, black eunuchs are regarded as costly luxuries which appear only in the establishments of princes and great personages. Their employment is about the king's female establishment which they guard, serve, and superintend, and except the monarch himself they are the only individuals, not of the female sex who ever have access to the presence of the women. They are usually in considerable numbers in the royal harems, and their situations are various Some of them enjoy household offices of much trust and responsibility and possess great influence from the peculiar advantages which they enjoy of access to the sovereign's presence in his more private and unbent hours. Their chief is a very important personage, and the reader of those old Arabian stories which relate to the caliphs of Bagdad is aware that, after the monarch himself and his grand vizier, no person is so frequently or conspicuously mentioned as the chief of the black eunuchs Ebed-melech was probably one of the superior eunuchs, and the influence he possessed with the king appears very clearly from the present narration

14 "The third entry '-The word rendered "third" may, as in the margin, be rendered "principal" or "chief" And the other word (NIII) mabo) is a general word, denoting not merely a gate but an avenue, entrance, or any kind of approach to a place Here it is generally supposed to point out the communication between Mount Zion and Mount Moriah, which was formed by Solomon and which the queen of Sheba regarded with great admiration. It was by this way that the kings went from the palace to the temple. Probably Zedekiah called Jeremiah to a private apartment over one of the gates in this line of approach

CHAPTER XXXIX

1 Jerusalem is taken 4 Zedekiah is made blind, and sent to Babylon 8 The city ruinated, 9 the people captivated 11 Nebuchadrezzar's charge people captivated for the good usage of Jeremiah 15 God's pro-mise to Ebed-melech

In the 'minth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the

month the city was broken up

3 And all the princes of the king of Babylon came in, and sat in the middle gate, eien Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the

king of Babylon

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwint the two walls and he went out the way of the plaın

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon

6 Then the king of Babylon slew the

sons of Zedekiah in Riblah before his eves also the king of Babylon slew all the nobles

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon

S And the Chaldeans burned the kings house, and the houses of the people with fire, and brake down the walls of Jerusalem

9 Then Nebuzar-adan the "captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away that fell to him, with the rest of the people that

10 But Nebuzar-adan the captain of the guard left of the poor of the people which had nothing, in the land of Judah and gave them vineyards and fields 'at the same time

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah 'to Nebuzar-adan the captain of the guard saving,

12 Take him and look well to him, and do him no harm. but do unto him even as

he shall sav unto thee

13 So Nebuzar-adan the captain of the guard sent, and Nebushashan, Rab seris. and Nergal-sharezer Rab-mag and all the king of Babylon's princes

14 Even they sent, and took Jeremiah out of the court of the prison and committed him unto Gedaliali the son of Ahil am the son of Shaphan, that he should carry him home so he dwelt among the people

15 Nos the word of the Lord came unto Jeremiah. While he was shut up in the

court of the prison, saying

16 Go and speak to Ebed-melech the Ethnopian, saying Thus saith the LOFD of hosts the God of I-rael Behold I vill bring my words upon this city for evil and not for good and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord and thou shalt not be given into the hand of the men of whom thou a-t

18 For I will surely deliver thee and thou shalt not fall by the sword, but thy life shall be for a prev unto thee because thou hast put the trust in me saith the Lord

*Heo wil two frames of many or forms 40 chapter of 2 Heb of efficiences amount of the many interests, ill to the will the many of the second o

Verse 3 of The middle gate "—This might be more definitely rendered of the centre gate "will all mould be the expressions supposed struction, which was probably in the heart of the disclosured from the lower to the upper town. It would seem that the Babilonians having taken the town by the north wall has lend on to go a good of this gate the importance of which is indicated by the fact that Zedekiah field from Mount Zon as soon as it had been won to make it to have been one of the Temple gates. But this does not appear to the contract of the contract o likely under all the c roumstances and indications.

A 'West forth out of the city by might."—Isosephus says the city was taken in the middle of the night. Foremed by the darkness, the king escaped by the may here indicated and which contrast be elected under cod, from the middle of more distinct information than me possess concerning the plan of the ancient Jerusale n. The best is a verent ourselves form is thus.—It is reasonable to suppose that the bing and his family were staring in the classifier 20 and in the south-mest part of the mount of that name, and in the valley below which the kings gardens are usually placed. Between the two walls' provably means between the mall of the citadel and the parallel provides are usually much in together, formed on two sides, a double wall around the citadel. We may therefore infer that the king me out of the citadel between the two walls and passed from the extensively the way which led to the gardens and which was perhaps a private subternaneous passage. The Jers indeed have a fable that there was a subternaneous may extending from the kings abode to Jercho and that by the Sedek ah endearoused to escape, in which say they he would doubtiess have succeeded, had not God prepared a hind which, he may pressed up pursuers from the Chaldean army, fied for refuge into the care in which this passage terminated. The king and his party were coming out at that moment, and were seized by the exhibiting Chaldeans who had entered in pursuit of the hind

CHAPTER XL

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanan revealing Ishmael's contribacy is not believed

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this

3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come

4 And now, behold, I loose thee this day from the chains which were upon thine hand If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee but if it seem ill unto thee to come with me into Babylon, forbear behold, all the land is before thee whither it seemeth good and convenient for thee to go,

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Alukam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people or go wheresoever it seemeth convenient unto thee to go So the captain of the guard gave him victuals and a reward, and let him go

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left

in the land

7 ¶ Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon,

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they

and then men

1

ΙĈ, ŋĊ

15 11. jp; RU.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans dwell in the land, and serve the king of Babylon, and it shall be well with you

10 As for me, behold, I will dwell at Mizpah, *to serve the Chaldeans, which will come unto us but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that uere in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Aliikam the son

of Shaphan,

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedahah, unto Mizpah, and gathered wine and summer fruits very much

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Miz-

pah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethamah 'to slay thee? But Gedahah the son of Ahikam believed them not

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Aliikam said unto Johanan the son of Kareah, Thou shalt not do this thing for thou speakest falsely

of Ishmael

2 Heb I will set mine eye upon thee 4 Heb to strike thee in soul 3 Heb to stand before

Chap XL —The brief and sad history in this and the following chapter is too clearly told to require elucidation or remark. The only difficulty is to assign an adequate motive for the odious conduct of Ishmael But as we learn from chill, that he was of the royal family, it is probable that his first movement arose from jealousy at the promotion of a person not of that iamily to be the governor of the land. He probably thought that he had himself a better claim to that distinction than Gedaliah, and perhaps calculated that, were he put out of the way, he might find means to establish himself in his place. That nothing of the kind followed, may be owing to having been led by circumstances to go further than he intended. The slaughter of the Chaldeans perhaps arose from their attempt to defend or a verge Gedaliah, but this additional streety was one which it could not be expected that the king of defend or avenge Gedulah, but this additional atrocity was one which it could not be expected that the king of Babylon would overlook or fail to avenge, and hence he seems to have had no remaining object than to do all the mischief in his power. After all it seems likely that Ishmael was no other than the tool of the king of Ammon. He may have encouraged Ishmael in such expectations and feelings as we have stated, while his own object may well have been to prove the the mischief in the mis been to prevent, by the murder of Gedaliah, that restoration of the remnant of the Hebrews to a condition of comparative prosperity and comfort, which the wise and prudent conduct of this generous and unsuspecting man seemed calculated to ensure. The aucient enmity of the Ammonites to the Hebrews, as well as the jealousy of adjoining states, may sufficiently account for any aversion with which they may have regarded the prospect of restored comfort to their runned neighbours. We learn also, from verse 11, that many Jews, who had during the troubles returned to dwell among the Ammonites returned home when they heard of the prospect of peace and safety under Gedaliah, and it is very possible that the loss of these refugees proved a very disagreeable circumstance to king Baalis and his people. We offer the above only as conjectures, which may be taken for what they seem worth, but it will be observed that they are in part supported by the untiring opposition which, at a later day, the Ammonites offered to the restoration of the city and Temple of Jerusalem. and Temple of Jerusalem.

CHAPTER XLI.

1 Ishmael, treacherously hilling Gedaliah and others, purposeth with the residue to flee unto the Amnonites 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Aliikam to Mizpah, and there they did cat bread together in Mizpah.

2 Then arose Ishmael the son of Nethamiah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the reah, and all the captains of the forces that son of Shaphan with the sword, and slew him, whom the king of Babylon had made

governor over the land

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, ! and the Chaldeans that were found there, and the men of war

- 4 And it came to pass the second day after he had slain Gcdaliah, and no man knew it,
- 5 That there came certain from Shechem, from Shiloh, and from Samaria, eten fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the
- 6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them. weeping all along as he went and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam
- 7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.
- 8 But ten men were found among them that said unto Ishmael, Slay us not · for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forhare, and slew them not among their brethren.
- 9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he

had slain * because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel. and Ishmael the con of Nethaniah filled it with them that were slain

10 Then I-hmael carried away captive all the residue of the people that urir in Miz pali, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Godaliah the son of Ahikam and Ishmael the son of Nethaniah carried them a vay captive, and departed to go over to the Ammonites

11 T But when Johanan the son of Kawere with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmacl the son of Nethaniah, and found him by the great waters that are ın Gibeon

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Karcah, and all the captains of the forces that were with him, then they were glad

14 So all the people that Ishmael had carried awa; captive from Mizpah cast about and returned, and went unto Johanan the

son of Kareah

15 But Ishmacl the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-

lehem, to go to enter into Egypt,

18 Because of the Chaldeans for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Hear gray and werpay * O-, near Gedalah. 3 Heo lythe hard, or ly the rise of Gedalar

do read in Ezra (ch. m. 2, 3, &c , that the return captures did offer their sacrifices and oblations upon the site of the

Terse 5 ' Haring their beards sharen," &c —It will be recollected that the transactions recorded in this and the Paris of ceding enapter, to k place not more than two montrs after the destruction of Jerusalem and its temple. As the mins Leve entired the tokens of the most intense mourning, and as all the men were thus mourners, it is highly from take they had but themselves into this condition on account of the run of their nation, and the desolation of their cut with its "how and beaut ful house."

'To the hane of the Lord"—As we do not read that any alter or sanctuary had been excited at Mizpah, and as we do not read that any alter or sanctuary had been excited at Mizpah, and as we do not read that any alter or sanctuary had been excited at Mizpah, and as we do not read the same of the same of the same and the same are the of the

temple before the temple itself was rebuilt, it seems highly probable that these mourners were, for the same purpose, on their way to the spot where the temple had stood, to mourn and worship God among its ruins. This is corroborated by the fact that coming as they did from towns to the north of Jerusalem, they might easily take Mizpah in their way to that city, and that this was then the seat of government, might be an inducement for them to do so. Concerning Mizpah, see the note on Josh xviii 21

8 "Treasures in the field, of wheat . bailey. oil honey"—Calmet remails on this text, "Treasures (according to the common phrase of Scripture) signify anything that is hid and kept in reserve, whether it be gold, silver, corn, wine, oil, or any other thing. And it was a customary practice in the East for the people to bury their corn and other provisions in deep pits or caverns, which they dug and covered over so very dexterously that none but those who made them could find them out, or even discover that the earth had been moved" ("Commentaire Littéral"). This correctly describes a still-existing practice in the East, and it still often happens, in time of war, that people are spared, and receive favourable treatment from the soldiers, on making known their "treasures hid in the field"

17 "The habitation of Chimham"—The aged Barzillai had a son called Chimham, for whom David undertook to provide (see 2 Sam XX 37, 1 Kings ii 7), and the Targum, followed by most commentators, concludes that the king made him a grant of this spot, to which he gave his own name. As it was near Bethlehem, it might perhaps have been part of David's private patrimony

CHAPTER XLII

1 Johanan desireth Jeremiah to enquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea, 13 and destruction in Egypt. 19 He reproveth their hypocrisy, in requiring of the Lord that which they meant not

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near.

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, (for we are left but a few of many, as thine eyes do behold us)

3 That the Lord thy God may shew us the way wherein we may walk, and the thing

that we may do

4 Then Jeremiah the prophet said unto them, I have heard you, behold, I will pray unto the Lord your God according to your words, and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you I will keep nothing back from you

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send

thee to us

- 6 Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee, that it may be well with us, when we obey the voice of the Lord our God
- 7 ¶ And it came to pass after ten days, that the word of the Lord came unto Jeremiah
- 8 Then called he Johanan the son of Kareah, and all the captains of the forces which

were with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him,

10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up for I repent me of the evil that I have done unto you

11 Be not afraid of the king of Babylon, of whom ye are afraid, be not afraid of him, saith the Lord for I am with you to save you, and to deliver you from his hand

12 And I will shew mercies unto you, that he may have mercy upon you, and cause

you to return to your own land

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God,

14 Saying, No, but we will go into the land of Egypt, where we shall see no war, not hear the sound of the trumpet, nor have hunger of bread, and there will we dwell

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there,

16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die

17 'So shall it be with all the men that set their faces to go into Egypt to sojourn theie, they shall die by the sword, by the famine, and by the pestilence and none of them shall remain or escape from the evil that I will bring upon them

18 For thus saith the Lopp of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more

19 The Lord hath said concerning you, O ye remnant of Judah, Go ye not into Egypt know certainly that I have 'ad-

monished you this day

20 For 've dissembled in your hearts, desire to go and to sojourn

4 Heb latified og and game

when we sent me unto the Lord your God, saying, Pray for us unto the Lordour God. and according unto all that the Loan our God shall say, so declare unto us, and we will do it

21 And now I have this day declared it to you, but ye have not obeyed therore of the Lord your God, nor any thing for the

which he hath sent me unto you

22 Non therefore know certainly that ve shall die by the s. ord, by the famine, and by the postilence, in the place whither re

3 Or 1, where to dere transty meter 1

Verse 16 . The sword shall overtal e you there in the land of Fgift - This and the off ordering two were fulfilled when Egypt was invaded and ranged, not long after, by the Bat longers. We shall see this more clearly pre

CHAPTER XLIII

1 Johanan, discrediting Jeremial's prophecy, carrieth Jeremiah and others into Egypt 8 Jeremuch prophesieth by a type the conque t of Egypt by the Bubylomans

AND it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the Lorn their God, for which the Lord their God had sent him to them, even all these words.

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah Thou speakest falsely the Lord our God hath not sent thee to say, Go not into Egypt to solourn there.

3 But Baruch the son of Nerrah setteth thee on against us for to deliver us into the hand of the Chaldeans that they might put

Babylon.

4 So Johanan the son of Kereah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnast of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah.

6 Eren men, and women and children, and the kings daughters and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam I shall he burn with fire

the son of Shaphan, and Jeremiah the prephet, and Baruch the son of Nerrah

7 So they came into the land of Egyp". for they obeyed not the voice of the Lorp thus came they even to Tahpanhes

8 7 Then came the word of the Lord

unto Jeremiah in Talipanhes, saying

9 Take great stones in thine hand, ard hide them in the clay in the brick-kill, which is at the entry of Pheraolis house in Tahpanhes, in the sight of the men of Judah

10 And sa, unto them, Thus saith the Lord of hosts, the God of Israel; Behold, 1 till send and take Nebuchadrezzar the king of Balylon, my servant, and will set his throne upon these stones that I have hid and he shall spread his royal pavilion over

II And when he cometh, he shall smile us to death and carry us away captives into the land of Egypt, and deliver 'such as are for death to death and such as are for captivity to captivity and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace

13 He shall break also the images of Beth-shemesh, that is in the land of Egypt: and the houses of the gods of the Egyptians

- Chap. 15 2 Zech. 11.9 2 Heb s after, cr, standing mages 2 Or, the har ze of the same

Verse 6 "Cap'am of the guard."—This officer was the commander of the royal life-guard which forms or did for the only standing force in Oriental nations. It is to be observed that, whenever the officer of this rank among the

"chief of the slaughtermen," the same word being applied to the slaughter or the slaughterer of animals, and hence it is equivalent to "chief of the executioners," the body-guard, under the direction of their chief, being, in the East, charged with the execution of the capital punishments awarded by the king and the commander himself often putting the more distinguished offenders to death with his own hand. The officer of similar rank among the Hebrews themselves did not bear the same title, but the same duties devolved upon him

Nebuchadrezzar "—The historical event to which the present and several other prophecies refer may thus be stated Soon after Nebuchadnezzar had completed the ruin of the Hebrew nation, he turned his attention towards Tyre That rich and powerful city held out against him for thirteen years, and when at last taken by assault, he found no reward for what Ezekiel calls his "service against Tyre" as the inhabitants, foreseeing the result, had previously removed all their valuable property to the neighbouring island, on which they afterwards founded that new Tyre which ultimately rose to an eminence of power and wealth not inferior to that of the old city which had been destroyed. But as the Lord had, by his prophets, promised to give the spoils of Egypt to Nebuchadrezzar for his service against Tyre, so, when that service had terminated in this unprofitable result, he marched his army into Egypt, which was then in a state of such deplorable disorder as promised him an easy conquest, and an ample indemnity for his recent disappointment. What opposition he met with, or what arrangement he made on withdrawing finally from the country, is not certainly known. But it is certain that he ravaged the country from one end to the other, committing much devastation, and slaying great numbers of the people, and that he finally returned with an immense booty, which probably formed no small part of the treasure he expended in his magnificent improvements and great undertakings at Babylon. (See 'L'Art de Vérifier les Dates,' &c. tome ii. p. 359, 'Universal History,' vol. ii. p. 88, and Hales s'Analysis,' vol. ii. p. 454)

CHAPTER XLIV

1 Jeremiah expresseth the desolation of Judah for their idolatiy 11 He prophesieth their destruction, who commit idolatiy in Egypt 15 The obstinacy of the Jews 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt

The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of

Pathios, saying,

2 Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah, and, behold, this day they are a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods whom they knew not, neither they, ye, nor your fathers

4 Howbert I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable

thing that I hate

5 But they hearkened not, not inclined their eat to turn from their wickedness, to

buin no incense unto other gods

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem, and they are wasted and desolate, as at this day

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child

and suckling, 'out of Judah, to leave you none to remain,

- 8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?
- 9 Have ye forgotten the 'wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem'?
- 10 They are not shumbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers

11 ¶ Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah

12 And I will take the remnant of Judah, that have set then faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt, they shall even be consumed by the sword and by the famine they shall die, from the least even unto the greatest by the sword and by the famine and they shall be an execration, and an astonishment, and a curse, and a reproach

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and

by the pestilence

14 So that none of the remnant of Judah,

which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they shave a desire to return to dwell there for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros,

answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the "queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem for then had we plenty of victuals, and were well, and saw no evil

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the

sword and by the famine

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our 10 men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that

answer, saying,

- 21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind?
- 22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed, therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah, that are in the land

of Egypt

25 Thus saith the Lond of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed to burn incense to the queen of heaven, and to pour out drink offerings unto her yewill surely accomplish your vows, and surely perform your vows

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying.

The Lord God liveth

27 Behold, I will watch over them for evil, and not for good and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, "mine, or theirs

29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life. as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life

- Heb. lift up theorem 10-, frame of hearen 7 Chap 7 18 & Heb bread 8 Chap 7 18. If Or, I wilded

Verse 1 "Migdel"—A place of this name is mentioned in Exod xiv. 2, as situate near the Red Sea; but this dees not appear to be the place here intended. The name "Migdel" signifies a tower and may have been common to several places distinguished by a conspicuous object of that I ind. We may very fairly presume the present town to have been the Magdelus mentioned by Herodotus, Hecataus, and others, and which Antoninus fixes at the entrance of Egypt from Paleatine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites when departing from Egypt, but its situation in the neighbourhood of Tahpanhes, or Daphine, and its distance from Judea, favour the supposition of its being the present Migdel. Bothart, who adopts this opinion, observes that, under the determination suggested, we find the places to be named exactly in the order of their distance

from Judea first, Migdol, or Magdolus, secondly, Tahpanhes, or Daphnæ, thirdly, Noph, or Memphis, and, lastly, the district of Pathros, or Thebais See Blayney's note on this verse "The country of Pathros"—It will be observed that this "country of Pathros" is in this verse distinguished from the 'alland of Egypt, "properly so called The latter term appears to denote generally, in Scripture, the whole of Lower Egypt, which was the part of the country best known to the Hebrews, but of which the Delta, separately taken, is sometimes called Rahab. Then "the country of Pathros" appears to answer to Upper Egypt, or that southern part of the country which the Greeks called Thebais, from Thebes its ancient capital The name appears to be derived from that of Pathrus, the son of Mizraim, by whom it was probably first peopled That Pathros was Upper Egypt appears to be confirmed by Ptolemy's mention of a city called Pathyris not far from Thebes, as well as from the Nomus Phaturites of Pliny, which, from its position in his list, must have been one of the nomes of the Thebais. (Nat Hist. lib. v. c 9) lib. v. c 9)

17. "To burn incense unto the queen of heaven"—See the note on chap vii 18.

19 "Without our men"—This clearly shows that it is the women who here speak, and who, being more particularly addicted to the reprobated worship, take upon themselves to answer. That at least this latter part of the answer is theirs, is clear from the context, which states that the women as well as the men answered Jeremiah, and that he rejoined to both Indeed, that the men had been participators in their crime had been stated by Jeremiah himself, in ch vi If therefore we give the first part of this answer to the men, we see that they justified the idolatrous act by their alleged experience of its benefits, while the women adduce the concurrence of their men, who alone had a legal inght to control them, as an adequate justification of their conduct. This appeal to the concurrence of the men obtains the more force when we consider that, by the law of Moses (Num xxx), the men had an independent power of binding themselves by any religious vow or obligation, whereas the vows of women were of no force without the consenting 'knowledge of the father or husband, and whose consent was presumed if he did not at the time make known his disap-

30 "I will give Pharaoh-hophra . into the hands of his enemies" &c —This Pharaoh-hophra was unquestionably the Apries of the Greek historians He was the grandson of Necho, and began his reign about the same time as Zedekiah in Judea, and reigned twenty-five years His tyrannical disposition raised discontents among the people, which broke out into an open revolt of the army, which imagined that a disastrous expedition against Cyrene, in which many perished, had been purposely planned for their destruction—that, freed from them, he might tyrannize without control over the rest of his subjects. This impression produced a general defection. The king sent Amasis to pacify the revolters, but they saluted this popular person as king, and persuaded him to put himself at the head of their He did so, and, in the neighbourhood of Memphis, with an army of native Egyptians, defeated a body of foreign mercenaries in the pay of Apries The king himself being taken by the conquerors. Amasis wished to 30,000 foreign mercenaries in the pay of Apries The king himself being taken by the conquerors. Amasis wished to spare his life, but the people were implacable in their vengeance, and he was obliged to give him up ' into the hands of those who sought his life," by whom he was strangled That Nebuchadnezzar appeared in Egypt during these troubles is very evident, but the precise state of the contest when he came, and the part which Apries and Amasis took, with respect to this foreign enemy, or the manner in which Nebuchadnezzar acted towards them, are points involved in uncertainty. However, from the fact that Amasis was left in the throne, as compared with dates and small circumstances, it seems probable that the Babylonians advanced towards Egypt soon after the outbreak of the revolt, and that Apries, not being able, in the state of his affairs, to make a stand against him, withdrew into Upper Egypt. It would also appear that Nebuchadnezzar, when he withdrew after having ravaged the country, left Amasis in possession of the kingdom—according to the plan which he had repeatedly followed in Judea, and that Apries then returned to Lower Egypt, to make one grand effort for the recovery of his crown, with the result which we have already stated.

CHAPTER XLV

[1] Baruch being dismayed, 4 Jeremiah instructeth and comforteth him

THE word that Jeremiah the prophet spake unto Baruch the son of Nerrah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel,

unto thee, O Baruch,

3 Thou didst say, Woe is me now! for

the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest

4 ¶ Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole

5 And seekest thou great things for thyself? seek them not for, behold, I will bring evil upon all flesh, saith the Lord but thy life will I give unto thee 'for a prey in all places whither thou goest

1 Chap 39 18

CHAPTER XLVI

1 Jeremiah prophesieth the overthrow of Pharaoh s army at Euphrates, 13 and the conquest of Egypt by Nebuchadrezzar 27 He comforteth Jacob in their chastisement

THE word of the LORD which came to Jeremain the prophet against the Gentiles,

2 Against Egypt, against the army of

Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehorakim the son of Josiah king of Judah

3 Order ye the buckler and shield, and

draw near to battle

4 Harness the horses, and get up je

horsemen, and stand forth with your helmets, furbish the spears, and put on the

brigandines

5 Wherefore have I seen them dismayed and tuined away back? and then mighty ones are beaten down, and are fled apace, and look not back for fear was round about, saith the Lord

- 6 Let not the swift flee away, nor the mighty man escape, they shall stumble, and fall toward the north by the river Euphrates
- 7 Who is this that cometh up as a flood, whose waters are moved as the rivers?
- 8 Egypt riseth up like a flood, and his waters are moved like the rivers, and he saith, I will go up, and will cover the earth, I will destroy the city and the inhabitants thereof
- 9 Come up, ye horses, and rage, ye chariots, and let the mighty men come forth, "the Ethiopians and 'the Libyans, that handle the shield, and the Lydians, that handle and bend the bow
- 10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiate and made drunk with their blood for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt in vain shalt thou use many medicines, for thou shalt

not be cured

12 The nations have heard of thy shame, and thy cry hath filled the land for the mighty man hath stumbled against the mighty, and they are fallen both together

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the

land of Egypt

- 14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes .say ye, Stand fast, and prepare thee, for the sword shall devour round about thee
- 15 Why are thy valuant men swept away? they stood not, because the Lord did drive them
- 16 He made many to fall, yea, one fell upon another and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword

17 They did cry there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed

18 As I live, saith the king, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by

the sea, so shall he come

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity for Noph shall be waste and desolate without an inhabitant

- 20 Egypt is like a very fair heifer, but destruction cometh, it cometh out of the north
- 21 Also her hired men are in the midst of her like fatted bullocks, for they also are turned back, and are fled away together they did not stand, because the day of their calamity was come upon them, and the time of their visitation
- 22 The voice thereof shall go like a serpent, for they shall march with an army, and come against her with axes, as hewers of wood
- 23 They shall cut down her forest, saith the Lord, though it cannot be searched, because they are more than the grasshoppers, and are innumerable

24 The daughter of Egypt shall be confounded, she shall be delivered into the

land of the people of the north

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the "10 multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants and afterward it shall be inhabited, as in the days of old, saith the Lord

27 ¶ ¹¹But fear not thou, O my servant Jacob, and be not dismayed, O Israel for, behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid

28 Fear thou not, O Jacob my servant, saith the Lord for I am with thee, for I will make a full end of all the nations whither I have driven thee but I will not make "a full end of thee, but correct thee in measure, yet will I "not leave thee wholly unpunished

¹ Heb. broken in pieces
2 Heb field a flight.
3 Heb Cush
4 Heb Put
5 Heb no cure shall be unto thee
6 Heb multiplied the faller
7 Heb. make thee instruments of captivity
10 Heb Amon
11 Isa, 41, 13, and 43 5, and 44, 2 Chap 30, 10
12 Chap
13 Chap
14 Heb Put
15 Heb no cure shall be unto thee
16 Heb. bullochs of the stall
9 Or, nourisher
10, 24, and 30, 11.
13 Or, not utterly cut thee off

- Verse 1. "The word of the Lord ... against the Gentiles"—This is a general title appropriate to the five following chapters, which describe the Lord's judgments against various foreign nations mentioned in the history of the Jews As here put together, towards the end of the book, these prophecies are evidently out of their proper chronological order, but those who collected and arranged the prophecies of Jeremiah, appear to have considered it expedient thus to bring together those predictions which had no immediate connection with the affairs of the Jews
- 2 "Against the army of Pharaoh-necho"—This chapter contains two prophecies against Fg.pt, referring to different transactions. That which begins here relates to that defeat of Necho's army, by Nebuchadnezzar, which we have already noticed under 2 Chron xxxv 20. The passage which Josephus quotes from the third book of the Chaldaic history of Berosus, appears to refer to this and the other victories and conquests of Nebuchadnezzar in early life, as he places them at the beginning of his reign, or rather at the end of his father's reign. The other prophecy, beginning with verse 13, obviously relates to that invasion of Egypt, in the latter days of Pharaoh-hophra, which has just engaged our attention

9 "Come up, ye horses, and rage, ye chariots"—Egypt and its principal allies are here strikingly alluded to by their military characteristics. The present allusion to the turious rapidity of the horses, and the raging force with which the chariots were whirled along in the Egyptian armies, will appear remarkably characteristic to those who have had opportunities of observing the overpowering fury of the horses and chariots, as exhibited in ancient paintings, copied in the various splendid works on Egyptian antiquities which have been published since the commencement of the present century

"The Elhopians and the Libyans, that handle the shield"—That the African Ethiopians are intended, as distinguished from those of Arabia, is rendered probable by the consideration stated under 2 Chron xiv 9, where we find them associated in like manner with the Libyans, in the army of Shishak, king of Egypt — Compare also the second note under 2 Chron xii 3, where we find "shields" mentioned prominently among the warlike instruments of a nation of African Ethiopia — Although the word here rendered "Libyans" is not the same ("Lubius") as that which, under the text just referred to, we have considered to denote the Libyans, but "Phut" (from the third son of Ham), there is every probability that the same people—or at least neighbouring peoples of similar habits—are intended by both words. In this view it is a remarkable fact that the Libyans were celebrated for their shields, even by heathen writers. Herodotus says (Melpomene, 189) that the Greeks borrowed from the Libyans the form of the famous shield (Ægis) which they gave to Minerva, excepting only that the bordering fringe was, in the Libyan shield, of leathern thongs, and not of serpents, as in the Ægis

serpents, as in the Ægis

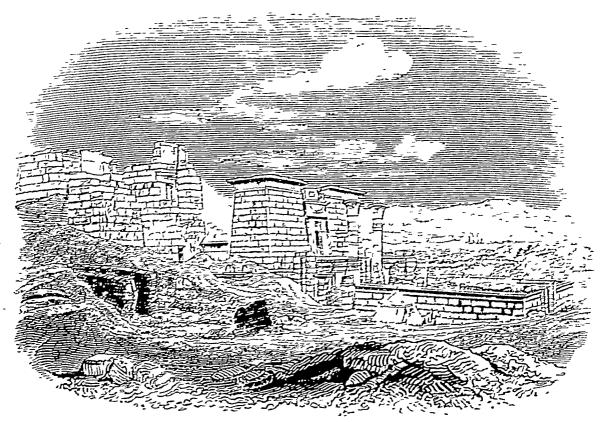
"Lydians"—The original is Ludim, and the people denoted must certainly not be confounded with the Lydians of Asia Minor, with whom the Egyptians, and the other African nations usually associated with them, could have no conceivable connection. There were two Luds, one the son of Shem, from whom these Lydians are supposed to have descended, the other, the son of Misraim, the settler of Egypt, and whose descendants we should, from this very circumstance, expect to be here denoted. From their inclusion among African nations, they were probably settled in Africa, and doubtless near Egypt. But it is impossible to point out the particular part of that continent which they occupied, although from their being always mentioned with the Libyans (Phut), and from the fact that they served with them as mercenary soldiers of Tyre (Erek xxx 5), which perhaps implies that there was a maritime communication between them and the Tymans, we may obtain the conclusion that they were settled in the neighbourhood of

the African coast, near or among the Libyans

19 "Noph shall be waste"-Under ch 11 16, we have mentioned Noph as identical with Memphis, and stated that its site is to be sought at Metrahenny; a representation of the village of that name being also there given. Thebes and Memphis were the two most famous and magnificent cities of ancient Egypt. The latter was, like the former, the residence of mighty kings, and the capital of a great empire From the confusion of dynastics and kingdoms, it is difficult to determine the commencement and duration of the metropolitan character in different cities, without entering into larger chronological and historical details than would be interesting or profitable to the Bible reader therefore only premise, that although Memphis was a most ancient city, yet its foundation, and still more its metro politan rank, was posterior to that of Thebes, which it ultimately superseded as the capital of Egypt To explain this a little, it should be observed that the Egyptian traditions, as preserved by the Greek historians, and confirmed by modern investigation, state that Upper Egypt was the first settled and brought under cultivation. From thence colonies proceeded into Middle and Lower Egypt, and these became the parents of other colonies, till the whole country was settled and cultivated. It appears that the principal colonies either immediately assumed or soon acquired. the character of independent states or kingdoms, each with its own metropolis. But although Egypt thus contained several contemporary kingdoms, and Thebes ceased to be the sole capital of the settled country, it is evident from the nature of things, as well as from history, that it must long have remained the great metropolitan city of ligypt Memphis seems to have been the earliest, or one of the carliest, of those settlements below the Thebais which became the seat of an independent kingdom. It is said to have been founded by Menes, the first Egyptian king; and the tradition, that he gained its site by changing the course of the Nile, which previously ran under the Libyan mountains, opening for it a new channel about halfway between the Arabian and Libyan chain, is, in the opinion of Mr Wilkinson and others, strongly corroborated by the actual appearance of the river at the spot where, according to Herodotus, the stream was "dyked off," which he fixes at one hundred stades above Memphis. This city gradually grew into importance as the metropolis of a distinct state and by the consolidation of the several states into a single monarchy. ultimately became the sole metropolis of Egypt. When it became the paramount metropolis, it may be difficult to determine precisely, but we feel quite safe in saying that as the capital of middle Egypt, as the paramount incropolis of the country, and as still an important metropolitan city after the residence of the court had been removed to bars, it appears that Noph or Memphis was that great city of the Pharaolis with which the Old Testament Hebrews were best acquainted, and to which there are the most frequent references in Scripture, by name or allusion, from the time that the Hebrew family went down into Egypt to that of Jeremiah At the former date it was probably the capital of that part of Egypt with which the Hebiews were the most familiar, and at the latter, it remained in effect the metropolis of Egypt, for although, since the reign of Psammetichus, the kings had usually resided at Sus, the city of Memphis continued to be regarded as the capital of Egypt down to the conquest of the country by the Persians, and indeed, still later, till it was supersided by Alexandria, and even this was not at once, for it seems from incriptions that, under the earlier Ptolemies, Memphis was still considered the proper metropolis, although Alexandria had become, instead of Sais, the royal residence

Most of the ancient writers speak in general terms of the wealth and glory of Memphis, but enter little into details

and Noph is so utterly waste, that we are not able to supply the deficiency from the endence of existing remains as at Thebes They speak much however of its magnificent temples, particularly those of Apis and Vulcan, and, in connection with the former, it will be recollected that Memphis was the principal scat of the worship of the ox of that name Diodorus describes the city as about 150 stades in circumference, or between ac enteen and cighteen miles, which may give some idea of its extent and importance even after allowance is made for the loose manner in which the Oriental fowns were and are usually built. And although there are no such existing monuments on the site of Memphis as Thebes still offers, it would be perhaps right to name those remains of a different and not less stirking kindthe pyramids—as the monuments of its desolution. For the situation of Memphis (regarded as near Metrahenny) is centrical with respect to the pyramids being as it were in the midst of them, and the ancient historians usually considered the pyramids as pertaining to Memphis. Other monuments, more properly marking the city itself, there are scarcely any, so literally has the prophetic denunciation been accomplished. Besides the mounds or as Scripture describes them, "heaps," which maik desolate sites in Egypt and Western Asia, there are only a few fragments of granite, some substructions, and a colossal statue of Rameses II This complete desolution, extending even to the altence of ruins, as compared with the grand remains of temples, palaces, and tomis at the more ancient Trebes, is the more observable, when we know that the glory of Memphis was only impaired, not destroyed, by the devastations and burnings of the Persians; and that when eclipsed by Alexandria, it continued to be the second city of 1 gipt, as described by Strabo so late as about the time of our Saviour And even so lately as the fourteenth century the Arabian geographer, Abulfeda, notices the extensive remains of Menf, as still evincing the ancient importance of the renormed city of the Pharaohs. The more entire desolation of Memphis than of the cities of Upper Laypt may however be accounted for by the fact that in the latter region no great cities comparatively modern arose, as in Lower Legypt, to tempt their founders to render desolation more desolate by employing, according to general practice, the materials which the old sites offered for the riner constructions, while also the remains in Middle and Lorer Lypit are more exposed than in the Upper to be gradually covered by the encroaching sands of the desert, or the allow ons of the Nile. In conclusion, it claims to be noticed that the Oriental writers furnish a corroboration of Scripture by stating that the first great blow to the prosperty of Memphis was given by Nebuchadnezzar, in that great expedition which Script ire forefold, but which the Greek historians omit to notice (See Heeren's Expitians' paum, Rennel's Geog of Herodot is, sectivum, Descript de l'Egypte, tome v; Wilkinson's Topography of Thebes, &c)



"No -Theres. From Med Net Abou

25 "No"—This name occurs sereral times in the prophets as that of a great and populous Egyptian city, and is sometimes distinguished or the addition of "Ammon" (No-Ammon). This addition would naturally suggest that the city denoted was the chief seat of the worship of Jupiter Ammon, and this was Thebes. The Septuagint renders it by "D ospolis," which was a name of Thebes, on account of its denotion to the worship of Jupiter. It is true that there were two other cities in Egypt which bore the same name, but as Thebes was the principal, and other circumstances concur in its favour, we have little hesitation in acquiescing in the general conclusion that this famous city is intended by the No of Scripture.

In the preceding note we have incidentally introduced Thebes to our readers as the most ancient capi al and renowned city of Egypt, the origin of which is lost in the remote infancy of human settlements and institutions. Long

the metropolis of the country, and continuing, as the independent capital of Upper Egypt, to eclipse the metropolitan cities which arose in Middle and Lower Egypt—enriched by commerce, devotion, and the spoils of conquered kings—and always looked to with veneration as the parent city, and the prime seat of the sacred mysteries, and of learning and the arts,—Thebes survived in splendour and magnificence, long after Memphis had become the political metropolis of the united kingdom, and, from its more advantageous situation for trade, had diverted from it the wealth it derived from commerce. This, however, doubtless gave the first impulse to its decline, but, from the reports of ancient writers, it may well be questioned whether, at any point of time which the Old Testament his ory embraces, the subtraction which the rivalry of Memphis made from the wealth and population of Thebes, enabled her to eclipse or even equal, the remaining glory of that most renowned city. And even at this day, while Noph and Zoan, and On, have scarcely left a trace of their existence, the desolate temples of Thebes which remain fresh, fair, and strong, promise to carry down to remote future ages, the record of her glory and desolation

carry down to remote future ages, the record of her glory and desolation

Thebes has the distinction of being mentioned by Homer, who speaks of its great wealth, and mentions its hundred gates, from each of which issued two hundred men, with horses and chariots. This passage has occasioned more discussion than a poetical allusion appears to require. Diodorus seems to intimate that this force was not raised in the immediate vicinity of Thebes, and as to the hundred gates, he states the conjecture of some persons, that the city derived its title of Hecatompylos from the numerous propyla, or gateways of temples and public buildings. Some understand it to denote so many palaces of princes, each of whom, on pressing occasions, furnished the stated number of men, horses, and chariots. A strong objection to the notion that city gates can be intended arises from the fact, as noticed by Pococke, Wilkinson, and others, that not the least indication can be discovered that Thebes was ever enclosed by a wall. We have no detailed descriptions of the city from ancient sources, but only of the conspicuous public monuments, and it is very possible that, in this and other ancient cities of Egypt, while the temples seem adapted, from their massive character and durable materials, to resist the utmost power of time, the mass of the private dwellings were of a very humble character—probably of mud or brick, some suppose they were of wood, but this would be hardly possible in Egypt, where timber is and ever has been scarce and costly. But it is now well apprehended that, in speaking of the splendour of ancient cities, we understand exclusively its public buildings and monuments, and nothing of handsome streets and comfortable abodes, in which our modern cities as far exceed the ancient, as the ancient probably exceeded ours in temples, theatres, palaces, and tombs. However, the very complete information obtained from the painted walls and tombs at Thebes, concerning the usages in peace and war, the arts, the

corroboration of the ancient accounts of their luxury and wealth

In Nahum 111 8, 10, there is a striking passage in which there is an implied comparison between No and Nineveh (which was then in its glory), with an apparent preference to the former, and which could be true of no other city then known to exist except Thebes — Nineveh is asked "Art thou better than populous No?" of which we are afterwards told, 'Ethiopia and Egypt were her strength, and it was infinite" How strong and great No was, history and existing monuments of stone testify, and its population may be inferred from its being called "populous" even in comparison with Nineveh—"that great city," as it is called in Jonah—as well as from the accounts of its extent. These accounts indeed differ considerably, but from a comparison and analysis of the varying statements, D'Anville deduces that its current was equal to transfer and analysis of the varying statements, D'Anville deduces that its circuit was equal to twenty-seven Roman miles, or about nine French leagues—being an extent which few modern capitals approach and which even London does not much exceed. Of its wealth, some idea may be formed from the accounts of the spoil obtained by the Persians, under Cambyses, and the quantity of precious metal collected after the burning of the city, which last, according to Diodorus, amounted to upwards of 300 talents (about 25,020 pounds troy) of gold, and 2300 talents (or 199,518 pounds) of silver—the former worth 1,248,960 pounds sterling, and the latter 598,544/ This great destruction is said not only to have destroyed the private houses but the greater part of the numerous temples by which Thebes was adorned. This is however not the first time that Thebes had suffered from the desolutions of war. Nahum, in the text already referred to, mentions a devastation of No, prior to the run, of Nahum, and which appears to correspond to the first direct below which the salandour of Thebes. to the ruin of Nineveh, and which appears to correspond to the first direct blow which the splendour of Thebes received on the invasion of Egypt by the Ethiopians, B c 769 Between this and the invasion of Cambyses, it probably again suffered in the incursion of Nebuchadnezzar, and after it was burnt by the Persian king, we cease to hear of its great importance as a city though it still survived and was held in high consideration, and something seems to have been done towards its restoration, and, B c 86, it was still of such strength and consequence as to dare to rebel against Ptolemy Lathyrus, and stood a three years siege before it was taken and plundered. Perhaps this fact may be set in opposition to the opinions already stated, that Thebes was never walled, for if it was not, it is difficult to understand how it could hold out so long. Under the Romans, some small buildings seem to have been exceed for the derstand how it could hold out so long Under the Romans, some small buildings seem to have been ericted for the convenience of their local establishments, but it was again punished for rebellion by Gallus, in the reign of Augustus; and from that time we hear no more of it as a living town. Strabo describes it in his time as ruined, the only inhabitants being collected (as at present) in a few hamlets constructed on its site. The zeal of the early Christ ans against the forms of outrageous idolatry there displayed, led them to do their best to deface and destroy its remaining monuments Thus was Thebes at last reduced to a desolation—but perhaps the grandest desolation in the world—by a succession of destructions and spoliations which were foretold by the inspired prophets whose predictions were, in their day, derided and laughed to scorn And here we may pause. The temples, obelisks, statues, and tombs of Thebes, offer a wide field for description But as these do not directly tend to Scriptural illustration, and could not be satisfactorily examined within the limits of a note, it seems best to avoid the subject altogether. There is, however, one point in which we feel too much interest not to allude to it. Thebes has again in our own day risen to an importance possible to a second of the subject altogether. portance peculiarly its own, and which has drawn towards it the strong attention of all Europe This arises not only from the peculiar character of its monuments, and the facility of access to them, but from the fact that the paintings and sculptures which decorate the walls of its temples and the interior of its long hidden tombs, furnish a vast mine of information, of the most authentic and intelligible kind concerning the manners, usages, and habits of remotely ancient times, which might elsewhere be sought in vain, and which had long been valued desired. On commencing the present undertaking, we were not slow to perceive that from the many allusions in Scripture to Egyptian customs, as well as from the proximity of Palestine to Egypt, and the connection which subsisted between the Hebrew and Regyptian nations—this source might furnish, for our purposes, much valuable illustration which had not previously been sought or obtained We have therefore to some extent acted on this impression, and, as we have reason to hope, with a satisfactory result. To ourselves, it has been an interesting employment to assist in drawing forth from the desolations of Thebes elucidations of that divine Book which forefold its ruin.

CHAPTER XLVII.

The destruction of the Philistines

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote 'Gaza

- 2 Thus saith the LORD, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and fall that is therein, the city, and them that dwell therein then the men shall cry, and all the inhabitants of the land shall howl
- 3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his

wheels, the fathers shall not look back to their children for feebleness of hands,

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth. for the Lond will spoil the Philistines, the remnant of 'the country of Caphtor.

5 Baldness is come upon Gaza, Ashkelon is cut off with the remnant of their valley how long wilt thou cut thyself?

6 O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself

into thy scabbard, rest, and be still. 7 How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it

* Isa 8 7 3 Hely the fulness thereof 1 Heb Azzah 4 Heb the isle 5 Heb gather thyself " Heb How cant thou

Verse 1 "Before that Pharaoh smote Gaza"—When this was is uncertain We have scarcely any information converse i Bejore that Philistines but that which we obtain from the sacred books, and they do not notice the smiting of Gaza by Pharaoh. The most probable conjecture seems to be that the destruction of Gaza followed the victories of Pharaohnecho at Megiddo and Carchemish, when Judea became subject to him. The Jews, however, followed by many Christian interpreters, suppose that this prophecy was fulfilled by Pharaoh-hophra, who having marched to Egypt with the intention, or affectation of an intention, to release Jerusalem, then besieged by the Chaldeans, retired again when the latter raised the siege and marched against him. It is supposed that, to prevent his expedition from appearing altogether fruitless, he smote Gaza on his return, to do which, it he could, he had a strong inducement, as this strong city, from its proximity to the Egyptian frontier, must, in the bands of an enemy, have proxide a great approximent. strong city, from its proximity to the Egyptian frontier, must, in the hands of an enemy, have proved a great annotance to the Egyptians.

5 "Their valley"—The country occupied by the Philistines was part of the valley, which extends from the Mediterranean coast to the base of the central hills of Judea. That part of this valley to which the prophet refers is doubtless what extends from Gaza to Ascalon, and the following description of this very tract, as given by Sandys, will therefore be interesting —"Wee past this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountaines (whereon stands Hebron) on the left hand the Mediterranean Sea, bordered with continued hills, beset with varietie of fruits, as they are for the most part of this dayes iourney. The champaine, betweene about twentie miles over, full of flowry hils ascending leasurely, and not much surmounting their ranker valleys, with groves of clives and other fruits dispersedly adorned. Yet is this wealthy bottome (as are all the rest) for the most part uninhabited, but only for a few small and contemptible villages, possessed by barbarous Moores (Arabs), who till no more than will serve to feed them,—the grasse waste-high, unmowed, uneaten, and use-Moores (Arabs), who till no more than will serve to feed them .—the grasse waste-high, unmowed, uneaten, and use-lessly withering"

CHAPTER XLVIII

1 The judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people 47 The restoration of Moub

AGAINST Moab thus saith the Lord of hosts, the God of Israel, Woc unto Nebo! for it is spoiled Kiriathaim is confounded and taken 'Misgab is confounded and dismayed

2 There shall be no more praise of Moab in Heshbon they have devised evil against it, come, and let us cut it off from being a Also thou shalt *be cut down, O Madmen, the sword shall pursue thee

3 A voice of crying shall be from Horonaım, spoiling and great destruction

4 Moab is destroyed her little ones have caused a cry to be heard

5 For in the going up of Luhith 45continual weeping shall go up, for in the going down of Horonaim the enemies have heard a cry of destruction

6 Flee, save your lives, and be like othe heath in the wilderness

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken and Chemosh shall go forth into captivity with his spriests and his princes together

8 And the spoiler shall come upon every city, and no city shall escape the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken

9 Give wings unto Moab, that it may flee and get away for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of

2 Or, be brought to silence Or, a naked tree 1 Or, the high place

4 Heb weeping with weeping 8 Chap 49.3. 5 Isa 15 5, the Lord deceitfully, and cursed be he that

keepeth back his sword from blood

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity therefore his taste 10 remained in him, and his scent is not changed

12 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of "Beth-el their confidence

14 ¶ How say ye, We are mighty and

strong men for the war?

- 15 Moab is spoiled, and gone up out of her cities, and ¹²his chosen young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts
 - 16 The calamity of Moab is near to come,

and his affliction hasteth fast

- 17 All ye that are about him, bemoan him, and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!
- 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst, for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds
- 19 O isinhabitant of Aroei, stand by the way, and espy, ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded, for it is broken down "howl and cry; tell ye it in Amon,

that Moab is spoiled,

21 And judgment is come upon the plain country, upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo,

and upon Beth-diblatham,

23 And upon Kniatham, and upon Beth-

gamul, and upon Beth-meon

- 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near
 - 25 The horn of Moab is cut off, and his

arm is broken, saith the Lord

26 ¶ Make ye him drunken for he magnified himself against the Lord Moab also shall wallow in his vomit, and he also shall be in derision

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou 15 skippedst for

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of

the hole's mouth

29 We have heard the ¹⁶pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart

30 I know his wrath, saith the Lord, but it shall not be so, '7 his hes shall not so effect

31 Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-heres

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer thy plants are gone over the sea, they reach even to the sea of Jazer the spoiler is fallen upon thy summer fruits and upon thy vintage

33 And 18 joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses none shall tread with shouting, then shouting shall be no shouting

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, 19 from Zoar even unto Horonaim, as an heifer of three years old for the waters also of Nimrim shall be 20 dcsolate

35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth in-

cense to his gods

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heies bccause the riches that he hath gotten are perished

37 For "every head shall be bald, and every beard reclipped upon all the hands shall be cuttings, and upon the loins sackcloth

38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof for I have broken Moab like a vessel wherein is no pleasure, saith the

39 They shall howl, saying, How is it broken down! how hath Moab turned the 23 back with shame! so shall Moab be a de-

10 Heb stood 11 1 Kings 12.29 12 Heb the choice of 13 Heb inhibitiress 16 Isa 16, 6, 6 17 Or, those on whom he staveth (Heb. 115 bars) do not right 12 Isa, 16 10 20 Heb desolutions 21 Isa, 15 2, 3 23 Heb dimnitéed 23 Heb neck. 14 Jan. 10 7 19 Jan. 15 5 6 9 Or, negligently 15 Or, movedst thyself

tuous ones

rision and a dismaying to all them about

40 For thus saith the Lord, Behold, he shall fly as an eagle, and shall spread his

wings over Moab

41 *Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs

42 And Moab shall be destroyed from being a people, because he hath magnified

himself against the Lord

43 5 Fear, and the pit, and the snare, shall he upon thee, O inhabitant of Moab, saith the Lord

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of '

25 Isa, 24 17, 18

Tileb dildren of none

of Moah in the latter days, saith the LORD Thus far is the judgment of Moab.

the pit shall be taken in the snare for I

will bring upon it, cien upon Moab, the year

dow of Heshbon because of the force but

2'a fire shall come forth out of Heshbon.

and a flame from the midst of Sihon, and shall devour the corner of Moah,

and the crown of the head of the "tumul-

ple of Chemosh perisheth for thy sons are

taken incaptives, and thy daughters cap-

46 Woe be unto thee, O Moab! the peo-

47 TYet will I bring again the captivity

45 They that fled stood under the sha-

of their visitation, saith the Lond

Verse 1. "Against Meab"—The references to former notes collected under Isa xv 1, together with the other notes on chaps xv, xvi, and xvii, of the same prophet, will be found to contain inuch information illustrative of the extended prediction concerning Moab which the present chapter contains

"Mugab"-This word occurs nowhere else as a proper name, and probably should be regarded as an appellative, and translated according to its signification. It means a height, a hill or rock, as a place of security, and hence a refuge. It therefore probably denotes here a place on an elevated site, strong by nature and art. Blayney renders it, "the high fortress," but whether it denotes a distinct and celebrated fortress, or is a phrase of variation, applied to Kınathaim itself, must remain uncertain

- 2 "Madmen"-This name of a town in Moab occurs nowhere else, and we have no information concerning it.
- 8 "The valley also shall perish, and the plain shall be destroyed"—Compare the notes on Num xxxii 1, Deut ii 8 (last paragraph), and Isa. xvii 2
- 9 "The cities thereof shall be desolate, unthout any to duell therein"-How remarkably the existing state of the country verifies this and the other prophecies concerning Moah, may be seen in the notes referred to under verse 1 however here add Keith's interesting comment on this verse. "The most populous and fertile province in Europe (especially any situated in the interior of a country like Moab) is not covered so thickly with towns as Moub is plentiful in ruins, deserted and desolate though now it be Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive In general they are a broken down (see verse 39, and undistinguishable mass of ruins, and many of them have not been closely inspected. But in some instances, there are the rumains of temples, sepulchral monuments, the runs of edifices constructed of very large stones, tracks of hanging gardens, entire columns lying on the ground, three feet in diameter, and fragments of smaller columns, and many cisterns cut out of the rock. But not one of the ancient cities of Woab exists as tenanted by man "Evidence of Prophecy," p 159 15th edit
- 12. "Wanderers, that shall cause him to wander."—The wanderers may be supposed the Bedouin Arabs, to whom, of all people that designation is peculiarly applicable. They, as we have stated on former occasions, are almost the sole occupants of or rather wanderers in, the land of Moab, and in that, and other countries similarly circumstanced, they "cause to wander," by their exactions and spoliations, those who are tempted by, a fertile soil and every natural advantage, to sit down and cultivate an abandoned country. What Burchhardt says of the neighbouring district of the Haouran, is more widely true, and is only less true of the land of Moab, because the operation of the system has there rendered the presence of the cultivator still more rare than in the Haouran — The oppressions of the government on the one side, and those of the Bedouins on the other, have reduced the Fellah of the Haouran to a state little better than that of the wandering Arab Few individuals, either among the Druses or Christians, die in the same village where they were born Families are continually moving from one place to another "Travels in Syria,' 299.
- 21. ! Holon," &c .- In the list of names of towns in Moab contained in this chapter, there are several which do not elsewhere occur as such. These are Holon, Mephaath, Beth gamul, Kerioth, of which nothing whatever is known. The two first and the last are the same as the names of towns of Judah, with which they have, through great absence of mind, been identified by some commentators, who forgat that Jordan and the Dead Sea were interposed between the lands of Moab and Judea. All the other places have been duly noticed elsewhere.

CHAPTER XLIX.

1 The judgment of the Ammonites 6 Their restoration 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. 39 The restoration of Elam.

'Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? hath he no heir? why then doth 'their king inherit 'Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in 'Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burned with fire then

shall Israel be heir unto them that were his heirs, saith the Lord

3 Howl, O Heshbon, for A1 1s spoiled cry, ye daughters of Rabbah, gird you with sackcloth, lament, and run to and fro by the hedges, for their king shall go into captivity, and his princes and his princes togethei

4 Wherefore gloriest thou in the valleys, 7thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who

shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee, and ye shall be driven out every man right forth, and none shall gather up him that wandereth

6 And afterward I will bring again the captivity of the children of Ammon, saith

the Lord

- 7 ¶ Concerning Edom, thus saith the Lord of hosts, "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?
- 8 Flee ye, 'turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time that I will visit him
- 9 If "grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy "till they have enough
- 10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself his seed is spoiled, and his brethren, and his neighbours, and he is not.
- 11 Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me
- 12 For thus saith the LORD, Behold, they whose judgment was not to drink of the cup have assuredly drunken, and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual

wastes

14 I have heard a 12 rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle

15 For, lo, I will make thee small among the heathen, and despised among men

16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill though thou shouldest make thy "nest as high as the eagle, I will bring thee down from thence, saith the Lord

17 Also Edom shall be a desolation "every one that goeth by it shall be astonished, and shall hiss at all the plagues thercof

18 15 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

- 19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong but I will suddenly make him run away from her and who is a chosen man, that I may 16 17 appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?
- 20 Therefore hear the counsel of the LORD, that he hath taken against Edom, and his purposes, that he hath purposed against the inhabitants of Teman Surely the least of the flock shall draw them out. surely he shall make their habitations desolate with them
- 21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the 18Red sea
- 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah and at that day shall the heart of the mighty men of Edom be as the heart of a woman in hei pangs

23 ¶ Concerning Damascus Hamath 18 confounded, and Arpad for they have heard evil tidings they are "fainthearted, there is sorrow" on the sea, it cannot be

guiet

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on anguish and sorrows have taken her, as a woman in travail

25 How is the city of praise not left, the

city of my joy !

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts 27 And I will kindle a rifire in the wall of

5 Or, Melcom 6 Chap 48 7 7 Or thy valley floweth away 8 Obad. vers 8 9 Or they are turned lack 10 O'ad. vers 5 11 Heb their sufficiency 12 Obad. vers 1 14 Obad. vers 4. 14 Chap. 50 13. 13 Gen. 19 25 Chap. 50 40 14 Or converter (x) 2 Chap. 50 10 Chap. 50 44, 45 18 Heb. weedy sea. 19 Heb. welled 20 Or, as cat the sea. 21 Amrs 1 4

Carr. XLIX.] 25 Concerning Kedar and concerning mand tell in it

seith the Lord. Affects, go up to Keder, and the beginning of the reign of Zederich ling the kingdoms of Hazor which Nebuchadrezzer king of Beli-lon shall smite thus and spoil the men of the cast

23 Their terts and their fied's shall ther tale are: the small take to themselves their curtains and all their vessels and their cancis: and they shall cry unto them, Fear I

for Yebuchadtezzer Fing of Bedylon hath consequences and more stand not told a consequence of the contracts of Elam shall not told a consequence of the contract of the contra taken coursel against four, and hath conceired a purpose against rol.

Lood which have neither gates nor hars,

22 And their came shall be a boot, and thich drell alone the multitude of their cattle a spoil, and I mil scatter into all minds them that are -in the utmost corners: and I -ill bring their calamity from all sides thereof, south

23 And Hazor shall be a d-relling for

54 & The word of the Lord that came to Jeremial the proplect against Llam in

I vill break the bor of Liam the chief of

36 And upon Flam -11 I bring the their might four winds from the four quarters of heaon every side

on every side

on every side

on every get of far of dwell deep, those winds and there shall be no recovered and the every side of the control of the contro

57 For I will cause Elam to be dimared before their enemes, and before them that ration, that direleth rations care, sath the section are market are nother rates nor hars. them, eren my ferce anger, sa'th the Loi D: and I will send the sword after them, till I

78 And I will set my throne in Elam, and have consumed them the destroy from thence the king and the

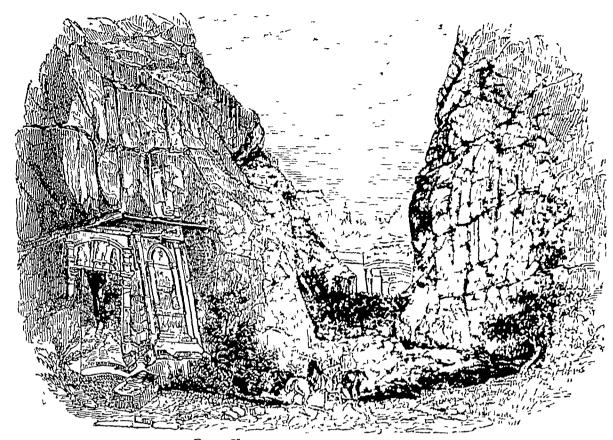
ng But it shall come to pres in the Immees said the Loan latter dare that I will bring again the captint; of Elan, saith the Load

TO THE PROPERTY OF THE PROPERT There 2. " Pro inches for the state of the state of the form of th and the second mode of a beginning of the cold from the cold from the cold and the cold from the col lation—but lying entirely waste The plain is interspersed with low hills of irregular form, and for the most part crowned Traversing this plain, the traveller enters a broad valley, leading southward, which in half an hour brings him into another narrower valley, running east and west, and in which the ruins of Rabbah lie They chiefly occupy an area formed by the openings of the two valleys, but extend some way eastward down the entered valley, which At the point where the valleys meet, and commanding the entrance, there is a high hill, the narrows as it extends summit of which is occupied by a strong and most extensive fortress—almost a town in itself—and the walls of which appear to be of very remote antiquity. It is an oblong square, filled with buildings, of which as much remains as of It appears clear to us that this was the strong part-which Joab wished David the private houses in the lower town to have the honour of taking, after he had himself taken the lower town, which he calls "the city of waters" This lower town stood chiefly in the valley, between this and the other northern hills and the river, which flows much nearer to the south than the north side of the valley The river itself is a fine clear stream full of small fish. It is called Moiet Amman, and has its source in a pond a few hundred paces from the south-west end of the town. Burckhardt was informed that it disappears underground three times before it reaches the river Zerka, to which it contributes its waters. On each side of this stream there are remains of some of the noblest edifices in all Syria, but being mostly of Roman origin, as indicated by their style of architecture, they are not of such Scriptural interest as to require any The most important is a magnificent theatre, on the south side of the stream, the largest of which any trace has been found in Syria, but which the natives regard as having been the royal palace. It is still in very good condition, forming indeed an unusually perfect monument of Roman luxury. There are also remains of several temples in various stages of decay, and of other public buildings, the precise character of which has not yet been deter-They appear to be mostly of the Counthian order, and in some instances the shafts are at least five feet in diameter. Thus, as a whole, is Rabbah, with its marked standing runs intermed. and with only the foundations and stone door-posts of its dwellings remaining, "a desolate heap," yet not so wholly extinct but that the Bedouin, who alone frequents its desolations, can stable his cattle in its temples and palaces, fulfilling the Divine prediction, that the proud Rabbah should be "a stable for camels" (Ezek xxv 5)

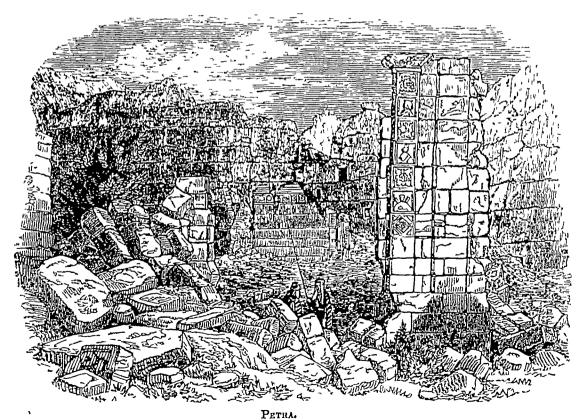
13 "Bozrah shall become a desolation, a reproach, a waste, and a curse"—See the note on Isaiah xxxiv 6 Since writing that, we have had the satisfaction of finding the conjecture with which it concludes confirmed by Calmet in his note on the present text. He says that we do not know the situation of the Bozrah of Edom, unless it be the same which is sometimes mentioned as belonging to Moab. He observes that the dominion of the Edomites extended to the place where the Bostres of Arabia (that is, in the Haouran) is usually fixed, and conjectures that it was probably occupied by both Moabites and Edomites, and is therefore said sometimes to belong to the one and sometimes to the other. The Bozrah in view was certainly near the frontier which separated the children of Lot and Esau, and hence arises the probability of joint occupation. Perhaps it was a neutral town, or the authority over it fluctuated, and other circumstances may be conceived, but not ascertained, which explain the difficulty better than the supposition of a second town of note, bearing the same name and mentioned with similar circumstances. We shall therefore take the Bozrah of the Haouran to be that of the present text, and if we should be in error, it does not much matter, for if there were two places of the name, this was doubtless one of the two, and the desolation of both is, in that case, equally foretold in Jeremiah. We do however feel more assured that this Bozrah was the city of Edom, than that there was not another in the land of Moab, and concerning which we possess no information. There is an instructive passage in the apocryphal book of Maccabees, bearing on the subject. In chap, v. we are told that it was defermined that Judas, then in Galilee, should go at the head of 8000 men into Gilead. Accordingly he and his brother Jonathan crossed the Jordan and travelled three days' journey in the wilderness, where they met with the "Nabathites," who came to them in a peaceable manner, and told them of all that had previously happened in Gilead

Borrah (or, as it is now spelled by different travellers, Bostra, Bostra, Bostra) is situated in the open plain in the southern part of the district called the Haouran. Under the Romans, it was the capital of Arabia Provincia, and is now, including its ruins, the largest town of the Haouran. It is of an oval shape (Burckhardt. Buckingham says an irregular square), and the circumference around the walls is about three miles. Many parts of the thick wall, which, in olden times, gave it the reputation of great strength, still remain entire. It is certain that nothing among the ruins is of Scriptural antiquity, as indeed we have just seen that the place was destroyed by Judas Maccabæus. All the remains appear to be Roman and Mohammedan, and therefore require to be only briefly noticed. They consist of a temple situated on the side of a long street which intersected the whole town—two triumphal arches—some fine detached columns, standing, and many others scattered on the ground—a rotunda, which is supposed to have been a Greek church—an old mosque of the earliest age of Mohammedanism. In the Roman remains, the Corinthian order prevails, as usual. There is also a large castle of Saracenic origin, supposed to be of the time of the Crusades and which still occasionally receives a garrison from Damascus to protect the harvests of the Haouran against the incursions of the Bedouins. In the eastern quarters of the town, there is a very extensive reservoir, the work of the Saracens for watering the pilgrim caravan to Alecca. The south and south-east quarters of the site are covered with r ins of private buildings the walls of many of which are still standing, but most of the roofs have fallen in Burckhardt sus. Of the vineyards, for which Boszra was celebrated even in the days of Moses,* and which are commemcated by tree Greek medals of KOAANIA BOSTPHE, not a vestige remains. There is scarcely a tree in the neighbourse and a town, and the twelve or fifteen families who now inhabit it cultivate nothing but wheat barley heart

^{*} This is a mistake, he must mean Isaiah (lxiii. 1-3) and this shows that he (a very good authority of an door) this the Bozrah of Edom.



ROCKY VAILEY IN THE VICINITY OF PITRA . The Entrance to a Tomb is shown on the left, and the Remains of an Amphithentre in the distance $\frac{1}{2}$



Ruins of a Temple built in the "clefts of the rock"—Verse 16

other homes. In time others come and occupy their vacated seats, and are at last obliged to withdraw in their turn. Such knots of insecure settlers on the ruined site of Bozrah, do not certainly redeem its desolate character, but serve all the more to render it "a desolation, a reproach, and a waste"

16. "Thou that dwellest in the clefts of the rock "-The chief seat of the Edomites is doubtless here referred to, and in that they are described as dwelling in the clefts of the rock. How remarkably this applies to Petra will be seen from the various engravings which, in the course of this work, we have given from the magnificent volume of Laborde, as well as from the note to 2 Kings xiv 7 The object of that note was however rather to identify the site than to furnish the descriptive information which it seemed best to reserve to illustrate the present text, in which the chief place of Edom is so remarkably indicated and characterised. The authorities are Burckhardt. Macmichael, Irby and Mangles, and Laborde—chiefly the two latter, who furnish the most instructive and copious details, to which we may refer those who desire further information, as our own notice must necessarily be brief

Irby and Mangles, and the English editor of Laborde, have between them collected the notices of Petra contained in ancient writers, and which remarkably correspond not only with the situation and appearance of Petra, but with the few intimations on the subject which the Scriptures contain, and which describe it as a rock, and that rock as containing habitations, and "sepulchres on high"

Pliny (Hist Nat vi. 28) says that the Nabatæi inhabited a city called Petra, which was situated in a valley somewhat less than two miles in extent*, surrounded by inaccessible mountains, and intersected by a river Strabo also says that the capital of the Nabatæi, which is called Petra, lay in a spot in itself plain and level, but was enclosed on all sides by a barrier of rocks and precipices Within it was furnished with springs of excellent quality, for the supply of water and the irrigation of gardens, but without the confining hills, the precincts were in a great measure desert, particularly in the direction towards Judea. It was three or four days' journey from Jericho Strabo considered the Nabatæi the same people with the Idumeans Captain Mangles, in his remarks on these accounts, furnishes a good general idea of the site 'It will be seen that these two geographers, in characterising the position of the city, not only agree with one another, but will be found sufficiently conformable to the reality, though, strictly speaking, the situation can neither be called a valley, with Pliny, nor a plain, with Strabo, yet it is certainly both low in position and level in surface, when compared with the crags and precipices that surround it. It is an area in the bosom of a mountain, swelling into mounds and intersected with gullies, but the whole ground is of such a nature as may be conveniently built upon, and has neither ascent nor descent inconveniently sleep." It is not difficult to comprehend how such a situation should, in that region, have been considered highly advantageous for the foundation of a city borde says "In the remote ages, when men were engaged in perpetual wars, and plunder was the order of the day, it was no small advantage to a community to find a position which presented a considerable surface, enriched by abundant streams and hemmed in by a girdle of rocks, to which there was no ingress except from a ravine so narrow that a few men stationed on the top of the mountain might prevent an enemy, however numerous, from effecting an entrance into the town When the Nabatheans grew to be a powerful péople, the importance of this position became more obvious, as they had to guard themselves not only against the jealousy of the neighbouring tribes, but also against the desire of conquest which animated more distant nations" It is doubtless to the advantages of its position that we must attribute the very singular character which this city offers. To realise these advantages, it was necessary that the inhabitants should confine their town within this hollow, but as its base was of very limited extent for a metropolitan city, they were almost driven to the resource which they adopted, of excavating the sides of the enclosing rocks, and forming there temples, tombs, and habitations, and as ages passed and population increased, these became so multiplied as to give to the site that peculiar character which it now exhibits, and which for countless ages yet to come it is likely to maintain. Probably there were many natural caves which were first occupied, and which suggested the idea of forming others by art, when no more of them remained unappropriated. There is no reason to suppose that these excavations received at once the highly enriched character which a great number of them now bear. The inhathese excavations received at once the highly enriched character which a great number of them now bear. The inhabitants, in the first instance, probably formed simple excavations, to which the more refined and luxurious people of a later age added the ornamental and magnificent façades, sculptured out of the surface of the rock, of which many examples have been given in our different engravings, and which impress so distinct a character upon the desolated city of Edom No doubt, however, many of the caverns were formed in these comparatively late times, and in which the ornamental frontispieces formed part of the original design. Thus it is that while constructed towns of much later date, are now reduced to heaps and scattered fragments, or are even covered by mould over which the plough passes and the harvest grows—the tombs, temples, and dwellings of Petra, carved in the living rock, remain for the most part entire and beautiful, unbroken and even unstained by the ages which have passed since the town was the seat of that luxury and wealth which the commerce of many nations brought into its hollow valley

A detailed description of any of these excavations and the noble fronts which many of them offer could not be suitably introduced in this place, and the impression on the subject which it might be desirable the reader should realize, will be better given by the engravings we have formerly introduced, and by those which we now add, than by any quantity of written description. That which we now add, as well as what we have already stated, has rather in view the general aspect of the scene than the particular objects which it includes Our first cut shows a pass, beyond which appears the theatre, the whole of which, with the ascending rows of seats, is cut in the solid rock. Speaking of this, Mangles says. "This pass conducts to the theatre, and here the ruins of the city burst on the view in full grandeur, shut in on the opposite side by craggy precipices, from which numerous ravines and valleys branch out in all directions, the sides of the valleys covered with an endless variety of excavated tombs and private dwellings (Isa. xlix 16) presented the most singular scene we ever beheld, and we must despair to give the reader an idea of the singular effect of tocks, tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic aspects while their bases were worked out with all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to their perpendicular surface. To this the reflections of Liborde, marking, as they do, the fulfilment of the doom denounced by the prophets, form a marked sequel —"What a people must they have not been who first opened the mountain to stamp upon it the seal of their energy and genius. What a climate, too, which gilds with its light the graceful forms of a great variety of sculptures without suffering its winters to crumble their sharp edges, or to reduce in the least their high reliefs. Silence reigns all around, save where the solitary owl now and then utters his plaintive cry. The Arab passes through the scene with perfect indifference, scarcely designing to look at works executed with so much ability are to meditate execute with contempt on an object scarcely deigning to look at works executed with so much ability, or to meditate except with contempt on an object

^{*} He uses the general term, "paulo minus II MP. amplitudinis," but he must mean the circumference, and so Mangles and Laborde's editor understand. S9

which he in vain seeks to comprehend." The writer of this passage has, without intending it, made every word it

contains replete with meaning for the illustration of prophecy

As sepulchres are more frequently than dwellings excavated in the sides of mountains, we suspect that too large a proportion of those in Petra have been regarded as tombs. That a great number of them were destined for sepulchres is perfectly clear but that many were used for habitations is allowed by Mangles and Laborde. The former, after quoting the Nubian geographer, who states that the houses of Petra were cut in the rock, says —"That this was not universally true is evident from the great quantity of stones employed in the lesser kinds of edifices t high are scattered over the whole site, but it is also true that there are grottees in great numbers which are certainly not sepulchres. Of these he particularly mentions one which presents a front of four windows with a large and lofty doorway in the centre, but the front of which is without ornamental sculptures. The door and three of the windows open into a large apartment, sixty feet in length and of proportionate breadth, while the fourth window belongs to a smaller apartment, apparently for sleeping, which is not brought down to the level of the floor of the great chamber, but his below it another small apartment which receives light only from the door. Of the constructed editices in the open area itself, very little of a definite shape now remains, and the ruin into which there houses have fallen furnishes a marked and instructive contrast to the comparatively perfect condition of the surrounding works in the rock. There is however one interesting mass, which, though greatly ruined, towers above the general wreck, and affords us information as to the form and style of the constructed edifices, and we have therefore made it the subject of our second engraving. In the foreground are the remains of an archway of very florid architecture, with pilasters having pinels, chriched with foliage, &c in the manner of Palmyra. The arch was the introduction to the great pile of building standing nearly at right angles to it. This building has a door on one side, on the three others it was decorated with a frieze of triglyphs and large flowers in the metopes. Beams of wood are let in at intervals between the courses of the masonry, and continue to this day—a strong proof of the dryness of the climate. The front had a portico of four columns. This part is much ruined. The interior of the edifice was divided into three parallel chambers, and there seem to have been several stories Laborde calls it a temple, but Mangles, whose description we have followed, thinks from the interior construction that it was rather a palace or some private edifice. The Greece-Roman character exhibited in this and in broken portions of other ruins, indicating a later date than the time of the prophets, is a corroboration of prophets, for it was foretold that God would destroy and make desolate not only that which I dom had already built, but that which it should build in future times —"Though thou make thy next as high as the eagle, I will bring thee down."— "They shall build, but I will throw down"

CHAPTER L

1, 9, 21, 35 The judgment of Babylon. 4, 17, 33 The redemption of Israel

The word that the Lord spake against Babylon and against the land of the Chal-

deans 'by Jeremiah the prophet

2 Declare ye among the nations, and publish, and eset up a standard, publish, and conceal not say, Babylon is taken, Bel is confounded, Merodach is broken in pieces. her idols are confounded, her images are broken in pieces

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein they shall remove, they shall depart, both man and beast

4 ¶ In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping they shall go, and seek the Lord their God

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten

6 My people hath been lost sheep—their shepherds have caused them to go astray, they have turned them away on the mountains they have gone from mountain to hill, they have forgotten their restingplace

7 All that found them have devoured them and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the Long, the hope of their fathers

8 'Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the

flocks

- 9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country and they shall set themselves in airay against her, from thence she shall be taken their arrows shall be as of a mighty sexpert man, none shall return in vain
- 10 And Chaldea shall be a spoil all that spoil her shall be satisfied, saith the
- 11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls,

12 Your mother shall be sore confounded, she that bare you shall be ashamed behold, the hindermost of the nations shall be a wil-

derness, a dry land, and a desert

13 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate revery one that goeth by Babylon shall be astonished, and hiss at all her plagues

14 Put yourselves in array against Babylon round about all ye that bend the bow, shoot at her, spare no arrows for she hath

sinned against the Lord

15 Shout against her round about she hath given her hand her foundations are fallen, her walls are thrown down for it is the vengeance of the Lord take vengeance upon her, as she hath done, do unto her

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land

17 ¶ Israel ιs a scattered sheep, the hons have driven him away first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones

18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon

mount Ephraim and Gilead

20 In those days, and in that time, saith the Lord, the iniquity of Isiael shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found for I will pardon them whom I reserve

21 ¶ Go up against the land of Meratham, even against it, and against the inhabitants of 10 Pekod waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee

22 A sound of battle is in the land, and

of great destruction

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

- 24 I have laid a snale for thee, and thou art also taken, O Babylon, and thou wast not aware thou art found and also caught, because thou hast striven against the
- 25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation for this is the work of the Lord God of hosts in the land of the Chal-
- 26 Come against her "from the utmost border, open her storehouses. "cast her up | idols

as heaps, and destroy her utterly let nothing of her be left

27 Slay all her bullocks, let them go down to the slaughter woe unto them! for their day is come, the time of their visitation

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God,

the rengeance of his temple

- 29 Call together the archers against Baall ye that bend the bow, camp against it round about, let none thereof recompense her according to her work, according to all that she hath done, do unto her for she hath been proud against the Lord, against the Holy One of Israel
- 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD
- 31 Behold, I am against thee, O thou ¹³most proud, saith the Lord God of hosts for thy day is come, the time that I will visit thee
- 32 And 14the most proud shall stumble and fall, and none shall raise him up and I will kindle a fire in his cities, and it shall devour all round about him
- 33 ¶ Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together and all that took them captives held them fast they refused to let them go

34 Their Redeemer is strong, the Lord of hosts as his name, he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon

35 ¶ A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men

36 A sword 25 upon the 15 16 liars, and they shall dote a sword is upon her mighty

men, and they shall be dismayed

- 37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her and they shall become as women a sword n and they shall be upon her treasures robbed
- 38 A drought is upon her waters, and they shall be dried up for it is the land of graven images, and they are mad upon their

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation

40 17 As God overthew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance they are cruel, and will not show mercy their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon

43 The king of Babylon hath heard the

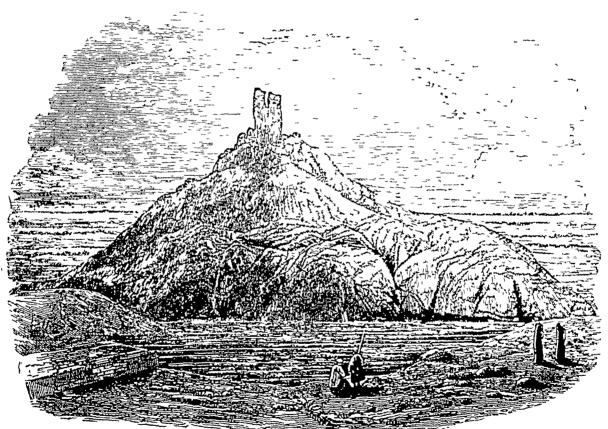
report of them, and his hands waved feeble anguish took hold of him, and pangs as of a woman in travail

44 Behold, he shall come up "like a hon from the swelling of Jordan unto the habitation of the strong but I will make them suddenly run away from her and who 25 a chosen man, that I may appoint over her? for who 23 like me? and 19 who will 20 appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the Long, that he hath taken against Babylon, and his purposes, that he hath purposed against the land of the Chaldeans Surely the least of the flock shall draw them out surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations

17 Gen, 19 25 Chap 49 18 18Chap 49 19 19 Job 41 10 Chap 49419 29 Or, convent me to plead



BABYLON -BIRS NEUROUD, WITH THE EUPHRATES IN THE DISTANCE, OVERFLOWING ITS BANKS. From a Drawing made on the spot, by J B Fraser, Esq

Chars L and LI—These two chapters contain most important and instructive predictions concerning Babylon, every one of which has been fulfilled, as historians and travellers have concurred to demonstrate. The prophecies relate by anticipation the circumstances which should attend, and which did attend, the conquest of Babylon by the Medes and Persians, and they also describe that condition of the city and country, which should be the immediate or final effect of that great overthrow, and which has been and is its condition. We had some intention of taking up the sub-

ject rather fully, in a general notice, under these two chapters, but, considering how much we have already said concerning Babylon, in separately illustrating different passages of historical and prophetical Scripture, it seems best to continue the same plan by separately noticing the more prominent circumstances which these chapters offer, omitting further notice of those to which our attention has on former occasions been directed, and reserving some points for future illustration The reader is aware that the more conspicuous remains of this renowned city consist of two vast heaps of ruin, the Birs Nemroud and the Mujelibe, which have been fully described in a note on Gen 1 Of the former a representation has there been given, and the engraving at Isa. XIII exhibits the latter, as it appeared in the time of Pietro della Valle We have now great satisfaction in being enabled, through the kindness of Mr James Buillie Fraser, to furnish additional representations of the same objects, from drawings made by him on a recent visit to the desolated site. They will show the present state and appearance of these remarkable masses, with other circumstances characterizing the Babylonian desolations, and may thus be considered to furnish a very interesting practical commentary on the present chapters

Verse 16 "Cut off the sower from Babylon"—If we understand this of Babylonia or Chaldea, in the large sense, it has long been accomplished. Herodotus declares that, of all the countries he had seen, none was so suitable as Babylonia for the culture of corn, and says that the returns were generally two hundred, and sometimes three hundred But all is now an utter desert, offering only some patches of cultivation near the few settlements which it But perhaps the prophecy has a more definite application to the city of Babylon itself, for it appears from the ancient historians that it was very loosely built, with large open places and detached buildings, and that much of this spare ground was cultivated and ploughed for corn, so that, in case of a siege, the inhabitants were enabled to support themselves by their internal resources and the common plan among ancient besiegers, of starving a populous city into a surrender, was impracticable with respect to Babylon. We have already shown that now "the sower is cut off from Babylon," and that no cultivation does or can take place upon its site

29 "The archers"-The conquerors of Babylon are repeatedly described as "archers" The Persians, who are intended, were in ancient times famous for their general and very skilful use of the bow, which was in fact the characterizing arm of that people. Even at present the bow still continues to be a favourite weapon, although in effective use it has been nearly superseded by the gun

38 "A drought is upon her waters, and they shall be dried up"-This may possibly refer to a circumstance attending the capture of the city by the Persians, which we shall have occasion to notice, but it more probably alludes to the physical condition of the country The plain in which Babylon stands is exposed to long drought and intense heat in summer, so that the dry soil must have been at all times perfectly barren without artificial irrigation, but with such irrigation the ground is, even at this day, of unexampled fertility, except upon the wide-spread grit and debris of deso-lated cities. Therefore it was that the land exhibited one of the most extensive and complicated systems of irrigation that the world ever saw It was overrun with innumerable canals, in all directions—the largest of them navigable, and feeding others, diminishing in importance with their distance from the trunk. These, as well as the parent river, were bordered with an infinity of hydraulic machines, by which the water was raised and distributed into the gardens The same plan is still pursued, to a limited extent, at some spots in the immediate vicinity of But it is now literally true of Babylon, that "a drought is upon her waters, and they are dried up" Yet fields and gardens still the lines and ridges of innumerable canals remain, which enable the spectator to trace the general system, and to verify the ancient historians as well as the prophecies of Scripture, the whole being strongly calculated to show the extent to which human skill and industry were once employed in giving to this now desolate region that fertility for which it was in old times celebrated. This explanation seems to us to give much force to the present prediction, since there can be no country the subsistence of which more entirely depended upon a complicated system of irrigation. Wherever water is applied in this region (with the exception already made), the productive powers of the soil and climate cannot be exceeded, but where that is wanting, it becomes a naked desert

CHAPTER LI

1 The severe judgment of God against Babylon in revenge of Israel 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of

Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the 'midst of them that rise up against me, a destroying wind,

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth lumself up in his brigandine and spare ye not her young men, destroy ye utterly all her host.

the Chaldeans, and they that are thrust through in her streets

5 For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel

6 *Flee out of the midst of Babylon, and deliver every man his soul be not cut off in her iniquity, for this is the time of the Lord's vengeance, he will render unto her a recompence

7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken · the nations have drunken of her wine, therefore the nations are mad

8 Babylon is suddenly fallen and destroyed. howl for her, take balm for her pain, if so be she may be healed

9 We would have healed Babylon, but 4 Thus the slain shall fall in the land of | she is not healed forsake her, and let us

go every one into his own country. for her judgment reacheth unto heaven, and is lifted up even to the skies

10 The LORD hath brought forth our righteousness come, and let us declare in Zion the work of the Lord our God

11 Make bright the arrows, gather the shields the Lord hath raised up the spirit of the kings of the Medes for his device is against Babylon, to destroy it, because it is the vengeance of the Lord, the vengeance of his temple

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the sambushes for the Lord hath both devised and done that which he spake against the inhabitants of Babylon

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness

14 The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers, and they shall that up a shout against thee

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by

his understanding

- 16 When he uttereth his voice, there is a "multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth he maketh lightnings with rain, and bringeth forth the wind out of his treasures
- 17 "Every man "s brutish by his knowledge, every founder is confounded by the graven image for his molten image is falsehood, and there is no breath in them
- 18 They are vanity, the work of errors in the time of their visitation they shall perish
- 19 18 The portion of Jacob 18 not like them, for he 18 the former of all things and Israel 18 the rod of his inheritance the Lord of hosts 18 his name
- 20 Thou art my battle ax and weapons of war for "with thee will I break in pieces the nations, and with thee will I destroy kingdoms,

21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider,

22 With thee also will I break in pieces her yet a little will man and woman, and with thee will I break harvest shall come

in pieces old and young; and with thee will I break in pieces the young man and the

23 I will also break in pieces with thee the shepherd and his flock, and with thee will I break in pieces the husbandinan and his yoke of oven, and with thee will I break in pieces captains and ruleis

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your

sight, saith the Loro

25 Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain

26 And they shall not take of thee a stone for a corner, not a stone for foundations, but thou shalt be "desolate for ever, saith the Lond.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz, appoint a captain against her, cause the horses to come up as the rough caterpillers

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land

of his dominion

- 29 And the land shall tremble and sorrow for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant
- 30 The mighty men of Babylon have forborn to fight, they have remained in their holds their might hath failed, they became as women they have burned her dwelling places, her bars are broken
- 31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end.

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted

33 For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshingfloor, is time to thresh her yet a little while, and the time of her harvest shall come

4 Heb pure 5 Heb liers in wait 6 Amos 6 8 7 Heb by his soul 8 Heb ulter 9 Gen 1 1,6 Chap 10 12 &c 10 Or, noise 11 Chap 10 14 18 Or, is more bratish than to know 18 Chap 10 16 14 Or, in thee, or, by thee 15 Heb, everlasting desolations 16 Or, in the time that he threshell her

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out

35 17 The violence done to me and to my ¹⁸flesh be upon Babylon, shall the ¹⁹inhabitant of Zion say, and my blood upon the inhabitants of Chaldea, shall Jerusalem

36 Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea,

and make her springs dry

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant

38 They shall roat together like hons

they shall so yell as hons' whelps

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD

40 I will bring them down like lambs to the slaughter, like rams with he goats

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon she is covered with the multitude of the

waves thereof

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass

thereby

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up and the nations shall not flow together any more unto him yea, the wall of Babylon shall

45 My people, go ye out of the midst of her, and deliver ye every man his soul from

the fierce anger of the LORD

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land, a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, julei against ruler

47 Therefore, behold, the days come, that I will and judgment upon the graven images of Babylon and her whole land shall be | Seraiah uas a quiet prince

confounded, and all her slain shall fall in the midst of her

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon for the spoilers shall come unto her from the north, saith the Lord

49 22 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the

slam of all 23the earth

- 50 Ye that have escaped the sword, go away, stand not still remember the LORD afar off, and let Jerusalem come into your \mathbf{m} \mathbf{m}
- 51 We are confounded, because we have heard reproach shame hath covered our faces for strangers are come into the sanctuaries of the Lord's house
- 52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images and through all her land the wounded shall groan

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord

54 A sound of a cry cometh from Babylon, and great destruction from the land of the

Chaldeans

55 Because the Lord hath spoiled Babylon, and destroyed out of her the great voice, when her waves do ioai like gicat waters, a noise of their voice is uttered

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken for the Lord God of accompences shall

surely requite

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the Lord of hosts

58 Thus saith the Lord of hosts, "The broad walls of Babylon shall be utterly ²⁵broken, and her high gates shall be burned with fire, and the people shall labour in vain, and the folk in the fire, and they shall

be weary
59 I The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maasciah, when he went "with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this

60 So Jeremiah wrote in a book all the CHAP. LI] evil that should come upon Babylon, even all these words that are written against Ba-

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt sec, and

62 Then shalt thou say, O Lond, thou shalt read all these words, hast spoken against this place, to cut it off, that none shall remain in it, neither man

63 And it shall be, when thou hast made

an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst

64 And thou shalt say, Thus shall Babyof Euphrates. lon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary. Thus far are the words of Jeremiah

28 Heli desolations

BARYLON.—THE MUJELIBE, WITH AN ENCAMPHENT OF PASSING ARABA IN THE FORLGROUND

Verse 13 "That that dwellest upon many waters"—The great river Euphrates, the neighbouring lakes and marshes, the the allieson to the allieson Verse 13 "Thou that dwellest upon many waters —Ine great river Euphrates, the neighbouring takes and marshes, with the numerous canals of communication and irrigation, give a striking propriety to this allusion to its many markers."

25. "Make thee a burnt mountain"—See the conclusion of the statement concerning the Mujelibe, under Gen XI.

30 "The mighty men of Babylon have forborn to fight," &c —When the king of Babylon heard of the approach of the approach to fight, and retreated to fight, and retreated to the marched out to meet and give him hattle. But was defeated with little difficulty, and retreated to 30 "The mighty men of Babylon have forbon to fight," &c —When the king of Babylon heard of the approach of the army of Cyrus, he marched out to meet and give him battle, but was defeated with little difficulty, and retreated to the Babylon From that time the Babylonians "forbore to fight," and remained in their strong city during the two years Babylon From that time the Babylonians "forbore to fight," and thick walls, and having stored up provisions Relying upon the high and thick walls, and having stored up provisions in which it was besieged by the Persians Relying upon the high and thick walls, they seem to have waited the for many years, besides what might be produced within the walls of the town itself, they seem to have addressed result with little apprehension result with little apprehension places"—In the short speech which Cyrus is reported by Xenophon to have addressed "They have burned her dwelling places"—In the short speech which Cyrus is reported by Xenophon to have addressed to the first places that the first places is a first place of the first places are the first places and the first places are the first places and the first places are the first places and the first places are the first pla waters '

result with little apprehension

"They have burned her dwelling places"—In the short speech which Cyrus is reported by Xenophon to have addressed to their principal danger, which appears to have to his troops before they entered the bed of the Euphrates, he alludes to their principal danger, which appears to have to his troops before they entered the bed of the Euphrates, he alludes from the house-tops as they passed through the his troops before they entered the bed of being assaulted by missiles from the house-tops as they passed their doors by the history apprehension, of being assaulted by missiles from the bouse-tops as they passed through the second with apprehension, of being assaulted by missiles from the bouse-tops as they passed through the second with apprehension, of being assaulted by missiles from the bouse-tops as they passed through the second with apprehension, of being assaulted by missiles from the house-tops as they passed through the to have passed through the second with apprehension, of being assaulted by missiles from the house-tops as they passed through the second with apprehension, of being assaulted by missiles from the house-tops as they passed through the second with apprehension. The passed through the second with apprehension are the second with apprehension. The beautiful the second with a prehension are the second with a prehensio streets. He said, that if the innaultants retired to the nouse-tops, the best course would be to assaif their doors by setting them on fire. He observed that the porches were very combustible, being made of palm-wood and coated with between and as the army was supplied with torches and tow in abundance, it would be easy to set the houses in flames. setting them on fire. He observed that the porches were very combustible, being made of paim-wood and coared will be the sum of the first sum of the sum o bitumen, and as the army was supplied with torches and tow in abundance, it would be easy to set the houses in flames, so that the inhabitants must either run from them or be consumed in them. This plan was probably carried into effect, and to this the prophet doubtless refers

31 "One post shall run to meet another ... to shew the king of Babylon that his city is taken at one end"—"From end to end," is Blayney's translation The prediction clearly means that couriers should run from different parts, and so to end," is Blayney's translation The prediction clearly means that the city was taken at the noint from which fall in with one another, all of them bringing intelligence to the king, that the city was taken at the noint from which to end, is Biayney's translation — The prediction clearly means that couriers should run from different parts, and so fall in with one another, all of them bringing intelligence to the king, that the city was taken at the point from which of and to this the prophet doubtless refers

they started. This is to be explained by a reference to the vast extent of the city, which Herodotus (who was a great traveller) says exceeded that of any city he had ever seen (Clio 180) In another place (191) he states that he was informed by some of the inhabitants, that, owing to the great extent of Babylou, those who dwelt in the outskirts were taken prisoners by the Persians, before the people in the centre of the town knew that the place was taken

36 "I will dry up her sea"—The Euphrates must be meant by "the sea," that title being frequently applied in Scripture to large rivers, such as the Nile and Euphrates. We are doubtless to understand this as one of several allusions to the remarkable stratagem by which the city was at last taken by the Persians, after they had vainly wasted two years in the siege. To understand this, however, it should be premised that the Euphrates ran through the middle of the city, and that not only was the city walled all round towards the open country, but also along each side of the river. Cyrus was informed that a great annual festival was to be kept in the town when the inhabitants were accustomed to spend the night in all manner of debauchery and drunkenness (see verses 39, 57, and ch. 1. 24), and he thought this a favourable opportunity to surprise them. He therefore made a distribution of the whole army, placing one part above the city where the river entered, and another below, where it came forth, giving directions that, as soon as the river should appear fordable, they were to enter its bed at both ends. Towards evening he opened the great dam of the trenches communicating with the lake, by which means the stream was diverted from its proper course, and the channel soon became fordable. The Persians then entered by the bed of the river, the water being little more than knee-deep, and took the city by surprise. This is the account of Herodotus (Cho 191) that of Xenophon (Cyrop vii. 5) is somewhat different, but agrees in every essential point. Herodotus adds, that if the Babylonians had been before apprised of the intention of Cyrus, or if they had learned at the moment what he was doing, they might not only have saved themselves, but might have made the stratagem of the Persians recoil upon their own heads, for had they closed the gates towards the river, and ascended the walls which ran along it, the besiegers would have been taken as in a net. But the Persians came upon them quite unexpectedly, and from a quarter

39 "Drunken," &c —We have just explained that there was a festival on the night when the city was taken The speech of Cyrus shows that his anticipations corresponded with the prophetic predictions. He reminded his soldiers that the people against whom they now acted were the same whom they had formerly defeated, when they were sober, armed, and in battle array, and how much more easy a victory might now be expected, at a time when many of them were asleep, many drunk, and all in confusion

42 "The sea is come," &c —We are again to understand the Euphrates This is true now, as we have shown in the note on Isa. xiv 23 In connection with this subject, our present representation of the Birs Nemroud will be considered of peculiar interest, as it shows how the river comes up on Babylon, and overflows it so extensively as to form large "pools of water" even around that distant heap of ruin

CHAPTER LII

1 Zedekiah rebelleth 4 Jerusalem is besieged and taken 8 Zedekiah s sons killed, and his own eyes put out 12 Nebuzar-adan burneth and spoileth the city 24 He carrieth away the captives 32 Evil merodach advanceth Jehorachin

ZEDEKIAH was 'one and twenty years old when 'he began to reign, and he reigned eleven years in Jerusalem And his mother's name was Hamutal the daughter of Jeremiah of Libnah

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon

4 ¶ And it came to pass in the sninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about

5 So the city was besieged unto the eleventh year of king Zedekiah

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which uas by the king's garden, (now the Chaldeans uere by the city round about) and they went by the way of the plain

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him

10 And the king of Babylon slew the sons of Zedekiah before his eyes he slew also all the princes of Judah in Riblah

II Then he 'put out the eyes of Zedckiah, and the king of Babylon bound him in 'chains, and carried him to Babylon, and put him in 'prison till the day of his death.

- 12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, "captain of the guard, which served the king of Babylon, into Jerusalem.
- 13 And burned the house of the Lord, and the king's house, and all the houses of Jerusalem, and all the houses of the great men, burned he with fire
- 14 And all the army of the Chaldeans, that uere with the captain of the guard, brake down all the walls of Jerusalem round about
- 15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen

17 Also the ¹⁰pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon

18 The caldrons also, and the shovels, and the snuffers, and the 12 howls, and the spoons, and all the vessels of brass wherewith they ministered, took they away

19 And the basons, and the 13 firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord. "the brass of all these vessels

was without weight

- 21 And concerning the 15 pillars, the height of one pillar was eighteen cubits, and a "fillet of twelve cubits did compass it, and the thickness thereof was four fingers. it was hollow.
- 22 And a chapiter of brass was upon it, and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass The second pillar also and the pomegranates were like unto these

- 23 And there were ninety and fix pomegranates on a side, and all the pomegranates upon the network u cre an hundred round about
- 24 ¶ And the captain of the guard took Scraigh the chief priest, and Zephaniah the second priest, and the three keepers of the 15door
- 25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that "were near the king's person, which were found in the city, and the "principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the midst of the city

26 So Nchuzar-adan the captain of the guard took them, and brought them to the

king of Babylon to Riblah

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath Thus Judah was carried away captive out of his own land

28 This is the people whom Nebuchadrezzar carried away captive in the seventh year three thousand Jews and three and

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two "persons

- 30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons all the persons were four thousand and six hundred
- 31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehorachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake 21kindly unto him, and set his throne above the throne of the kings

that were with him in Babylon,

33 And changed his prison garments and he did continually eat bread before him

all the days of his life

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life

Or, else furnished. 2 Heb the fof the executioners or sleaghtermen. And so vers. 14 &c. 9 Heb stood before 10 Chap 27 19
11 Or reframen's to remore the asker. 2 Or bassus 12 Or censers 14 Heb their brass.
13 I Kinga 7 15. 2 Kinga 25 17 2 Chron. 3 15 15 Heb threed. 17 Heb threshold. 18 Heb saw the face of this king 19 Or, wribe of the captain of this host. 27 Heb 1021s. 21 Heb 200d things with 1 m. 22 Heb the matter of the day in his day.

LAMENTATIONS

OF JEREMIAH.

CHAPTER I

1 The miserable estate of Jerusalem by reason of her sin 12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous



O W doth the city sit solitary, that was full of people! how is she become as a widow! she thatuasgreat among the nations, and princess among the provinces, how is she become tributary '

2 She 'weepeth sore in the 'night, and her tears are on her cheeks among all her lovers she hath none to comfort her all her friends have dealt treacherously with her, they are become her enemies

3 Judah is gone into captivity because of affliction, and "because of great servitude she dwelleth among the heathen, she findeth no rest all her persecutors overtook her between the straits

4 The ways of Zion do mourn, because none come to the solemn feasts all her gates are desolate her priests sigh, her virgins are afflicted, and she is in bitterness

5 Her adversaries are the chief, her enemies prosper, for the Lord hath afflicted her for the multitude of her transgressions her schildren are gone into captivity before the enemy

6 And from the daughter of Zion all her beauty is departed her princes are become

like harts that find no pasture, and they are gone without strength before the pursuer

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her the adversaries saw her, and did mock at her sabbaths

8 Jerusalem hath grievously sinned, therefore she is removed all that honoured her despise her, because they have seen her nakedness yea, she sigheth, and turneth backward

9 Her filthiness is in her skirts, she remembereth not her last end, therefore she came down wonderfully she had no comforter O LORD, behold my affliction for the enemy hath magnified himself

10 The adversary hath spread out his hand upon all her spleasant things for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation

11 All her people sigh, they seek bread, they have given their pleasant things for meat 'oto relieve the soul see, O Lord, and consider, for I am become vile

12 ¶ in Is it nothing to you, all ye that is pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger

13 From above hath he sent fire into my bones, and it prevaileth against them he hath spread a net for my feet, he hath turned me back he hath made me desolate and fourt all the dev

and faint all the day

14 The yoke of my transgressions is bound by his hand they are wreathed, and come up upon my neck he hath made my strength to fall, the Lord hath delivered me into

1 Jer 13 17 2 Job 7 3 3 Heb for the greatness of servitude 4 Deut. 23 13, 14 5 Jer 52 28 6 Or desirable 7 Heb is become a removing or, scandering 6 Or, desirable 9 Deut. 23, 3 10 Or, to rade the soul to come again 11 Or, It is x 11 x 2 Heb pass by the way

their hands, from whom I am not able to |

15 The Lord hath trodden under foot all my mighty men in the midst of me he hath called an assembly against me to crush my young men: the LORD hath trodden 15the virgin, the daughter of Judah, as in a wine-

16 For these things I weep, "mine eye, mine eye runneth down with water, because the comforter that should 15 relieve my soul is far from me my children are desolate,

because the enemy prevailed.

17 Zion spreadeth forth her hands, and there is none to comfort her the Lord hath commanded concerning Jacob, that his adversailes should be round about him Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is "lightcous, for I have rebelled against his "commandment hear, I pray you, all people, and behold my soi- my sighs are many, and my heart in faint

row: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me. my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O Lond, for I am in distress my 10 bowels are troubled; mine heart 18 turned within me, for I have grievously rebelled. abroad the sword bereaveth, at home there is as death

21 They have heard that I sigh there is none to comfort me all mine enemies have heard of my trouble; they are glad that thou hast done it. thou wilt bring the day that thou hast "called, and they shall be like

22 Let all their wickedness come before thee, and do unto them, as thou hast done unto me for all my transgressions

14 Jer 13 17, and 14 17 Chap 2 18 14 Heb Iring lack 18 Isa 16 11 Jer 49 36 19 Or, proclaimed 13 Or, the wine press of the virgin, &c 15 Dan. 2 7

LAMENTATIONS —An opinion has been entertained that these Limentations are the same which are mentioned, in 2 Chron. xxxv 25, as having been composed upon occasion of the death of king Josiah. But these compositions appear most clearly not to refer to the death of any one person, but to lament the rum of a city and a people. The appear most clearly not to refer to the death of any one person, but to lament the rum of a city and a people. The more general and probable impression on the subject is that which is conveyed in the title which we find prefixed to the Lamentations in the Septuagint, Vulgate, and Arabic versions —"And it came to pass, after that Israel had been carried away captive, and Jerusalem laid waste, that Jeremiah sat weiging, and lamented with this lamentation over Jerusalem, and said," &c. That this is also the impression retained in the Last appears from the fact that, at Jerusalem, Jews, Christians, and Moslems concur in regarding with veneration a certain grotto, at the foot of a large quarry, a little to the north of the present town, beyond the Damascus gate, with which they associate the name of Jeremiah, believing that it was some time the residence of the prophet. The grot is large, and on one side of it, about eight feet from the ground, is a rocky shelve, which is alleged to have been his bed. Near this is also pointed out the spot where he is supposed to have composed his Lamentations over the holy city. At present it is in the exclusive possession of the Turks, and is usually shut up.

Bishop Lowth speaks largely of the Lamentations in his 22nd Lecture. They are evidently written in metre, and consist of a number of plaintive effusions which, in his opinion, are composed upon the plan of the funeral dirges—all upon the same subject, and uttered without connection, as they arose in the mind in a long course of separate stanzas,

upon the same subject, and uttered without connection, as they arose in the mind in a long course of separate stanzas, and which were afterwards put together and formed into a collection or correspondent whole. The nature and design of the poem neither required nor admitted a methodical and artificial arrangement and sequence of ideas. "In the character of a mourner," says Lowth, " the prophet celebrates in plaintive strains the obsequies of his ruined country. Whatever presented itself to his mind in the midst of desolution and misery, whatever struck him as particularly wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in a kind of spontaneous wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in a kind of spontaneous effusion. He frequently pauses, and, as it were, ruminates upon the same object, frequently varies and illustrates the same thought with different imagery, and a different choice of language, so that the whole assumes the appearance rather of an accumulation of corresponding sentiments, than an accurate and connected series of different ideas, arranged in the form of a regular treatise. He afterwards adds —"In my opinion there is not extant any poem, which displays such a happy and splendid selection of imagery in so concentrated a state." Blayney says, "We cannot too much admire the full and the graceful flow of that pathetic eloquence in which the prophet pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country." Dr South also, in his own peculiar manner, says of this book.—"One would think that every letter was wrote with a tear, every word the sound of a breaking heart, that the author was a man compacted of sorrows, and disciplined to grief from his infancy, one who never breathed but in sighs, nor spoke but in a groan."

The Lamentations are very properly divided into five chapters. The original marks this as the proper division, the

The Lamentations are very properly divided into five chapters The original marks this as the proper division, the four first chapters being acrostical, so that the termination of the alphabet completes the poem, while the distinction of initials naturally divides each into twenty-two distinct periods, according to the number of letters contained in the Hebrew alphabet. In the two first chapters, each period begins with its proper initial, and consists of a triplet (as appears even in our translation), except in the seventh period of the first chapter, and the nineteenth of the second, which have each a supernumerary line. In the third chapter every period contains three verses which have all the same initial letter, so that the acrostical series comprehends sixty-six verses. The fourth chapter resembles the three former in metre, but the periods are only couplets. The fifth chapter, which is not acrostical, also consists of couplets, but the

measure is considerably shorter

11. "They have given their pleasant things for meat"—A striking illustration of this is given by Mr Roberts —"The people of the East retain their little valuables, such as jewels and rich robes to the last extremity. To part with that which has perhaps been a kind of heir-loom in the family, is like parting with life. Have they sold the last wreck of their other property, are they on the verge of death?—the emacated members of the family are called together, and some one undertakes the heart-rending task of proposing such a bracelet, or armlet, or ear-ring, or pendant of the fore-

head, to be sold For a moment all are silent, till the mother or daughters burst into tears, and then the contending feelings of hunger, and love for their 'pleasant things,' alternately prevail In general the conclusion is to pledge, and not to sell their much-loved ornaments, but such is the rapacity of those who have money, and such the extreme penury of those who have once fallen, that they seldom regain them" ('Oriental Illustrations,' p 483) Under such circumstances, and particularly in times of public calamity, it often happens that jewels and other property of the most valuable description, are disposed of for the merest trifle, that a little bread may be obtained 'to relieve the soul,'



JEREMIAH AMONG THE RUINS OF JERUSALEM -BENDEMANN

CHAPTER II

1 Jeremiah lamenteth the misery of Jerusalem 20 He complaineth thereof to God

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool

in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied he hath thrown down in his wrath the strong holds of the daughter of Judah, he hath 'brought them down to the ground he hath polluted the kingdom and the princes thereof

3 He hath cut off in his fierce anger all the horn of Israel he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy

he stood with his right hand as an adversary, and slew 'all that were pleasant to the eye in the tabernacle of the daughter of Zion he poured out his fury like fire

5 The Lord was as an enemy he hath swallowed up Israel, he hath swallowed up all her palaces he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation

6 And he hath violently taken away his tabernacle, as if it were of a garden he hath destroyed his places of the assembly the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath 'given up into the hand of the enemy the walls of her palaces, they have made a noise in the house of the LORD, as in the day of a solemn

feast.

S The Lord hath purposed to destroy the wall of the daughter of Zion he hath stretched out a line, he hath not withdrawn his hand from 'destroying therefore he made the rampart and the wall to lament, they languished together

9 Her gates are sunk into the ground, he hath destroyed and broken her bars. her king and her princes are among the Gentiles the law is no more, her prophets

also find no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground, and keep silence they have cast up dust upon their heads, they have girded themselves with sackcloth the virgins of Jerusalem hang down their heads to the ground

II Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings "swoon in the streets of the entry"

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea. who can heal thee?

14 Thy 'prophets have seen vain and foolish things for thee and they have not discovered thine iniquity, to turn 'away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass 10 by clap their hands at mained those that I have swaddled thee, they hiss and wag their head at the brought up hath mine enemy consumed

daughter of Jerusalem, saying, In this the city that men call "The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee they hiss and gnash the teeth they say, We have swallowed her up certainly this is the day that we looked for, we have found, we have seen it

17 The Lord hath done that which he had "devised, he hath fulfilled his word that he had commanded in the days of old he hath thrown down, and hath not pitied and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries

18 Their heart cried unto the Lord, O wall of the daughter of Zion, "let tears run down like a river day and night, give thyself no rest, let not the apple of thine eye cease

19 Arise, cry out in the night in the beginning of the watches pour out thine heart like water before the face of the Lord lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street

20 T Behold, O Lord, and consider to whom thou hast done this Shall the women eat their fruit, and children "of a spanlong? shall the priest and the prophet be slain in the sanctuary of the Lord?"

21 The young and the old he on the ground in the streets my virgins and my young men are fallen by the sword, thou hast slain them in the day of thine anger, thou hast killed, and not pitied

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained those that I have swaddled and brought up hath mine enemy consumed

⁶ Heb swallowing up 7 Psal. 74 9 ⁸ Or, famt. ⁹ Jer 2 8, and 5 31, and 14 14, and 23 16. ¹⁰ Heb by the way ¹¹ Psal 49 2 ¹³ Jer 14 17 Chap 1. 16. ¹⁴ Or, swaddled with their hands

Verse 11 "My liver is poured upon the earth"—Among the Hebrews the liver not less than the heart was regarded as the seat of the passions and affections. This shows the sense in which such passages as the present are to be understood. Here, as with regard to many other of the bodily organs as mentioned in Scripture, there is not only a literal sense capable of univocal interpretation, but a metaphorical import that cannot be communicated by any literal version, unless when the same metaphorical signification happens to exist also in the language into which the translation is made. Dr J M. Good touches on this subject in the preface to his translation of the Song of Songs, and is equivalently, and we so far agree with him as to think, that the force and delicacy of many passages must be necessarily impaired and their true meaning lost, when the name merely is given, in a language where that name does not involve the same metaphorical idea. Pursuing the subject, Dr Good says "In Psalm xii 9, My heart is glad and my glory rejoiceth," as it occurs in our common version, is literally, 'My heart is glad and my liver rejoiceth.' Yet who could behold such an interpretation without a smile? or who, if he were to behold it, would admit that the original was fairly translated?" Among ourselves, in like manner, the spleen is supposed to be the region of disappointment and melancholy. But were a Jew to be told, in his own tongue, that the immitable Cowper had long laboured under the spleen, he would be ignorant of the meaning of his interpreter, and, when at last informed of it, might justly tell him, that although he had literally rendered the words, he had by no means conveyed the idea

here used The original is, literally, "the daughter of thine eye," which it is certainly better to understand of a tear than of the pupil of the eye. It is quite in unison with Oriental usage to call the 'daughter of the eye,' the tear which issues from it, and so taken in this place, the expression not only seems more poetical, but conveys a clearer meaning, equivalent to, "Let not thy tears cease."

CHAPTER III

1 The faithful bewail their calamities 22 By the mercies of God they nourish their hope 37 They acknowledge God's justice 55 They pray for deliverance, 64 and vengeance on their enemies

I Am the man that hath seen affliction by the rod of his wrath

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned, he turneth his hand against me all the day

4 My flesh and my skin hath he made old, he hath broken my bones

5 He hath builded against me, and compassed me with gall and travel

6 He hath set me in dark places, as they that be dead of old

7 He hath hedged me about, that I cannot get out he hath made my chain heavy

8 Also when I cry and shout, he shutteth out my prayer

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked

10 He was unto me as a bear lying in wait, and as a lion in secret places

11 He hath turned aside my ways, and pulled me in pieces he hath made me desolate

12 He hath bent his bow, and set me as a mark for the arrow

13 He hath caused the 'arrows of his quiver to enter into my reins

14 I was a derision to all my people, and their song all the day

15 He hath filled me with bitterness, he hath made me drunken with wormwood

16 He hath also broken my teeth with gravel stones, he hath 'covered me with ashes

17 And thou hast removed my soul far off from peace I forgat sprosperity

18 And I said, My strength and my hope is perished from the Lord

19 Remembering mine affliction and my misery, the wormwood and the gall

20 My soul hath them still in remembrance, and is humbled in me

21 This I recall to my mind, therefore have I hope

are not consumed, because his compassions fail not

23 They are new every morning great is thy faithfulness

24 The Lord is my portion, saith my soul, therefore will I hope in him

25 The Lord is good unto them that wait for him, to the soul that seeketh him

26 It is good that a man should both hope and quietly wait for the salvation of the Lord

27 It is good for a man that he bear the yoke in his youth

28 He sitteth alone and keepeth silence, because he hath borne it upon him

29 He putteth his mouth in the dust, if so be there may be hope

30 He giveth his cheek to him that smiteth him he is filled full with reproach

31 For the LORD will not cast off for

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies

33 For he doth not afflict 10 willingly nor grieve the children of men

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of "the most High,

36 To subvert a man in his cause, the Lord ¹²approveth not

37 ¶ Who is he 13 that saith, and it cometh to pass, when the Lord commandeth it not 🤊

38 Out of the mouth of the most High proceedeth not 'evil and good?

39 Wherefore doth a living man "complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD

41 Let us lift up our heart with our hands unto God in the heavens

42 We have transgressed and have rebelled thou hast not pardoned

43 Thou hast covered with anger, and persecuted us thou hast slain, thou hast not pitied

44 Thou hast covered thy self with a cloud, 22 ¶ It is of the Lord's mercies that we | that our prayer should not pass through

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45 Thou hast made us as the foffscouring and refuse in the midst of the people

46 All our enemies have opened their

mouths against us

47 ¹⁷Fear and a snare 15 come upon us, desolation and destruction

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people

49 Mine eye trickleth down, and ceaseth

not, without any intermission,

50 Till the LORD look down, and behold from heaven

51 Mine eye affecteth "mine heart "because of all the daughters of my city

52 Mine enemies chased me sore, like a bird, without cause

53 They have cut off my life in the dungeon, and cast a stone upon me

54 Waters flowed over mine head, then I said, I am cut off

55 ¶ I called upon thy name, O Lond, out of the low dungeon

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee thou saidst, Fear not.

58 O'LORD, thou hast pleaded the causes of my soul, thou hast redeemed my life

59 O Lond, thou hast seen my wrong: judge thou my cause

60 Thou hast seen all their vengeance

and all their imaginations against me
61 Thou hast heard their reproach, O

Lond, and all their unaginations against me, 62 The lips of those that rose up against me, and their device against me all the day

63 Behold their sitting down, and their

rising up, I am their musick

64 ¶ Render unto them a recompence, O Lord, according to the work of their hands

65 Give them *osorrow of heart, thy curse unto them

66 Persecute and destroy them in anger from under the "heavens of the Lord

15 1 Cor 4 13 17 Isa. 24 17 18 Heb my soul 19 Or, more than all 27 Or, obstancy of heart. 21 Psal 2.3

Verse 10 "A bear lying in wait"—As the bear does not, like the lion and other animals of the feline race, spring forth from its secret covert upon its prey, the fact of its lying in wait has not been so much noticed. It is true however that the bear remains in ambush in some suitable place, as under a thicket, or on the skirts of a wood, and there waits patiently till an unwary passenger or some other victim, not only appears, but seems to be off his guard, and then steals in silence upon him. If the intended human victim discovers the bears approach, the animal will seldom persevere in its design, but withdraws sulkily to its covert frequently looking back as if expecting to be pursued. That the bear comes suddenly upon the unwary, without its approach having been noticed, has been frequently mentioned, but it has not so often been stated, which, however, is obvious, that it had previously been on the watch for the favourable moment. Compare Lewis and Clarke's 'Travels,' vol 1 p 362, with various anecdotes in the 'Third Voyage of William Barents,' in Harris's Collection, p 552, &c.

13 "The arrows of his quiver."—Literally, "the sons of his quiver." It is thus frequent in Hebrew, and indeed in most Oriental languages, to call the subject, adjunct, accident, effect, &c, the son or daughter of the object, place, circumstance, or feeling (See chap ii 18) Perhaps, in the present instance, there is, as Aben Ezra conjectures, a more definite companison of the quiver to a pregnant woman—the arrows being then properly the "sons" of its womb. This companison is very natural, and is not unknown in classical poetry. Thus Horace (lib i Ode 22)

"The man, who knows not guilty fear,
Nor wants the bow, nor pointed spear,
Nor needs, while innocent of heart,
The quiver, teeming with the poison'd dart."—Francis

CHAPTER IV

1 Zion bewaileth her pitiful estate 13 She confesseth her sins 21 Edom is threatened. 22 Zion is comforted

How is the gold become dim' how is the most fine gold changed' the stones of the sanctuary are poured out in the top of every street

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the 'sea monsters draw out the breast, they give suck to their young ones

the daughter of my people is become cruel like the ostriches in the wilderness

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets they that were brought

up in scarlet embrace dunghills

6 For the *punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was *overthrown as in a moment, and no hands stayed on her

7 Her Nazarites were purer than snow,

they were whiter than milk, they were more ruddy in body than rubies, their polishing

u as of sapphire

8 Their visage is blacker than a coal, they are not known in the streets—their skin cleaveth to their bones, it is withered, it is become like a stick

9 They that be slain with the sword are better than they that be slain with hunger for these 'pine away, stricken through for uant of the fruits of the field

10 The hands of the pitiful women have sodden their own children they were their meat in the destruction of the daughter of

my people

If The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof

- 12 The lings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem
- 13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,
- 14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments

15 They cried unto them, Depart ye, "it

is unclean, depart depart, touch not when they fled away and wandered, they said among the heathen, They shall no more sojourn there

16 The 'anger of the Lord hath divided them, he will no more regard them they respected not the persons of the priests,

they favoured not the elders

17 As for us, our eyes as yet failed for our vain help in our watching we have watched for a nation that could not save us

18 They hunt our steps, that we cannot go in our streets our end is near, our days

are fulfilled, for our end is come

19 Our persecutors are swifter than the eagles of the heaven they pursued us upon the mountains, they laid wait for us in the wilderness

20 The "breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we

shall live among the heathen

- 21 ¶ Rejoice and be glad. O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee thou shalt be drunken, and shalt make thyself naked
- 22 ¶ 12The punishment of thine iniquity is accomplished. O daughter of Zion, he will no more carry thee away into captivity he will visit thine iniquity. O daughter of Edom, he will 13discover thy sins

4 Heb darker than blackness
8 Or, in that they could not but touch

5 Heb flow out 6 Deut. 28 57 2 Kings 6 29 7 Jer 5 31, and 23 21 9 Or, ye polluled 10 Or, face 11 Gen 2 7 12 Or, think in quity 13 Or, carry thee captive for thy sins

Verse 3 "Even the sea-monsters give suck to their young ones"—The word here rendered "sea-monsters" (Innum) is the same that is translated "great whales" in Gen 1. We there observed that it seemed to include all the mammiferous animals of the deep, and the truth of that observation is established by the present text. All the creatures of this class suckle their young ones and exhibit the greatest attachment to them encountering any danger in their defence. The cerebral hemispheres in cetacous animals are large and well developed, and whether from this or other causes, they far exceed the other inhabitants of the sea in sagacity, as well as in maternal tenderness.

7 "Her Nazarites," &c —The word II nazar means to separate set apart distinguish, from the common Hence it gave a title to the Nazarites, who were separated and distinguished by a religious vow, but it also applies to nobles chiefs, and others, distinguished from the mass of the people by their dignity or rank. The context commonly distinguishes the sense in which the term is to be understood. In the present instance it does not so very clearly, but it seems more properly to refer to the nobles and persons delicately brought up, than to the religious Nazarites.

seems more properly to refer to the nobles and persons delicately brought up, than to the religious Navarites.

'Then poisting was of sapplure'—This is not very easily understood nor is it clear how the sense of 'to polish' should be assigned to the word II gazar—Its usual meaning is to divide or intersect, and as the veins thus intersect the body, and moreover present a blue appearance, which is considered beautiful and may be compared in colour to the sapplure—Braunius, and after him Blayney Boothroyd and others think the veins must be intended, translating—"Their veining was that of sapplures'

20 "The breath of our nostrels, &c -This doubtless refers to the king Zedekiah, whose flight was intercepted by the Chaldenns

"Under his shadow we shall like among the heathen"—The word rendered "heathen" (aim) means nations and peoples in the widest sense, and also, in the more restricted, of foreign nations as distinguished from the Jew It is probably here to be understood of 'nations' indefinitely and would then suggest that the Hebrews, in expering to live under their kings shadow among the nations had hoped to the last that their distinct political exists one among the nations under their own king, would be preserved, as it had been on former occasions whatever els might happen to them

CHAPTER V

Applied excitont of Zion in proper in to Ged.
Reference. O Loop of hat is come up on us consider and helpo'd our represent

2 Our inheritance is turned to strangers, i our houses to allens

3 We are ornhans and failer'ess, our mothers are as a do s

mothers are as vido s

4. We have drunken our rater for money:
our mood is sold unto us

5 *Our rel's are undergeneoution, reliabour and have no rust

6 We have given the land to the Europtians, and to the Assirians to be satisful with bread.

7 Our fathers have sirred and are not and me have borne their inequales

S Servants have ruled over use there i none that doth deliver — out of their hand.

9 We get our bread with the poul of our lives because of the sword of the volderness

10 Our fain was black he an over hecause of the terrible famine II They ravished the women in Zion, and the maids in the cities of Judah

12 Princes are harged up by their hard. the faces of clders were not honoure I.

13 Tre; took the young men to grird, and the children feli under the wood

14 The elders have ceased from the gate, the young men from their manch

If The joy of our heart is ceased our darne is turned into mourning

16 Tre cro mas fellen from our head:
countous that chare shoul!

17 For the our ident is faint, for these time our cles are dim.

In Because of the mountain of Z on which to desolate the force walk upon it.

19 Tron O Lord, fremainest for ever:

20. Wherefore dost thou forget us for ever, and forsake us too long time?

21 Turn those us unto thee, O Lord, and we shall be turned, renew our days as of o'd

22 But thou hast utterly rejected us: thou art very wroth against us

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Verse 4 ~ We kneedemient to a tenform of T—In the Eleval of the entent at a prime medit of the lattiff is the finding in the lattiff of the control of the action of the control of the action of the lattiff is the lattiff of the action of th

Figure take present a of the energy pollutarpy polyment and the notate the people the energy dished command at 6000 modes. Moreous 1000 modes. Moreous however that the work in here's additionable that provides the appears however that the work in here's additional to the histories to that there bear of to them. It appears however that the work in the first strong commands the histories to that there persons who have he had not may conflict the money of what did not strong them with smillight attents to the individual that the entering them had a fing to pay for what woodely knews. The level along a regulate to the histories to the individual to the effect. That they had a fing to pay for what they saw fit to employ others to the implications the second of policies to the first the conflict their time. It may there are to pay for the conflict their time of all leads configures that the remaining the templang the remaining time frames to pay for the residence that the first as a strain property, and colleged the remaining innertance to pay for the residence and the surface of the most confidence that the confidence that the confidence is the second to the confidence that the confidence is the second to the confidence that the confidence is the second to the second them to the second them the first are in the part of the first the first the time and the content of the second them the first are first the time and the country of the consumers as the first the time and the country of the consumers are neverthed the time and the country of the consumers as the first that the second of the consumers are neverthed the second the country of the consumers are neverthed the second the second of the consumers and the time and the second of the consumers are neverthed the second of the consumers are neverthed the second of the second of the consumers are neverthed the second of the second of the consumers are neverthed the second of the second of the consumers are neverthed the second of the second of the consumers are never

THE BOOK OF THE PROPHET EZEKIEL.



VISION OF EZEKIEL.—RIFFAULLE.

CHAPTER I.

1 The time of Ezekiel's prophery at Chelia 4 His vision of four cherubins, 15 of the four wheels, 26 and of the glory of God



OW it came to pass in the thu tieth year, the fourth month. ın the fifth day of the month, as I among the (aptives by the niver of Che-

bar, that the heavens were opened, and I saw visions of God

2 In the fifth day of the month, which u as the fifth year of king Jehonachin's captivity,

3 The word of the Lord came expressly unto *Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was there upon him

4 ¶ And I looked, and, behold, a whil-wind came out of the north, a great cloud, and a fire infolding itself, and a hightness uas about it, and out of the midst thereof as the colour of amber, out of the midst of the fire

5 Also out of the midst thereof came the likeness of four living creatures. And this u as their appearance, they had the likeness of a man

6 And every one had four faces, and every one had four wings

7 And their feet were 'straight feet, the sole of their feet was like the sole of a calf's foot and they sparkled like the colour of burnished brass

8 And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings

9 Then wings were joined one to another, they turned not when they went, they went every one straight forward

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side and they four had the face of an ox on the left side, they four also had the face of an eagle

1 Heb capticity

11 Thus une then faces an une stitched upward, two u one une joined one to another vered their bodies

12 And they went every one ward whither the spirit was went, and they turned not went

13 As for the likeness of the times, then appearance was coals of fire, and like the a lamps at went up and down living creatures, and the fire and out of the fire went forth I

14 And the living creatures turned as the appearance of a f

15 ¶ Now as I beheld the live behold one wheel upon the change creatures, with his four fi

16 The appearance of the then work was like unto the beryl and they four had one I then appearance and their we were a wheel in the middle of a

17 When they went, they were four sides and they turned no went

18 As for their rings, they that they were dreadful, and were full of eyes round about the

19 And when the living ere the wheels went by them are living creatures were lifted up earth, the wheels were lifted up

20 Whithersoever the spirit they went, thither uas then s and the wheels were lifted up them for the spirit of the livius in the wheels

21 When those went, these when those stood, there stood those were lifted up from the wheels were lifted up over ag for the spirit of the living creatine wheels

22 And the likeness of the upon the heads of the living cre the colour of the terrible cryst forth over their heads above

23 And under the firmamer wings straight, the one toward every one had two, which cove side, and every one had two, who on that side, their bodies

² Heb Jehezkel ² Heb caiching itself ⁴ Heb a straight foot ⁵ Or, divided above ⁷ Or, of life ⁸ Or, of life

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host when they stood, they let down their wings

25 And there was a voice from the firmament that was over their heads, when they

stood, and had let down their wings

26 ¶ And above the firmament that uas over then heads was the likeness of a throne, as the appearance of a sapphile stone and upon the likeness of the throne was the likeness as the appearance of a man above

27 And I saw as the colour of aml er, as the appearance of fire round about within it. from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about

28 As the appearance of the bow that is in the cloud in the day of rain, so uas the appearance of the brightness round about This was the appearance of the likeness of the glory of the LORD And when I saw it. I fell upon my face, and I heard a voice of one that spake

EZPKIEL - Ezekiel like Jeremiah, was of the sacerdotal race, and was one of the captives carried away, at the same time with Jehoiachin king of Judah, to Babylon by Nebuchadnezzar He was stationed with other captives at some place on the river Chebar, and it does not appear that he evercised the prophetic office until he had been removed from his own country. The thirtieth year," which he gives as the date of his first prophecy, is supposed by some to be the year of his own age, it was certainly, as explained in the second verse, equivalent to the fifth year of king Jehoiachins. captivity which leads Calmet to conjecture that it was rather the thirtieth year from the renewal of the covenant with God in the time of Josiah as this was just thirty years prior to the time stated in the second and explanatory date From a comparison of this date with that in chap \(\text{xix}\) 17, it will appear that Ezekiel continued to prophesy nearly twenty-two years—the first being in the fifth year of his own captivity, and the last in the twenty-seventh. Thus Ezekiel, in Mesopotamia did, during a very important period, prophesy contemporaneously with Jeremiah in Judea, but he began his prophecies later and continued them longer than Jeremiah. As the predictions of the prophets, so distant from each other, referred in a very considerable degree to the same events, and were mutually corroborative it is not unlikely, as Jerome conjectures, that the prophecies of Jeremiah were sent to Mesopotamia, and those of Frekiel to Judea to give encouragement and confidence to the captive Jews, on the one hand, and, on the other to reprove and leave without excuse those that remained in their own country. Some traditionary reports concerning Ezekiel himself and the place of his interment we reserve for the final note to his book of prophecy

The principal object of Ezekiel's prophecies, according to their immediate and literal sense, is to rebuke the children of Israel for their idolatries and unbelief, and to aunounce—as Jeremiah had done before and was thendoing—the terrible judgments which the Lord would exercise upon them by the hands of Nebuchadnezzar. This is the general subject of the twenty-four first chapters. The eight chapters following embrace prophecies against the Ammonites Moabites, Edomites. Philistines, Tyrians Sidonians, Egy prians, and Baby lonians. These prophecies respecting foreign nations, Edomites Philistines, Tyrians Sidonians, Egyptians, and Babylonians These prophecies respecting foreign nations, besides the conclusive evidence which they furnish to all ages of the Divine authority by which the prophets spoke, were, by the speedy accomplishment of many of them, well calculated to assure the Hebrews of the certain fulfillment of those other prophecies in which they were themselves more immediately interested. The remainder of the book, again relates principally to the Hebrews, who, after proper warnings and reproofs, are assured of their final and happy

re-establishment in their own country

The visions of lizekiel, particularly those with which the book opens and terminates, have always been regarded both by Jews and Christians as very abstruse and of difficult interpretation -so much so, indeed, that the former

anciently forbade either of them to be read by persons under thirty years of age

The style and manner of this prophet is marked by a peculiar character of its own, which is easily distinguishable even in a translation. It is thus discriminated by Bishop Lowth —"Ezekiel is much inferior to Jeremiah in elegince, in sublimity he is not even excelled by Isaiah but his sublimity is of a totally different kind. He is deep, vehiment, tragical, the only sensation he affects to excite is the terrible. his sentiments are elevated, fervid, full of fire indignant, his imagery is crowded magnificent, terrific sometimes almost to disgust, his language is pompous solumn austere, rough, and at times unpolished he employs frequent repetitions, not for the sake of grace or elegance but from the vehemence of passion and indignation. Whatever subject he treats of that he sedulously pursues from that he reads described his better the treats of the sedulously pursues from that he rarely departs but cleaves as it were to it whence the connection is in general evident and well preserved. In many respects he is perhaps excelled by the other prophets, but in that species of composition to which he seems by nature adopted, the forcible, the impetuous the great and solemn, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous all his obscurity consists in the nature of his subject. This estimate has been objected to by some writers, and particularly by Michaelis, who can by no means allow that Ezckiel is equal in sublimity to Isaiah but to such discussions about style and minner, it may be well to append the remark of Archbishop. Newcome that the holy prophet is not to be considered merely as a poet or as a framer of those august and astonishing visions, and of those admirable poetical representations which he committed to writing, but as an instrument in the hands of God who vouchsafed to reveal himself through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in divers manners, as by a voice, by dreams, by inspiration and by plain or enigmatical vision

Verse 1 "The river of Chebar '-This is doubtless the river that still bears the name of Khabour-being the same Oriental name differently represented in European orthography. It is the only stream of note that enters the lauphrites which it does from Mesopotamia. It is formed by the junction of a number of little brooks, which have their source at Ras-ul-lin (once a considerable town but now in ruins) thirteen fursings south-west from Merdia. It takes a southerly little to the latest and the latest a southerly little to the latest and the latest and the latest a southerly little to the latest and the lates direction till it receives the waters of another river equal to itself when it bends westward to the I uphrates which it enters at Kerkesia, the ancient Circessium which was the extreme boundary of the Roman empire in the time of Julian. This is about 280 miles to the north-west of Babylon. The river which the Khabour receives it is the Herm's, or Nahr-el-Houali to which the Greeks gave the name of Mygdonius. It rises in Mount Masius, rear its dia and after washing the ruined ramparts of Nisibis, encircles the base of the mountain Sinjar, and finally disembogues itself into the Khabour From this it appears clear that the band of captives to which Erckiel belonged was settled in the higher Mesopotamia, at a very considerable distance from Babylon See Kinneir's Geographical Memoir of the Persian Empire, p. 244.

- 16 "Beryl '-See the note on Fxod xxvm 20
- 22 "The terrible crystal"—The KANDA Left has not a seems to have been a term of pre-eminence for the diamond, for it is indeed an "admirable crystal" for its brilliancy and hardness. The diamond is found in alluvial beds in India and Brazil, and also in the diamond bed of clay in the former country underneath beds of red or bluish clay. The diamond reflects all the light falling on the posterior surface at an angle of inc doi ce greater than 24 17, whence we have the cause of its superior brilliancy. When it is said that the firmament was as the colour of the terrible crystal, we must refer colour to the original which is five, "as the eye" or splendour of the diamond, which is sometimes yellow, red, or green, but colouring is not the remarkable feature of this gem, and seems therefore not to have been referred to here. It is remarkable that in the Levant the diamond is called "the eye of purity" (am yaccout), whence D- Shaw also concludes that the diamond is here to be understood.
 - 26 "Sapphire"-See the note on Exod xxiv 10
 - 27. ' Amber "-See the note on ch viil 2



EZERIEL.—FROM THE FRESCOZS IN THE SISTING CHAPEL, BY M. ANGELO

CHAPTER II

1 Ezekiel's commission 6 His instruction 9 The roll of his heavy prophecy

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee

2 And the spirit entered into me when he spake unto me, and set me upon my feet,

that I heard him that spake unto me 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious 'nation that hath rebelled against me they and their fathers have transgressed against me, even unto this very day

4 For they are "impudent children and stiffheaited I do send thee unto them, and thou shalt say unto them, Thus saith

the Lord God

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them

Heb hard of face

3 Or, rebels

lious

that I give thee

u as therein,

4 Heb rebellion

mourning, and woe

5 Revel. 10 9

6 ¶ And thou, son of man, be not afiaid

of them, neither be afraid of their words,

though briers and thorns be with thee, and

thou dost dwell among scorpions be not

afraid of their words, nor be dismayed at

their looks, though they be a rebellious

them, whether they will hear, or whether

they will forbear for they are most rebel-

unto thee, Be not thou rebellious like that

rebellious house open thy mouth, and 'cat

uas sent unto me, and, lo, a roll of a book

was written within and without and there

was written therein lamentations,

8 But thou, son of man, hear what I say

9 ¶ And when I looked, behold, an hand

10 And he spread it before me and it

7 And thou shalt speak my words unto

Verse 10 "Written within and without"-This was not a common practice, the rolls which formed the ancient books being usually written on one side only But when the matter to be written exceeded the calculation under which the skin was prepared or provided the writing was sometimes continued to the required extent on the other side, being the outer side of the roll Therefore that the roll was written on "within and without," implies that it was redundantly full of "lamentation, mourning, and woe"

CHAPTER III

1 Ezekiel eateth the roll 4 God encourageth him 15 God sheweth him the rule of prophecy God shutteth and openeth the prophet's mouth

Moreover he said unto me, Son of man, eat that thou findest, eat this roll, and go speak unto the house of Israel

2 So I opened my mouth, and he caused

me to eat that roll

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee Then did I eat it, and it was in my mouth as honey for sweetness

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and

speak with my words unto them

5 For thou art not sent to a people of a strange speech and of an hard language, but

to the house of Israel,

- 6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand 'Surely, had I sent thee to them, they would have hearkened unto thee
 - 7 But the house of Israel will not hearken

unto thee, for they will not hearken unto me for all the house of Israel are impudent and hardhearted

8 Behold, I have made thy face strong against their faces, and thy forehead strong

against their foreheads

9 As an adamant harder than flint have I made thy forehead 'fear them not, neither be dismayed at their looks, though they be a rebellious house

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord

from his place

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over

1 Revel 10 9 2 Heb deep of hip and heavy of longue and so verse 6. 3 Heb deep of hip and heavy of large end 4 Or, if I had sent thee, Se, would they ro' have hearhened write thee? 3 Heb, stiff of fire end, and lard of learn 1 fer 1 & 17 Heb, histed.

111

that thou shalt lie upon it thou shalt bear

their iniquity

5 For I have laid upon thee the years of their imquity, according to the number of the days, three hundred and ninety days so shalt thou bear the iniquity of the house of Israel

6 And when thou hast accomplished them, he again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days I have appointed thee each day for a year

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thinc aim shall be uncovered, and thou shalt prophesy against it

8 And, behold, I will lay bands upon thee, and thou shall not turn thee 'from one side to another, till thou hast ended the days of

- 9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and thiches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou cat thereof
- 10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day from time to time shalt thou eat it

11 Thou shalt drink also water by measure, the sixth part of an hin from time to time shalt thou drink

12 And thou shalt eat it as barley cakes. and thou shalt bake it with dung that com-

eth out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them

14 Then said I, Ah Lord Gop! behold, my soul hath not been polluted for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces, neither came there abominable flesh into my mouth

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread there-

16 Moreover he said unto me, Son of man, behold, I will break the 'staff of bread in and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonish-

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity

4 Heb a day for a year a day for a year 5 Heb from thy side to thy side 7 Lev 26 26 Chap 5 16, and 14 13

Verse 1 "Take thee a tile. and pourting upon it the city"—For "tile,' we may read "brick," and for "pourtray," "engrave" This is a striking reference to the Chaldean usage of writing and pourtraying by indented figures upon broad and for the bricks. Great numbers of such bricks, charged with inscriptions in the arrow headed character, and with figures of animals and other objects, are found among the ruins of Baby lon and other ancient sites in Chalden The inscriptions of those which have been brought to light have not been decyphered, except that Professor Grotefend has found the name of Darius upon one of them The bricks applied to this use are of fine clay, much hardened in the fire They are of different sizes, but very commonly a foot square by three inches in thickness. Heeren thinks it probable that the usual process in forming the inscriptions was to impress the characters upon the brick by means of torms which they applied before the mass was submitted to the fire. If so, they touched upon the invention of printing as nearly as the materials would allow. Some of these bricks, besides the lines of inscribed writing, bear the impression of seals, offering the figures of animals and other objects, with other lines of inscription attached to them, whence it has been conjectured that these bricks contain public or private documents, with the names and seals of witnesses, and that the ruined edifices from which they are obtained were the repositories of such archives. It is however not necessary to generalise this opinion, and to suppose that all the inscribed bricks were such documents, some of which may sary to generalise this opinion, and to suppose that all the inscribed bricks were such documents, some of which may possibly contain the astronomical observations for a long series of years, which the ancient Chaldeans are said to have recorded on bricks—But it is difficult to explain under any hypothesis, how it happens that such bricks should have been employed in the construction of walls, with their inscribed faces downward—their edges, which formed the front of the wall, only appearing—and connected by a strong cement, so as to preclude the possibility of their being read till after the destruction of the buildings of which they were composed—However, enough has been stated to illustrate, from the common practice of the country, the act of the prophet when he took a tile to "portray" Jerusalem thereon How this was done, we do not know, but probably by inscribing its name or symbol upon the brick, or possibly by making a representation of some conspicuous part or building of the city

3 "An iron pan"—Or "an iron plate,' probably such as was employed for baking cakes of bread

9 "Beans '—'Dip pul, whence the Latin puls and our English pulse as a general appellation for the seeds of legitiminous plants. The kinds most common in Syria are the white horse bean and the kidney bean. The paintings of Egypt show that the bean was cultivated in that country in very ancient times. It is stated by Herodotus that beans were held in abhorrence by the Egyptian priesthood and that they were never eaten by the people. But as they were nevertheless cultivated, the intimation of Diodorus that the abstinence from beans was not general, is more than probable, though it is not likely that they formed so considerable an article in the diet of the poorer people as they do not present in the same country. It will be observed that the prophet is directed to make his bread with beans dhourral lentiles, and other coarse inferior matters, mixed with wheat, to show that wheat should become too costly to be used alone and to express the shifts to which the besieged people should be driven. Thus the Romans were in the habit of mixing the meal of the bean with that of corn grasses, in times of scarcity, and the practice has been imitated in modern times. The present passage shows the antiquity of this resource.

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"Millet"-The millet is the Panicum miliaccum of Linnous, and is a kind of grass, which has a most extensive cultivation for the sake of its nutritive seeds Panicum is from panis, "bread," and shows in what estimation it was held by the ancients There is also another species which is called Panicum Italicum and Sciaria It is an annual, in the warmer parts of Europe, and produces a seed that is smaller than the foregoing species. The original word, in the present instance, is 177 dochan, and may very possibly have been the dhourra, or holeus torghum, of which we have given a representation under Gen xli, and which is now so extensively cultivated and used in Palestine, Syria, Arabia, Egypt, Nubia, &c., being in some of these countries the principal food of the lower classes. It is sometimes called the "greater millet," though belonging to a different genus. All these grasses have large spreading clusters of flowers at the top of the stem, and present a curious appearance to the eye that has been accustomed to regard wheat as the staff of life In Egypt three harvests of the dhours are obtained in one year, in other places, two or one only, according to circumstances The stalks grow very high In the countries south of Egypt, the same species that is there cultivated often rises to the height of from sixteen to twenty feet. In those countries wheat is scarcely known, and dhours forms the principal product of the ground, and the chief food of man and beast. Besides being in de into bread, much of it is also consumed in the form of pap, seasoned with salt, and sometimes the grains are boiled and eaten like rice. The poorer inhabitants of Arabia have little other food than the dhourra bread, which, from its coarseness, is seldom much liked by Europeans, till necessity accustoms them to it. The usual way of preparing it in Arabia is by kneading it with camel's milk, oil, butter, or grease. Niebuhr says he could not eat of it at first, and that he should have preferred to it the worst bread he had ever eaten in Europe. But the people of the country, being used to it, prefer it to barley, which they think too light

Notwithstanding its present extensive use, it might be and has been questioned whether the dhourra was so early cultivated in the south-west of Asia as the time of Ezekiel On this subject we have however no doubt The dhourra does still also bear the Scriptural name of dochan or dokhen. Wilkinson, in his enumeration of the products of ancient Egypt, as evinced by paintings and seeds preserved in the ancient tombs, mentions dhourra, wheat, beans, lentiles-all of which are mentioned in this verse. In another place, after having spoken of wheat, he says, "Another species of grain, with a single round head, was plucked up by the roots, but formed, in the Thebaid at least, a much smaller proportion of the cultivated produce of the country. Its height far exceeds the wheat, near which they represent it growing, and its general appearance cannot better answer to any of the order of gramina than to the sorghum, or Egyptian dhourra." He adds, in a note, that of the fifteen species of holous, five at least appear to be natives of Egypt, and that there seem also to be two unnoticed varieties. In another place, Mr. Wilkinson expresses his full

conviction that the Holeus sorghum was grown in Egypt.

15. " Cow's dung for man's dung '-The command, in the first instance, to use dung, implies that the siege should be of such duration that the supply of firewood in the town would be exhausted, and being precluded from having more from the country, the inhabitants must necessarily resort to dung to prepare such miserable food as remained to them. In such cases, and in all cases where wood is scarce, animal dung, and especially cow's dung, is much employed in the East But the command to use human dung intimates, further, that not only was the wood exhausted, but that no animal dung could be obtained, probably because all the animals in the town had been killed for food, or had perished for want of nourishment. Thus, as cow dung is a common resource in the East, the command to use that at

first would not have conveyed that intimation of distress which is involved in the other direction

There is sufficient intimation that the Hebrews sometimes employed animal dung for fuel, but this could not generally have been the case in a country so tolerably well wooded as Palestine appears to have been But in some regions of Western Asia where wood is scarce, it forms the common fuel, and as the supply of this is often inadequate to the occasions of the people, great anxiety is exhibited in collecting a sufficient quantity, and in regulating the consumption. In winter we have seen it used in the best rooms of some of the most respectable houses in towns of northern Persia, and while travelling through the same country, and some parts of Media and Armenia, when we formed our camp near the villages, all the children who were old enough would come out with baskets and wait long and patiently to receive all the animal dung that occurred, to secure which there was often much rushing, contention, and violence among the numerous claimants for its possession Cow dung is considered much preferable to any other, but all animal dung is considered valuable When collected it is made into cakes, which are stuck against the sunny side of the houses, giving them a curious and rather unsightly appearance. When it is quite dry and falls off, it is stored away in heaps for future use. It is much used for baking, being considered preferable to any other fuel for that purpose, as it is by the villagers in Devoushire. In the East, they either heat with it the portable oven, or iron plate or else lay their cakes upon the fire of dung A very common resource, in the want of a plate or oven, is to form the dough into balls, which are placed either among live coals or into a fire of camel's dung, and covered over till penetrated by the heat. The ashes are then removed and the bread eaten hot, with much enjoyment by the natives, but it sometimes contracts a flavour and appearance which is not pleasant to Europeans It seems very probable that it was such cakes or balls, baked in immediate contact with the fire, which the prophet intended to provide, and which made him the more abhor the idea of employing human dung for the purpose

CHAPTER V

1 Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard then take thee balances to weigh, and divide the hair

in the midst of the city, when the days of the siege are fulfilled and thou shalt take a third part, and smite about it with a knife and a third part thou shalt scatter in the wind, and I will draw out a sword after

3 Thou shalt also take thereof a few in number, and bind them in thy 'skirts

4 Then take of them again, and cast them 2 Thou shalt burn with fire a third part | into the midst of the fire, and burn them in

the fire, for thereof shall a fire come forth into all the house of Israel

- 5 ¶ Thus saith the Lord God, This is Jerusalem I have set it in the midst of the nations and countries that are round about her
- 6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her for they have refused my judgments and my statutes, they have not walked in them
- 7 Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I, even I, am against thee, and will execute judgments in the midst of thee in

the sight of the nations

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations

- 10 Therefore the fathers 'shall eat the sons in the midst of thee, and the sons shall eat their fathers, and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds
- 11 Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things,

and with all thine abominations, therefore will I also diminish thee, ineither shall mine eye spare, neither will I have any pity

- 12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee and a third part shall fall by the sword round about thee and I will scatter a third part into all the winds, and I will draw out a sword after them
- 13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them

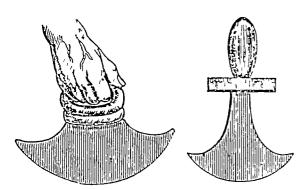
14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by

15 So it shall be a 'reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you and I will increase the famine upon you, and will break your *staff of bread

17 So will I send upon you famine and evil beasts, and they shall bereave thee, and pestilence and blood shall pass through thee, and I will bring the sword upon thee I the LORD have spoken it

- Levit. 26 29 Deut 28 53 2 Kings 6 29 Lam 4 10 Baruch 2 3 3 Chap 7 4, 9 4 Deut. 28 37 5 I evit 26 26 Chap 4 16, and 14 13 6 Levit. 26 22.



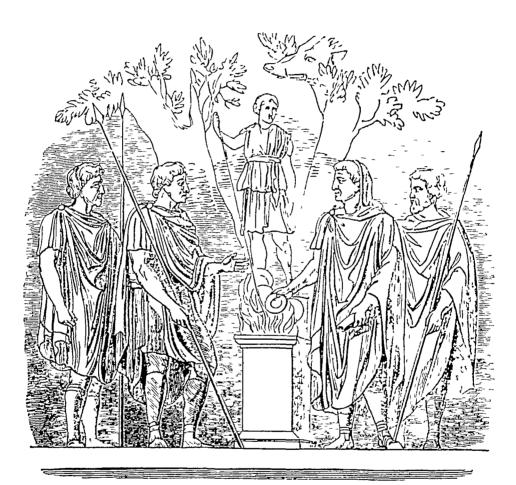


EGYPTIAN KNIVES

Verse 1 "A sharp kmfe . a barber's razor —The word rendered "a sharp kmfe" is a general one denoting a sword, a kmfe, and other cutting instruments. Newcome has, a sharp tool, "Boothroad 'a sharp instrument " and some of the ancient versions understand a sword to be intended and that the second clause does not define it to be a barber's razor but describes it as sharper than a barber's razor. The supposition that a sword is denoted does containly give force to the passage with reference to the final object of the symbolical action. We have however, as a general illustration, introduced representations of the three forms of cutting instruments other than swords (for which see Num axxi), which most frequently occur in Egyptian pluntings and sculptures.

The word rendered "razor" (לעלר) to a sharp knife or a razor for shaving As

the Jews allowed their beards to grow, and did not habitually shave their heads like the modern Orientals, there could have been little occasion among them for the use of the razor. Perhaps the allusion in Isa vii. 20, to "a razor that is hired," suggests that the suitable implements were so uncommon as to be hired from the persons who possessed them, on those occasions of mourning when it was usual to shave the head, or, as possibly, that there were professional barbers, little as their services were generally required—the employment of the hired barber, being perhaps involved in the hiring of the razor. The operation of shaving the head was probably performed much in the same manner as is now usual in the East, and a representation of which has been given under Jer xvi 6. The facility with which this operation is performed by the Oriental barbers, and the soothing sensation which is experienced by the patient, have been described by most travellers whose experience enabled them to do so. The operator rubs the head gently and comfortably with his hand, moistened with water. This he does a considerable time, and then applies the razor, shaving from the top of the head downward. The instrument is generally rude, and not remarkably sharp, as compared with our own, but in consequence of the previous handling of the head, the hair is removed with such extreme ease that the process is scarcely felt, or felt only as an agreeable sensation, by the person subject to it, and who is not roused by it from the gentlest slumber into which he may have been soothed by the preceding part of the operation.



BURNING INCENSE

Trajan offering burning incense to Diana,—From the Arch of Constantine

CHAPTER VI

1 The judgment of Israel for their idolativy 8 A remnant shall be blessed 11 The faithful are exhorted to lament their calamities

And the word of the Lord came unto me, saving.

2 Son of man, set thy face toward the 'mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places

4 And your altars shall be desolate, and your images shall be broken and I will cast down your slain men before your idols.

- 5 And I will alay the dead carcases of the children of Isiael before their idols, and I will scatter your bones round about your alters
- 6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished
- 7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD
- 8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries
- 9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols and they shall lothe themselves for the evils which they have committed in all their abominations

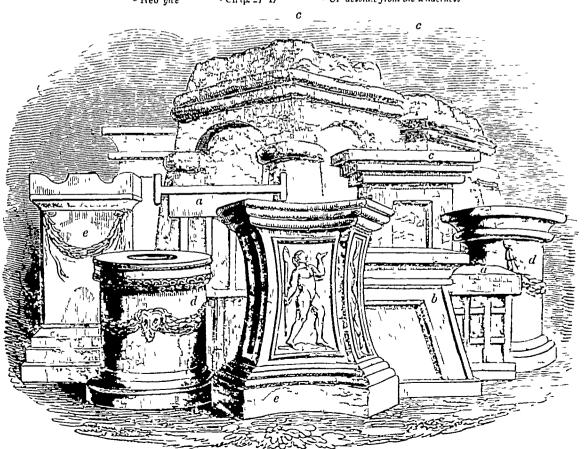
10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them

- 11 ¶ Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel ' for they shall fall by the sword, by the famine, and by the pestilence
- 12 He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine thus will I accomplish my fury upon them
- 13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tiee, and under every thick oak, the place where they did offer sweet savour to all their idols

14 So will I stretch out my hand upon them, and make the land desolate. yea, smore desolate than the wilderness toward Diblath, in all their habitations and they shall know that I am the Lord

5 Or desolate from the wilderness





GROUP OF ALTARS

Verse 11 "Smite with thine hand, and stamp with thy foot"—This was probably to smite the thigh with the hand, which we know to have been an action of grief (Jer. xxxi 19, Ezek, xxi 12). Stamping with the foot is not clsewhere mentioned as an expression of feeling, but it probably denoted indignation. Grief with indignation are the feelings obvious to the occasion, and which the text indeed expresses

13 "Altars."—The altars of the idolaters are frequently alluded to in Scripture, and the Hebrews are here and elsewhere severely rebuked for erecting similar altars. Doubtless the Divine indigination is to be referred primarily to the idolatrous worship to which these borrowed altars were consecrated, but it is also to be remembered that the altars were in themselves unlawful, the materials, the situation, and even the form of the Lord's own altar having been specially defined, and all others being interdicted. We have therefore thought it might form an instructive illustration to assemble in one engraving, representations of the most prevalent forms which the altars bore among different ancient nations—the Egyptians, Persians, Greeks, and Romans—as furnishing probable examples of those which were at different times adopted by the Jews. A Syrian altar has been given under 2 Kings xvi, and of that we shall perhaps soon have occasion to speak more particularly. Leaving the representations we now supply to furnish their own information, a few particulars on the general subject may tend to illustrate some of the passages of Scripture which describe the use and abuse of altars.

Alters were doubtless the first constructions which men devoted to the service of God They found it inconvenient to lay their offerings upon the ground, and at first therefore sought natural heaps or elevations for the purpose, and in mountainous countries the tops of the hills were favourite situations. But in plain countries where such elevations could not easily be found, it was obvious to form them by art Of this it seems to us singularly illustrative that in Persia, which is a very mountainous country, the natives long continued to burn their sacred fires upon the mountains, without alters, whereas in Egypt, which is a level valley, alters were so anciently in use that their origin is commonly The altars were at first simple heaps of unhewn stones or earth But by degrees, when men ascribed to that country became idolaters, and associated the power and presence of the object worshipped with the altar at which it was honoured, this patriarchal simplicity was relinquished. To this however Moses restricted the Israelites (Exod xx. 24, and the note), and his injunction sufficiently intimates that the change had already taken place. Great diversity then arose in the materials, forms and ornaments of altars. Every nation seems to have had a great variety of altars, although in each one general form appears to have been more common than any other even when the details differed greatly. This was not so much owing to difference of taste as to the plurality of idols, some forms, ornaments, and materials being considered more proper to particular gods Hence, even among the heathen, some altars remained of the most simple character We are told, for instance, that the altar of Jupiter Olympus was nothing but a heap of ashes. There was scarcely any practicable material of which altars were not made. Some were hewn from single large blocks of stone, others were formed of squared stones, and many of precious marbles, some were of brick, others of metal—brass, and even gold—being probably overlaid with the metal like the Hebrew brazen altar and the golden altar of incense others again are said to have been of wood, even in Greece, but these were not common, neither do those appear to have been so which are described as having been built with the horns of animals curiously interlaced. Moses mentions the "horns of the altars," but in a different sense, meaning only the salient angles of its platform The shapes of altars were almost infinitely varied, as well as their dimensions, but the leading forms and proportions will be seen by the figures in our engraving We may observe however that, to the best of our recollection, no native Oriental antiquities exhibit the round form which appears in one of our Grecian specimens, though they were probably brought into use by the Greeks of Asia Altars were generally about three feet high, but some were lower, and some higher, those dedicated to the celestial gods being the highest. The fire-altars of Persia were not intended for sacrifice, but for the sacred fire to burn thereon, hence perhaps, as the priests had little service to perform at them, they were often made of a height and size which would not have been convenient in an altar for sacrifice. Those grand altars which our engravings exhibit, are cut out of the solid substance of a projecting mass of rock, and stand upon a rocky platform twelve or fourteen feet above the level ground They grow narrow from the base upward, as do many of the most ancient altars, so that, although the base is a square of four feet six inches, the top is ten inches less. A fire-altar, smaller and somewhat different in form, may be seen under Job axx. Some ancient alturs were solid, others were hollow, and most of them had at the top an enclosing ledge to confine the fire and offerings there was also sometimes a hollow sunk in the platform, and a hole pierced in the side to receive and discharge the libations and the blood of victims Some of these particulars, of arrangements for convenience, may suggest ideas as to the altars of the ta-bernacle and temple There were properly three kinds of altars—that on which the victims were consumed by fire that on which unbloody offerings only were made—and that on which incense only was consumed The Hebrews had two of these—the altar of burnt offerings, and the altar of incense, and the table of shewbread in some respects answered to the second The tabernacle altars were portable, and the pagans also had portable altars, which were sometimes of stone, being formed of squared blocks which might be taken asunder and joined together at pleasure were also small private altars in almost every house, for the offerings to the household gods. To this there seems some allusion in Scripture, where certainly we read of altars upon the tops of houses Altars were not by any means confined to temples they abounded everywhere in and around idolatrous towns—in the fields—the highways—the streets (particularly the cross streets), and in every public place—But upon the hill tops, in groves, and under conspicuous trees, were chosen situations for altars, and how grievously the Hebrews were addicted to the erection of unholy altars in such places, the present verse and a great number of other passages abundantly show We shall that the altars were usually inscribed with the name or symbols of the god to whom they were dedicated We shall only add the altars were otherwise plain, but others had their sides ornamented with sculptures of gods and genu, or with festal figures of dancers and players on musical instruments forbidden to those who constructed the Hebrew altars. When a particular deity was to be honoured, it was also usual to deck the altar with boughs and garlands, formed of such plants as were deemed most acceptable to the idol Acts xiv 13)

"Did offer sweet savour to all their idols"—It was a very common act of worship, in all countries, to offer incense to all descriptions of idols. We have already spoken of incense and incense offerings under Exod xxx, and as a suitable illustration of the present text which mentions the offering of incense to idols, we here introduce an engraving representing the emperor Trajan offering incense to Diana. It is copied from a bas-relief upon the arch of Constantine, many of the sculptures on which were taken from that of Trajan. This illustration is the more appropriate as Diana answered to that "queen of heaven" (the moon), for burning incense to whom the apostate Hebrews are severely reproached by the prophets

CHAPTER VII.

1 The final desolation of Israel 16 The mournful repentance of them that escape 20 The enemies defile the sanctuary because of the Israelites' abominations 23 Under the type of a chain is shewed their miserable captivity

Moreover the word of the Lord came unto

me, saying,

- 2 Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the
- 3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abomina-
- 4 And mine eye shall not spare thee, neither will I have pity but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee and ye shall know that I am the Lord
- 5 Thus saith the Lord God, An evil, an only evil, behold, is come
- 6 An end is come, the end is come it watcheth for thee, behold, it is come
- 7 The morning is come unto thee, O thou that dwellest in the land the time is come, the day of trouble is near, and not the sounding again of the mountains
- 8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee and I will judge thee according to thy ways, and will recompense thee for all thine abominations
- 9 And mine eye shall not spare, neither will I have pity I will recompense thee according to thy ways and thine abominations that are in the midst of thee, and ye shall know that I am the Lord that smiteth

10 Behold the day, behold, it is come the morning is gone forth, the rod hath

blossomed, pride hath budded

11 Violence is risen up into a rod of wickedness none of them shall remain, nor of their 'multitude, nor of any of 'their's neither shall there be wailing for them

12 The time is come, the day draweth near let not the buyer rejoice, nor the seller mourn for wrath is upon all the multitude thereof

13 For the seller shall not return to that which is sold, falthough they were yet alive.

for the vision is touching the whole multitude thereof, which shall not return, neither shall any strengthen himself "in "the iniquity of his life

14 They have blown the trumpet, even to make all ready, but none goeth to the battle for my wrath is upon all the multitude thereof

15 The sword is without, and the pestilence and the famine within he that is in the field shall die with the sword, and he that is in the city, famine and pestilence shall devour him

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity

17 All 10 hands shall be feeble, and all

knees shall "be weak as water

18 They shall also 12 gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads

19 They shall cast their silver in the streets, and then gold shall be 'removed then 'silver and their gold shall not be able to deliver them in the day of the wrath of the Lord they shall not satisfy their souls, neither fill their bowels 15 because it is the stumblingblock of their iniquity

20 ¶ As for the beauty of his ornament, he set it in majesty but they made the images of their abominations and of their detestable things therein therefore have I 16set it far from them

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute 1t

- 22 My face will I turn also from them, and they shall pollute my secret place for the "robbers shall enter into it, and defile
- 23 ¶ Make a chain for the land is full of bloody crimes, and the city is full of vio-
- 24 Wherefore I will bring the worst of the heathen, and they shall possess their houses I will also make the pomp of the strong to cease, and 18their holy places shall be defiled
- 25 "Destruction cometh, and they shall seek peace, and there shall be none

1 Heb give 2 Heb awaketh against thee 3 Or, echo 4 Heb upon thee 5 Or turn't. 6 Or, their time 2'x -3, 77 or 7 Heb though their life were yet among the living 8 Or, whose life is in his iniquity 9 Heb, his iriquity 10 I 1, 13 7 Jr C 24 II Heb, go into teater 12 Isa 15 2 3 Jer 48 37 13 Heb, for a separation or uncleanness 14 Prov 11 4. Zeph. 1 Is Lect. 1.5 S 15 Or, because their iniquity is their stumbling-block. 16 Or, made it wito them an unclean triag 17 Or, turg'en.

18 Or, they shall inherit their holy placer 19 Heb, cutting of

119

26 Mischief shall come upon mischief, and rumour shall be upon rumour, then shall they seek a vision of the prophet, but the law shall perish from the priest, and counsel from the ancients

27 The king shall mourn, and the prince | the Lord

shall be clothed with desolation, and the hands of the people of the land shall be troubled I will do unto them after their way, and ²³according to their deserts will I judge them, and they shall know that I am the Lord

20 Heb with their fudgments

Verse 16 "Shall be on the mountains like doves of the ralleys."—Newcome has, "as moaning doves," following the reading of Houbigant, founded on some Greek copies. This certainly makes a good sense, but so does the common reading, which therefore we see no reason to disturb. Pakton is mistal on in supposing the "doves of the valleys" were necessarily tame ones, for the wild ones not only harbour in valleys, but in the trees around and in Oriental cities, and even in the courts of houses. These would naturally fly to the security and quiet of the mountains, when alarmed by the noise and confusion of war, supplying the very apt comparison which the prophet employs. Two pairs of wild doves harboured and reared their young in the palm-trees which grew in the court of the house in which the writer of this note resided at Bagdad, but they disappeared, as did others which had settled in the town, during the siege of the place by Ali Pasha—being doubtless frightened by "the noise of war." The flight of doves under similar circumstances, to the clefts and caverns of the mountains, has supplied many allusions also to the heathen poets. Thus Homer describes the flight of Diana from the power of Juno's arm (Il. xxi. 493.)—

"So when the falcon wings her way above,
To the cleft cavern speeds the gentle dove,
Not fated yet to die "--Porr

CHAPTER VIII.

1 Ezchiel, in a vision of God at Jerusalem, 5 is shewed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun 18 God's wrath for their idolatry

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me

2 Then I beheld, and lo a likeness as the appearance of fire from the appearance of his loins even downward, fire, and from his loins even upward, as the appearance of

brightness, as the colour of amber

3 And he 'put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy

4 And, behold, the glory of the God of Israel was there, according to the vision that

I saw in the plain

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry

6 He said furthermore unto me, Son of man, seest thou what they do? even the

great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations

- 7 ¶ And he brought me to the door of the court, and when I looked, behold a hole in the wall
- 8 Then said he unto me, Son of man, dig now in the wall and when I had digged in the wall, behold a door
- 9 And he said unto me, Go in, and behold the wicked abominations that they do here
- 10 So I went in and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about
- II And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do

14 Then he brought me to the door of

the gate of the Lord's house which was toward the north, and, behold, there sat women weeping for Tammuz

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward | a loud voice, yet will I not hear them

the east, and they worshipped the sun toward the cast.

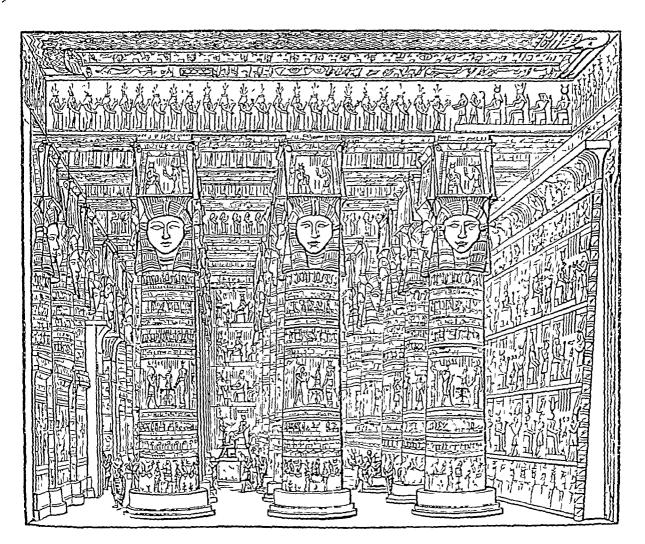
17 Then he said unto me, Hast thou seen this, O son of man? 'Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger and, lo, they put the branch to their nose

18 Therefore will I also deal in fury mine 'eye shall not spare, neither will I have pity and though they 'cry in mine cars with

4 Or, Is there any thing lighter than to commit.

5 Chap 5. 11, and 7 4.

6 Prov 1 28 Isa 1 15 Jer 11 11 Mic 3,4



"CHAMBERS OF IMAGERY" INTERIOR OF THE PORTICO OF THE GREAT TEMPLE OF DEADLEAN

Verse 2 "Amber' - The original (DUCT chasmal) is rendered in ix- or by the Septingint and this was certainly verse "Amber"—The original (NOM) chasmal) is rendered thereof by the Septuagint and this was certainly the Greek name for amber but it was also the name of a very precious metal so called from being of the colour of amber. The question is which of the two is intended? The general opinion is perhaps in favour of the retal called electrum and which we may therefore describe as being composed of fine gold alloyed with one fifth of silver. The brilliant lastre of this compound and its paler colour, was considered to render it more agreed to the cite a did other respects preferable to pure gold. We have not however been able to meet with one gold industry a silver tiself should not be here understood. That amber becomes dim when it feels the fire is no reasonable as the electron in all the results are prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the reference is to the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the classical prophet does not say that what he saw was amber but of the colour of amber and as the electron in all the class is a same and a same and an an arm and a same arm the amber itself than to the colour of that which was distinguished for being the amber. We think there can be no reason to doubt that amber was known to the Hebrews. It is found in different parts of the world, but most abundantly on the shores of the Baltic. Without inquiring whether it might not have been obtained from sources known to the Hebrews, it will be enough to show that it might have been obtained through the Phonicians, their neighbours, for Herodotus expressly says that amber was brought by that enterprising people from the northern sea, coupling which with the fact that the Baltic was always celebrated for its amber, we may gather that the Phonician traffic extended even to that remote region. But indeed amber is also found in Spain, with which country the Phonicians maintained extensive and intimate connections.

This beautiful substance is found floating on the coasts, particularly after tempests, having doubtless been detached from the shore or the submarine repositories, and it is also obtained from mines often far removed from the sea When obtained from the latter source, the upper surface is composed of sand, under which is found a stratum of loam, below this is a bed of wood, partly entire, and partly changed into a bituminous substance, and under this occurs a stratum of an aluminous mineral in which the amber is found in lumps of various forms and sizes. This solid, hard, semi-pellucid substance is too well known to need description. Numerous and conflicting conjectures have been in all ages formed concerning its origin and formation. It has, under different theories, been ascribed to the animal, vegetable, and mineral kingdoms. It was, however, most generally regarded as a sort of bitumen. Pliny regarded it as a resinous juice cozing from ancient pines, and subsequently indurated. The researches of Sir David Brewster have led resinous juice cozing from ancient pines, and subsequently indurated. The researches of Sir David Brewster have led him to about the same conclusion. Instructed by the presence of certain optical phenomens, he considers it as an indurated vegetable juice, allied to the gums and resins, by the effect which it has upon polarised light. A practical confirmation of this theory is derived from the presence of insects imbedded in amber, since it is easy to conceive that the luckless creatures, after being caught by the feet in the adhesive substance, were overwhelmed by the resinous distillment, which continued to flow till a beautiful tomb was formed for the dead. Chemical analysis concurs with the laws of optics in assigning a vegetable origin to this remarkable substance. The beautiful science of electricity derives its name from the Greek word for amber, on account of the remark thie property which this substance has of attracting light bodies towards it when excited by friction. This singular property was very anciently observed, as well as that by friction it may be brought, to yield light rather copiously in the dark. On account of its beautiful yellow colour, its transparency, and the fine polish it receives, amber was anciently ranked among gems of the first class and employed in all kinds of ornamental dress. The wax and honey yellow colours were most esteemed, not only on account of their beauty, but because they are more solid than the yellowish white varieties. This therefore may explain the particular colour of amber which the prophet had in view. The high esteem in which it was held may be judged from Pliny's statement, that a small piece of wrought amber was more than equivalent to the price of a strong and robust slave Its present uses for necklaces, bracclets, snuff-boxes, and other articles of luxury, is well known, and it is still highly valued in the East to form the mouth-pieces of tobacco-pipes, for which it is admirably adapted. The varieties of colour already mentioned are still those to which the preference is given

- 3 "The seat of the image of jealousy"—Much ingenious conjecture has been expended in the attempt to discover what false god this "image of jealousy" represented. If any particular ideal be intended, it seems impossible to ascertain what it was, but, as a mere conjecture, the opinion that it represented a personification of the sun or moon (Baal or Astarte), seems the most probable. It will be recollected that the Lord is often described as 'jealous' at the idealance of his people, and that ideals are mentioned as the objects of his "jealousy," and therefore "the image of jealousy" is to be understood of some ideal by which the Divine jealousy was provoked. This chapter contains a lively representation of the principal forms of ideality to which the Hebrews were addicted, and Bishop Warburton conjectures, with some reason, that the image of jealousy which introduces the description, is ideality itself personified and described as an ideal
- the wall round about "—Here begins the description of the idolatries which the Hebrews borrowed from their neighbours. This first was unquestionably taken from the Egyptians. How exactly it describes the inner chambers and sanctuaries of the Egyptian temples, the tombs, and mystic cells, must be obvious to any one who has read the various descriptions and seen the representations which modern travellers have supplied. The walls are covered with representations, sculptured or painted in vivid colours, of sacred animals, gods represented in the human form, and under various circumstances, or in various monstrous combinations of the animal and human forms. These things now appear even more conspicuously in the tombs than in the temples, perhaps because the decorations of the latter have suffered more from the hand of man. And although the illustration to be derived from the existing temples is abundantly adequate to the elucidation of the prophetical description, that to be obtained from tombs is not to be regarded as something different and distinct, for we are to recollect that the Egyptian tombs and temples appear to have been closely connected in their origin, and that those of royal persons often formed in fact cells of the temple, being within its sacred inclosure, and there is every probability and some authority for the conclusion, which is also supported by the character of the decorations which many of them exhibit, that they were not merely tombs, but cells for the celebration of the darker mysteness and idolatines of a most debasing superstition. A pious traveller, the Rev. W. Jowett, who visited Thebes, quotes the present text as furnishing an exact description of the tombs found there, adding, "The Israelites were but copyists, the master sketches being to be seen in all the ancient temples and tombs of Legypt." Having already noticed the idolatives of Egypt (Deut. 19), and given the figures of many of their monstrous idols, and having also frequently had occasion to allude to the paintings of their

"And of such mystic fancies, in the range Of these deep-cavern'd sepulchres are found The wildest images, unheard of, strange, Striking, uncouth, odd, picturesque, profound, That ever puzzled antiquarian's brain, Prisoners of different nations, bound and slain, Genii with heads of birds, hawks, ibis, drakes, Of lions, foxes, cats, fish, frogs, and snakes,

Bulls, rams, and monkeys, hippopotami, With knife in paw, suspended from the sky, Gods germinating men, and men turn'd gods, Seated in honour with gilt crooks, and rods, Vast scarabæi, globes by hands upheld From chaos springing, 'mid an endless field Of forms grotesque—the sphynx, the crocodile, And other reptiles from the slime of Nile."

'Egypt,' in Hall's 'Life of Salt,' vol in p 416

Under 1 Kings vi we gave a representation of the great temple at Edfou, with the view of suggesting some idea as to the possible general disposition of parts in Solomon's temple. Now this temple has precisely such a "chamber of

imagery" as the idolatrous Jews had at this time formed in that same temple at Jerusalem. The only means of access now afforded also suggests an analogy to the present text by which we were much struck when reading it in Madden's 'Travels in Turkey Egypt,' &c. The Arabs have a miserable village upon the roof of this temple, its sanctuary is blocked up with a dunghill, part of the splendid portico is converted into a stable, and the whole interior is so filled up with rubbish that it is deemed impossible to enter. But an old man, to whose family the traveller had afforded medical relief, apprized him of a secret passage, which had never before been made known to any Frank, and through which he undertook to conduct him. "Considerably below the surface of the adjoining buildings, he pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet, the aperture was not two feet and a half high, and scarcely three feet and a half broad, my companion had the courage to enter first thrusting in a lamp before him. I followed, and after me the son of the old man crept also, the passage was so narrow, that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive, breathing was laborious the perspiration poured down my face, and I would have given the world to have got out, but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet further, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics." The ceiling which was also painted, was supported by several rows of pillars. How similar to this was the entrance of the prophet, through "a hole in the wall," to a similar chamber of imagery in the Lord's own temple! Our present engravin

14 "Women weeping for Tammuz'—As the former description referred to forms of idolatry borrowed from the Egyptians so this applies to another form derived from the Phænicians, but which was however in many respects similar to the Egyptian worship of Osiris and Isis. We do not find any reason to doubt the correctness of the usual identification of this Tammuz with the being who is better known to most readers by the classical name of Adonis. The story seems to be a mixture of history and allegory, as most of the ancient mythological fables are—arising from the fact that most, perhaps all of the beings to which they refer were once living persons, defied after death, and whose memories were made the types and symbols of some ordinary or extraordinary phenomena of nature. There are different versions of the story of Adonis but as the one best known, that of Ovid, bears evident marks of alteration from the original Phænician fable to adapt it to classical notions, we shall in the brief explanation which seems necessary, follow the version which is preferred by Selden, Marsham and Le Clerc, as derived from Phurnutus and other my thologists. It will be seen that this story essentially identifies him with the Osiris of Egypt, and his wife Astarte

with the Egyptian Isis

Adons was the son of Ammon, by Myrrha the daughter of Cinj ras, a Phænician king, whose residence was at Bj blos Myrrha, having given offence to her father was banished and withdrew with her husband and infant son, into Arabia After some stay there, they went into Egypt, where, after his father's death, the young Adonis applied himself to the improvement of the Egyptians, teaching them agriculture, and enacting many laws concerning the property of lands There Astarte become his wife, and the greatest attachment subsisted between them Adonis, having gone into Syria was wounded by a wild boar in the forests of Mount Lebanon where he had been hunting. Astarte thought his wound mortal, and manifested such an intensity of grief that the people believed him to be actually dead, and Egy pt and Phonicia made great lamentation for him. However, he recovered and their mourning was then exchanged for and Phoenicia made great lamentation for him. However he recovered and their mourning was then exchanged for the most rapturous joy. To perpetuate the memory of this event, an annual festival was instituted, during which the people first mourned bitterly for him as dead and then abandoned themselves to joy for his restoration to life. The story adds that Adonis was in the end killed in battle, and his wife procured his defication. She continued to govern Egypt peacefully for many years, and after her death, divine honours were paid to her also. Such, in brief, is the story of Adonis, which, thus told, is clearly but a different version of that of Osiris and Isis, and as these were in Egypt the representatives of the sun and moon, so were Adonis and Astarte in Phænicia We are also told, that while the feast of Osiris was celebrated in Egypt, another like it was observed in Phænicia for Adonis-first mourning, and then Indeed, it is stated that the Egyptians, during their celebration of the festival, used to set upon the Nile an osier basket containing a letter, which by the course of the waves was conveyed to the coast of Phoenicia, near By blos where it no sooner arrived than the people gave over their mourning for Adonis and began to rejoice for his return to life In fact, the circumstance which was, both by the Egyptians and Phonicians celebrated with mourning succeeded by rejoicing was, as acknowledged by themselves, the same thing differently typined—being the annual diminution and recovery of the power and glory of the sun, expressed in Egypt, by the death and dismemberment of Osiris and the recovery of his scattered remains, and in Phoenica by the wound and revival of Adonis It is no use to expound this story further, or to seek analogies, or to settle the discrepancies of different versions. Our only intention is to explain the object of the mourning which the prophet mentions, and concerning which all the versions agree says he was a witness of the celebration of the festival in Phonicia. There was a great mourning through There was a great mourning throughout the country -the people shaved their heads, smote themselves and lamented bitterly offering sacrifices to Adonis, but suddenly all was changed when the time came to celebrate his revival. We purposely omit to mention the atrocious obscenties which attended this celebration, and which in the Divine view, rendered it a "greater abomination' than even the deeds of the elders in their 'chambers of imagery

The name of Adonis was given to a river of Lebanon which was supposed to have been stained with his blood when wounded by the wild boar, and which was alleged annually to commemorate the event by renewing its discolouration. In fact, Maundrell describes the stream as of a surprising redness, when seen by him owing, no doubt, as he explains to a sort of red earth, washed into its bed by the violence of the rains. We cannot forbear from citing in conclusion,

the lines in which Milton alludes to these circumstances -

"Thammuz came next behind,
Whose annual wound in Lebinon allur d
The Syrian dimisels to lament his fate
In amorous ditties all a summers day,
While smooth Adonis from his native rock
Run purple to the sea supposed with blood

Of Thammuz yearly wounded The love-tale Infected Sion's daughters with like heat Whose wanton passions in the sacred purch Ezchiel saw when by the vision led His eye survey dithe dark molatries Of alienated Judah —Paralise List Bi 336

16 'They worshipped the sum"—To this other leading form of idola my to which the Helicews were addicted we have already given some attention under Job xxvi

CHAPTER IX.

1 A vision, whereby is showed the preservation of some, 5 and the destruction of the rest 8 God cannot be intreated for them

HE cited also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand, and one man among them was clothed with linen, with a writer's inkhorn by his side and they went in, and stood beside the brasen altar

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house And he called to the man clothed with linen, which had the writer's inkhorn by his side,

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and 'set 'a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof

5 ¶ And to the others he said in mine hearing, Go ye after him through the city,

and smite let not your eye spare, neither have ye pity:

6 Slay futterly old and young, both maids, and little children, and women but come not near any man upon whom is the mark, and begin at my sanctuary. Then they began at the ancient men which were before the house

7 And he said unto them, Defile the house, and fill the courts with the slain go ye forth. And they went forth, and slew in the city.

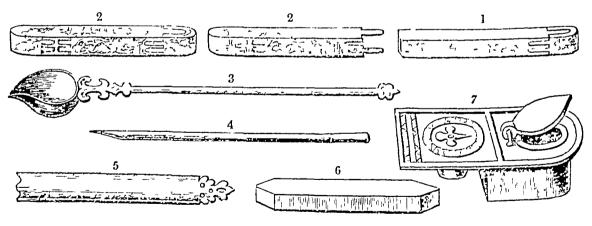
8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord Gop! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness for they say, The Lord hath forsaken the earth, and the Lord seeth not

10 And as for me also, mine "eye shall not space, neither will I have pity, but I will recompense their way upon their head

11 And, behold, the man clothed with linen, which had the inkhorn by his side, 12 reported the matter, saying, I have done as thou hast commanded me

¹ Heb which is turned ⁵ Exod 19 7 Revel 7 3 ⁶ Heb awcapon of his breaking in pieces ⁶ Heb mine ears 7 Heb to destruction ¹⁰ Chap 8 12 ¹¹ Chap 5 11, and 7 4, and 8 18 2 Heb upon his lines 4 Heb mark a mark
8 Heb filled with 9 Or wrestling of judgment.
12 Heb returned the word



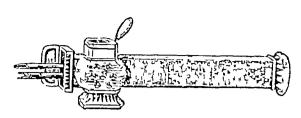
PERSIAN INSTRUMENTS OF WRITING

1 Kalmdan, or Case for Pen and Ink, 2 2 Paris of the same, separate 3 Spoon for watering the int , 4 Pen, formed of a Reed, 5, Thin piece of Horn, on which the Pen is mended, 6 Whetstone, 7 Ink hold r, with a compass

Verse 2 "With a writer's nukhorn by his side"—It is still the custom in the East to carry the inkhorn stuck in the girdle. Scribes carry them constantly in their girdles, and ministers of state wear them in the same manner as symbols of their office. The form of these receptacles is adapted to this custom, as will appear by our present engraving. That in most general use is a flat case, about nine inches long by an inch and a quarter broad and half an inch thick, the hollow of which serves to contain the reed pens and penknife. It is furnished at one end with a lid attached by a hinge. To the flat side of this shaft, at the end furnished with the lid, is soldered the ink-vessel, which has at the top a lid with a hinge and clasp, fitting very closely. The ink-vessel is usually twice as heavy as the shaft. The latter is passed through the girdle, and is prevented from slipping through by the projecting ink-vessel. The whole is usually

of polished metal, brass, copper, or silver The case for pens and ink is worn in the same manner by the Persians but it is very different in its form and appearance. It is a long case, eight or nine inches long, by about one and i half broad, and rather less in depth, rounded at each end. It is made of paper, stiff as board and the whole exterior is japanned and covered with richly coloured drawings. This case contains another, which fits it exactly,

and may be considered as a long drawer, it is of course uncovered at top, and slips into the outer case at one end so that it can be easily drawn out, wholly or partially, to give access to the contents. These are shown in our engraving and furnish an interesting exhibition of the utensils required by an Oriental writer. First there is the inkstand, which is so put into the case that it is the first thing that offers when the drawer is pulled out. It is of brass or silver, the upper surface being sometimes ornamented with mother-of-pearl and other materials, and is sometimes furnished with a small magnetic needle (as in our specimen), under a glass, to enable the propiletor to find the direction of Mecca when he prays. Then there is a little spoon, from which water is dropped into the inkstand, for the purpose of diluting the ink when become too thick or dry. The case also usually contains four or five pens of reed, whence the whole is called



Modern Egyptian Writing Case and Instruments

tains four or five pens of reed, whence the whole is called a 'pencase" rather than an "inkstand" As these pens are too thick-pointed to be nibled on the nail, after our fashion with quill pens a thin piece of hora is provided, on which the pen is laid for the purpose. These are the more essential articles, but often a small whetstone is added, and also a pair of scissors for chipping paper. The former we have given but not the latter. Of these two sorts of "inkhorns," so to call them, the first is best adapted to be worn in the girdle but the Persian is certainly more light and elegant and at least equally convenient with reference to its proper use, but neither of them are at all suited for such thin inks as we employ. It may be difficult to say which of them the 'inkhorns' of the Hebrews most resembled, but from its being worn in the girdle it was doubtless something of the same kind

4 "Set a mail upon the foreheads of the men"—See the note on Lev xix. 28 There is no difficulty in perceiving that the object of this was to distinguish those who had the mark in the forehead, as the Lord's servants and the Compare Rev vii 3, and other texts indicated in the margin The ancient customs in objects of his peculiar care this matter and which still subsist in different parts of the world, exceedingly well illustrate all the passages of Scrip-Bond servants, or slaves were not only marked upon the forehead as a punishment ture which refer to the subject for offences or for attempts to escape from servitude but to distinguish them as the property of their masters to deter them from running away, or to facilitate their recovery if they should do so The mark usually consisted of the name them from running away, or to facilitate their recovery if they should do so

The mark usually consisted of the name or some peculiar character belonging to the master. It was also a custom but perhaps not a general one, to mark soldiers in the same manner, only they bore their marks on the hand not on the forehead, just as our sailors are Hence also the votaries of some of the gods were marked with signs, intended to denote that marked on their arms they were the devoted servants and worshippers of the god whose symbols they bore Sometimes they contained the name of the god, but as often his particular symbol, as the thunderbolt of Jove, the trident of Neptune, the my of Bacchus, and so on, or else they marked themselves with a mystical number, whereby the name of the god was understood to be described Thus the sun which was signified by the number DCVIII is said to have been represented by the two numeral characters, XH It is well to explain this here, but it will be observed that in Rev xiii 16, 17, all these different methods are more distinctly enumerated —"He causeth all to receive a mark in their right hands or in their foreheads, and no man might buy or sell save he that had the mark or the name of the beast, or the number of his name. As tokens of devotement to the service and worship of particular idols such marks are much mentioned by ancient writers as common in different nations. Lucian for instance save that the worshippers of the Syrian goddess distinguished themselves by particular marks either upon their hands or necks and Philo and others allude to it as a very general custom That the Christians soon adopted a modification of this custom by impressing the figure of the cross or the monogram of Jesus Christ upon their arms, we learn from Procopius and others and that the custom in a modified form is still kept up by the Oriental Christians Roman Catholics, and pilgrims to the Holy Land, we have already intimated. The marks were in ancient times formed either by the impress of a hot iron, or by the punctures of needles, afterwards rubbed over by a colouring powder or composition as described in the note to Isa vilv 14, the process being the same as continues to be in use. The marks were indelible. See also the notes on Lev vix. 28, the process being the same as continues to be in use and Isa. xliv 5

CHAPTER X

1 The vision of the coals of fire, to be scattered over the city 8 The vision of the cherubims

THEN I looked, and, behold, in the 'firmament that was above the head of the cherubims there appeared over them as it were a sappline stone, as the appearance of the likeness of a throne

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, ci cn under the cherub, and fill thine

hand with coals of fire from between the cherubims, and scatter them over the city And he went in in my sight

3 Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court

4 Then the glory of the Lord went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lords glory

5 And the sound of the cherubims wings

was heard even to the outer court, as the voice of the Almighty God when he speaketh

- 6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims, then he went in, and stood beside the wheels
- 7 And one cherub 'stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen who took it, and went out

8 ¶ And there appeared in the cherubims the form of a man's hand under their

wings

- 9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels uas as the colour of a beryl stone
- 10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.
- 11 When they went, they went upon their four sides, they turned not as they went, but to the place whither the head looked they followed it, they turned not as they went
- 12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had

13 As for the wheels, est was cried unto them in my hearing, O wheel

14 And every one had four faces the

5 Heb sent forth 6 Chap 1.16 7 Heb firsh.

first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle

15 And the cherubims were lifted up. This is the living creature that I saw by the

river of Chebar

16 And when the cherubims went, the wheels went by them and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them

17 When they stood, these stood, and when they were lifted up, these lifted up themselves also for the spirit of the living creature u as in them

18 Then the glory of the LORD departed from off the threshold of the house, and

stood over the cherubims

- 19 And the cherubims lifted up their wings, and mounted up from the earth in my sight when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lopp's house, and the glory of the God of Israel was over them above
- 20 This is the living creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the cherubims
- 21 Every one had four faces apiece, and every one four wings, and the likeness of the hands of a man uas under their wings
- nto the same faces which I saw by the river of Chebar, their appearances and themselves the they went every one straight forward.

Or, they were called in my hearing, wheel, or galgal Or, of life.

CHAPTER XI

1 The presumption of the Trines 4 Their sin and judgment 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked 22 The glory of God leaveth the city 24 Ezeliel is returned to the captivity

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward and behold at the door of the gate five and twenty men. among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people

2 Then said he unto me, Son of man these are the men that devise mischief, and

give wicked counsel in this city:

- 3 Which say, 'It is not 'near, let us build houses this city is the caldron, and we be the flesh.
- 4 ¶ Therefore prophesy against them, prophesy, O son of man
- 5 And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, Thus have ye said, O house of Israel for I know the things that come into your mind, every one of them

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof

with the slain

7 Therefore thus saith the Lord God, Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the

caldron but I will bring you forth out of the midst of it

- 8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord God
- 9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you

10 Ye shall fall by the sword, I will judge you in the border of Israel, and ye shall know that I am the Lord

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof, but I will judge you in the border of Israel

12 And ye shall know that I am the LORD for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Gop! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came

unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord unto us is this land given in possession

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will

I be to them as a little sanctuary in the countries where they shall come

17 Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel

18 And they shall come thather, and they shall take away all the detestable things thereof and all the abominations thereof

from thence

19 And 'I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of then flesh, and will give them an heart of flesh

20 That they may walk in my statutes, and keep mine ordinances, and do them and they shall be my people, and I will be their God.

- 21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God
- 22 ¶ Then did the cherubims lift up their wings, and the wheels beside them, and the glory of the God of Israel was over them above
- 23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city
- 24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity So the vision that I had seen went up from me

25 Then I spake unto them of the captivity all the things that the Lord had shewed me

8 Or, which have not walked

4 Jer 32, 39 Chap 36, 26

Verse 3 "The caldron"—No doubt pots of strong earthenware were used to a considerable extent among the poorer Hebrews for boiling their food, but those of the wealthier people were probably of metal, and copper seems to be more likely to have been used than any other metal—iron being comparatively rare in use in Western Asia, less from any natural scarcity than from the greater difficulty of working it. None of the utensils either of the tabernacle or temple were made of iron, a vessel or pot made of iron does not once occur in Scripture—the "iron-pan" of ch. in 3 hiving been shown to be an "iron-plate" Egypt is indeed described figuratively as an iron furnace, but this allusion refers not to a culinary vessel. The most definite circumstance is that the "pots," and even the 'shovels' for the use of the Temple, were of "bright brass"—by which we may perhaps understand fine copper. The kitchen utensils which have been found at Herculaneum and Pompen are mostly of bronze, and from the specimens which have been obtained, it would be difficult to say that our own culinary boilers exceed them in convenience, or equal them in elegance of form and workmanship. All the specimens we have seen are round, never oval, and they mostly rest upon feet, and are furnished with handles inserted into eyes or rings attached to the vessel. Some have ornamental mouldings and borders, with massive leaves and volutes below the rings for the handles, and some of the larger kinds with thick handles, have eyes at the top of the handle, by which they were doubtless suspended by hooks over the firm It is very possible that the Hebrew utensils of this kind were not inferior to these, for whatever may have been their own skill or taste in such matters we are to recollect that they had models for their caldrons in those which were made for Solomon by Hiram of Tyre, the most skilful worker in metal of his time, and to whose people the useful arts of eastern Europe probably owed as much as did those of their neighbours in Asia.

CHAPTER XII

1 The type of Ezeli is removing. 8 It showed the captivity of Z-lekiah 17 Lzeliets trembling showeth the Jew description. 21 The Jews presumptions graveth is reviewed 23 The excelines of the viscon

THE word of the LORD also came unto me, saving.

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have cars to hear, and hear not for they are a rebellious house.

3 Therefore thou son of man, prepare thee stuff for removing, and remove by day in their sight, and thou shalt remove from thy place to another place in their sight, it may be they will consider, though they be a rebeilious house

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing and thou shalt go forth at even in their sight. as they that go forth into captivity

5 Dig thou through the rall in their

sight, and carry out thereby.

6 In their sight short from bear it upon thy shoulders and carry it forth in the trilight, thou shalt cover thy face, that thou see not the ground for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded. I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand. I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

S And in the morning came the word

of the Lord unto me. saving.

9 Son of man, bath not the rouse of Israel, the rebellious house, said unto thee, What doesn thou?

10 Say thou unto them Thus saith the Lord God: This burden excerneth the prince in Jerusalem, and all the house of Israel that are among them.

done, so shall it be done unto them: 'ther

shall remove and go into captivity.

12 And the prince that in among them shall bear up on himshoulder in the twilight, and shall go forth: they shall dig through the wall to earry out thereby: he shall cover his face that he see not the ground with his eyes

13 M-'net also will I spread upon him. and he shall be taken in my snare: and I

rill bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there

14 And I will ceatter toward every wind all that are about him to help him, and all his bands, and I will draw out the swo-d after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations and disperse them in the countries

16 But I will leave a few men of them from the every, from the famine, and from the postilence: that they may declare all their abominations among the heathen whither they come, and they shall know that I am the Lord

17 Moreover the word of the Lord

came to me saying,

15 Son of man, cat thy bread with quaking, and drink thy water with trembling and with carefulness:

19 And say unto the people of the land Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel: The: shall eat their bread with carefulness and drink their water with astonishment, that her land may be desolate from all that is therein because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I am the Loop

21 C And the word of the Long came unto me, saving.

22 Son of man what is that provero that ye have in the land of Israel, saying, The dars are prolonged, and every vision faileth?

23 Teil them therefore, Thus saith the Lord God I will make this proverb to cease, and they shall no more use it as a proverb in Israel, but say unto them, The dars are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the Loan: I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged, for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord Goo.

26 Again the word of the Lord came to me saying.

27 Son of man, behold, they of the house

of Israel say, The vision that he seeth is I the Lord God, There shall none of my for many days to come, and he prophesieth of the times that are far off

28 Therefore say unto them, Thus saith | the Lord God

words be prolonged any more, but the word which I have spoken shall be done, saith

9 2 Pet. 3 4

Verse 7 "I digged through the wall with mine hand"—With respect to walls, compare the notes on Job iv. 19, Prox. xxviii 3, and Isa xxx 13 In the first of these notes the class numbered 2, answers exactly to the cob-walls of Devenshire, which form the subject of an interesting paper in No cave of the Quarterly Review. These walls, formed of earth and straw well beaten and trodden together, and raised upon a foundation of stone or brick were very ancient and are still very common in the East, and, as observed in the note to which we refer, explain what is meant by digging through walls. To the brief intimation there given, we may as well add the somewhat larger remark in the recent 'Quarterly Review'—' Ezekiel, of all the prophets best acquainted with the customs of the Phænicians—of recent 'Quarterly Review'—' Ezeklel, of all the prophets best acquainted with the customs of the Phænicians—of which the thirti-seventh chapter is a proof—when speaking of breaking through a wall, invariably uses the word 'dig through,' διορυστιν,—'I digged through the wall with mine hand' (Ezek \ii 7), this would be impossible in the case of a stone or brick wall, but by no means so as to one of cob. The identical expression is used twice by our Saviour himself in the sixth chapter of St. Matthew, 'Lay up for yourselves treasures—where thieves do not break through and steal'—οσου κλιπται μη διορυσσουσίν, where thieves 'do not dig through'. In fact, the common Greek term for a housebreaker was σοι ζωρυχος, a wall breaker. Therefore the author of that most ancient book Job, in the fourth chapter, adverts to the little trust to be placed in those 'who dwell in houses of clay, whose foundation is in the dust who are crushed by the moth'. A very high authority has suggested, that by the moth is meant the white ant. It is clear that some sort of those destructive insects are alluded to, which so notoriously harbour in walls of clay, that is, clear that some sort of those destructive insects are alluded to, which so notoriously harbour in walls of clay, that is,

13 ' I will bring him to Babylon . yet shall he not see it, though he shall die there '—The prophet Jeremiah forefold of Zedekiah that his eyes should behold the eyes of the king of Babylon, and here Ezekiel predicts that he should not see Babylon though he should die there We are informed by Josephus, that the king thinking these prophecies contradicted each other, gave no credit to either But both proved true, for being taken capture and carried to Riblah, he there saw Nebuchadnezzar, and then his eyes were put out, and he was sent to Babylon, where he remained for the rest of his life, so that he saw not that city, though he died in it

CHAPTER XIII

1 The reproof of lying prophets, 10 and their un-tempered morter 17 Of prophetesses and their

AND the word of the Lord came unto me,

saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord,

3 Thus saith the Lord God, Woe unto the foolish prophets, that sfollow then own

spirit, 'and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts

- 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord
- 6 They have seen vanity and lying divination, saying, The Lord saith and the Lord hath not sent them and they have made others to hope that they would confirm the word
- 7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken?
- 8 Therefore thus saith the Lord God Because ye have spoken vanity, and seen | foundation thereof shall be discovered, and

lies, therefore, behold, I am against you, saith the Lord God

- 9 And mine hand shall be upon the prophets that see vanity, and that divine lies they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Isiael, and ie shall know that I am the Lord God
- 10 ¶ Because, even because they have seduced my people, saying, Peace, and there was no peace, and one built up a wall, and, lo, others daubed it with untempered morter
- 11 Say unto them which daub it with untempered morter, that it shall fall there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a storing wind shall rend it

12 Lo, when the wall is fallen shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord Gon, I will even send it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it

14 So will I break down the wall that we have daubed with untempered porter and bring it down to the ground so that the it shall fall, and ye shall be consumed in the midst thereof and ye shall know that I am the Lord

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it,

16 To wit, the prophets of Isiael which prophesy concerning Jeiusalem, and which see visions of peace for her, and there is no

peace, saith the Lord Gov

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and

prophesy thou against them,

19 And will ye pollute me among my people for handfuls of bailey and for pieces

of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God, Behold I am against your pillows, wherewith ye there hunt the souls "to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am the

LORE

22 Because with his ye have made the heart of the nighteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, 18 15 by promising him life

23 Therefore ye shall see no more vanity, nor divine divinations for I will deliver my people out of your hand and ye shall know

that I am the LORD

10 Or, elbows

11 Or, into gardens

12 Or, that I should save his I fo

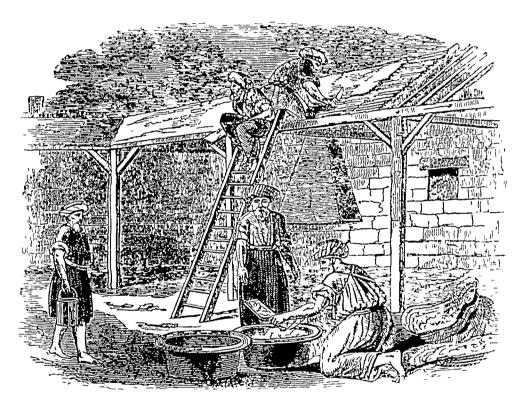
14 Heb by quickening him



Fine Lime-Grinding Mili at Cairo.

Verse 10 "Daubed it with untempered morter"—The Targum and Vulgate seem to understand this not of plaster but of the cement used in uniting the materials of the wall, rendering it, "clay without straw"—clay and straw, well mixed together, being correctly understood to have been the common cement of eastern buildings, as it still is in the East. If this view be correct, it will of course imply that the wall was not built with wet cob, which requires no cement, but with dry cob, or clay and straw worked well together and formed into masses which are dried before employed in building, or else common sun-dried or kiln-burnt bricks, or even stone. We rather incline to this view of

regarding the "morter" here rather is cement than plaster. However there is no reason to question that the Hebrews did at least sometimes plaster their walls. The most common in the Fast is made with the same materials as the cob walls, sun-dried bricks and morter—namely, clay and straw mixed together—the straw, such as they give to their cattle, chopped and beaten small and serving the same purpose as the ox hair which our plasterers mix with their plaster. This, to be good, requires to be well tempered, which is generally done by long continued treading or beating. This is much used for the exterior of walls of humbler materials, but it will only do for dry countries, as the rain acts upon it very much, causing it to peel off, or else wearing it off, whence the prophet mentions an "overwhelming shower" as the agent of its destruction. We have seen the interiors even of houses above the common, with no other plastering than this. Lime is however sometimes mixed with the clay and straw, and for certain purposes—such as the external coat of an interior plastering, simple lime plasters, such as our own, are sometimes used. When lime is largely used alone, or in a large proportion with certain earths, the tempering is usually performed either by beating with sticks, or by the turning of a wheel or roller, in much the same manner that our brick-makers prepare their clay. This work is, as in the parallel case, done by a horse or other animal. It would be to little purpose to mention all the materials and preparations of plasters for different applications, such as the coating of walls the covering of the terraced roofs, and the liming of baths, tanks, and pools. Some kinds, generally used in a semi-liquid state, set very hard and last long, and it is well understood that great pains must be taken to temper that required to resist wet. In the way of tempering, perhaps nothing affords a stronger manifestation of persevering and patient labour than the long-continued and repeated beatings to which the Orientals subject



MODERN EGYPTIAN PLASTERERS AT WORK
Showing some of the Tempering Operations used in its application

18 "Homen that sew pillows to all armholes"—The verse is confessedly a very difficult one. In the present clause, the words rendered "arm-holes" (אור) אצלו (אור) אצלו (אור) אצלו (אור) אצלו (אור) איר (אור) א

which so disgracefully signalised her worship

'Kerchiefs upon the head of every stature"—The meaning of this seems to be that they put kerchiefs upon the heads of females of every age (or stature) whom they had brought to join their society. But what this kerclief was and of females of every age (or stature) whom they had brought to join their society. But what this kerclief was and what peculiarity made it instrumental "to hunt (or seduce) souls" may be difficult to conjecture perhaps it was that

merely a rich or peculiar veil or head dress, which rendered their presence attractive, and possibly it did at the same time, by its shape or ornament, denote the profession or character of those is however them, and is lich is, in the East, in all cases, more generally expressed by the head-dress than by anything else. It is clear that these women practical distinctions, and pretended to deliver oracles is likely contradicted the Disting prophecies—promising pence and safety where they predicted death and devolution. Joining this to the fact that Astarte was reputed to deliver oracles, and that, as appears from both Jeremiah and Liel iel, the Hebrer s—and particularly the women i—were at this time greatly addicted to the worship of this idol we may reasonably presume that these is more were not only false prophetesies, but, as such, votaries of Astarte, and if this be premised, the impurities practiced by he revershippers may counterarce the given explanation concerning the "pilloys" and the "kerchiefs," and other fractice to the latter vie may add that in the figures of Astarte there is always something remarkable about the head-dress. Macrobiae describes her as represented by her worshippers in Mount Lebanon under the figure of an affected is owner, with her head excred, and leaning upon her left hand, mourning for Adonia

CHAPTER XIV

1 God answereth idolaters according to their oun heart 6 They are exhorted to repent, for feor of judgments, by means of seduced prophets 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence 22 A remnant shall be reserved for example of others

THEN came certain of the elders of Israel unto me, and sat before me

2 And the word of the Lord came unto

me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols,

5 That I may take the house of Israel in their own heart, because they are all es-

tranged from me through their idols

6 Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn 'yourselves from your idols, and turn away your faces from all your abominations

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me, I the Lord will answer him by myself

S And I will set my face against that man, and will make him a *sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am

the Lord

O And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel

10 And they shall bear the punishment of their iniquity—the punishment of the prophet shall be even as the punishment of

him that seeketh unto him,

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God

12 ¶ The word of the Lord came again

to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out inine hand upon it, and will break the 'staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteous-

ness, saith the Lord God

15 If I cause noisome beasts to pass through the land, and they 'spoil it, so that it be desolate, that no man may pass through because of the beasts

16 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, they only shall be delivered, but the land shall be desolate

17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land, so that I cut off man and beast from it

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons not daughters, but they only shall be delivered themselves

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood,

to cut off from it man and beast

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son noi daughter, they shall but deliver their own souls by their righteousness

21 For thus saith the Lord God, *How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a

remnant that shall be brought forth, both sons and daughters behold, they shall come forth unto you, and ye shall see their way and then doings and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it

23 And they shall comfort you, when ye see then ways and their doings and ye shall know that I have not done without cause all that I have done in it, saith the

Lord God

8 Or, Also when

Verse 14 "Noah, Deniel and Job"—The mention of those holy patriarchs, Noah and Job, does not require any explanation, but that Daniel, who was then living, and still a rather young man, should be joined with them in this manner may be pointed out as a most distinguished honour conferred upon that prophet 'Daniel was taken captive in the third year of Jehoiakim (Dan 1 1) After this Jehoiakim reigned eight years (2 Kings xxiii 26) And this prophecy, as appears from chap viii 1, was uttered in the sixth year of Jehoiachin s captivity, who succeeded Jehoiachin, and reigned only three months (2 Kings xxiii 6, 8) Therefore at this time Daniel had been fourteen years in captivity" (Newcome) At this time, as we may see from the history in the early chapters of his own book, he had been for many years the most conspicuous and remarkable man of the Hebrew nation then living, whether we regard his exalted piety, and the singular favour which the Lord had shown unto him, or the high and influential place which he occupied at the Babylonian court. Is it not possible that the especial and singular mention of Daniel in this passage, may have partly been intended to counteract an impression entertuned by his country men, that his high station and great influence with Nebuchadnezzar rendered improbable, or would be successful in averting, those calamities which Jeremiah and Exekiel forefold?

CHAPTER XV

1 By the unfitness of the vine branch for any work 6 is showed the rejection of Jerusalem

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel, the fire devoureth both the ends of it, and the midst of it is burned 'Is it meet for any work?

5 Behold, when it was whole, it was *meet for no work how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Loid God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem

7 And I will set my face against them, they shall go out from one fire, and another fire shall devour them, and ye shall know that I am the LORD, when I set my face against them

8 And I will make the land desolate, because they have *committed a trespass, saith

3 Heb trespassed a trespass

the Lord God

1 Heb will it prosper

P Heb made fit.

CHAPTER XVI

1 Under the similitude of a wretched infant is shewed the natural state of Jerusalem 6 God's extraordinary love towards her 15 Her monstrous whoredom 35 Her grievous judgment 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments 60 Mercy is promised her in the end

Again the word of the Lord came unto me,

2 Son of man cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy 'birth and thy nativity is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water *to supple thee, thou wast not salted at all, nor swaddled at all

5 None eye pitied thee, to do any of these unto thee to have compassion upon thee, but thou wast cast out in the open field to

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the lothing of thy person, in the day that thou wast born

- 6 ¶ And when I passed by thee, and saw thee 'polluted in thine own blood, I said unto thee when thou wast in thy blood, Live, yea, I said unto thee when thou wast in thy blood, Live
- 7 I have 'caused thee to multiply as the bud of the field, and thou hast increased and waven great, and thou art come to excellent ornaments thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and base
- 8 Now when I passed by thee, and looked upon thee, behold, thy time uas the time of love, and I spread my skiit over thee, and covered thy nakedness yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine
- 9 Then washed I thee with water, yea, I throughly washed away thy 'blood from thee, and I anointed thee with oil
- 10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk
- 11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck
- 12 And I put a jewel on thy forehead, and carrings in thine ears, and a beautiful crown upon thine head
- 13 Thus wast thou decked with gold and silver, and thy raiment was of fine linen, and silk, and broidered work, thou didst eat fine flour, and honey, and oil and thou wast exceeding beautiful, and thou didst prosper into a kingdom

14 And thy renown went forth among the heathen for thy beauty for it was perfect through my comeliness, which I had put upon thee, saith the Lord God

- 15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by, his it was
- 16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon the like things shall not come, neither shall it be so
- 17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had

given thee, and madest to thyself images for men, and didst commit whoredom with them.

18 And tookest thy broidered garments, and covereds them and thou hast set mine

oil and mine incense before them

19 My meat also which I gave thee, fine flour, and oil, and honey, whereusth I fed thee, thou hast even set it before them for a sweet savour and thus it was, saith the Lord God

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through

the fire for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord

Gon,)

21 That thou hast also built unto thee an locaminent place, and liast made thee an high

place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh, and hast increased thy whoredoms, to

provoke me to anger

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the "daughters of the Philistines, which are ashamed of thy lewd way

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable, yea, thou hast played the harlot with them,

and yet couldest not be satisfied

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

- 31 ¹²In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street, and hast not been as an harlot, in that thou scornest
- 32 But as a wife that committeth adultery, which taketh strangers instead of her

33 They give gifts to all whores but thou givest thy gifts to all thy lovers, and ¹³lmest them, that they may come unto thee

on every side for thy whoredom

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary

35 ¶ Wherefore, O harlot, hear the word

of the Lord

36 Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated, I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness

38 And I will judge thee, "as women that break wedlock and shed blood are judged, and I will give thee blood in fury and jea-

lousy

- 39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places they shall strip thee also of thy clothes, and shall take 13thy fan jewels, and leave thee naked and bare
- 40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their sn ords
- 41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women and I will cause thee to cease from playing the hailot, and thou also shalt give no hire any more

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no

more angry

- 43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God and thou shalt not commit this lewdness above all thine abominations
- 44 ¶ Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter
- 45 Thou art thy mother's daughter, that lotheth her husband and her children, and thou art the sister of thy sisters, which lothed then husbands and then children your mother was an Hittite, and your father an Amoute
- 46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand and 17thy younger sister, that dwelleth at thy right hand, is Sodom and her daugh-
- 47 Yet hast thou not walked after their ways, nor done after then abominations but, 18 as if that were a very little thing, thou wast corrupted more than they in all thy
- 48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daugh-
- 49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy

50 And they were haughty, and committed abomination before me therefore "I

took them away as I saw good

- 51 Neither hath Samaria committed half of thy sins, but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done
- 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they they are more righteous than thou yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters
- 53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou ait a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate

56 For thy sister Sodom was not "mentioned by thy mouth in the day of thy

²¹pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which "despise thee round about-

58 Thou hast 24borne thy lewdness and thine abominations, saith the Lord

- 59 For thus saith the Lord Gon, I will even deal with thee as thou hast done, which hast despised the oath in breaking the cove-
- 60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant
- 61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger and I will give them unto thee for 2 daughters, but not by thy covenant
- 62 And I will establish my covenant with thee, and thou shalt know that I am the
- 63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God



" Broldered Work " Force 13 - Specimen of Ancient Egyptian Linbroidery

El Heb prides, or excellencies 23 Galat 4 26 20 Heb for a report, or hearing 22 Heb Aram E3 Or, spoil Heb boro them

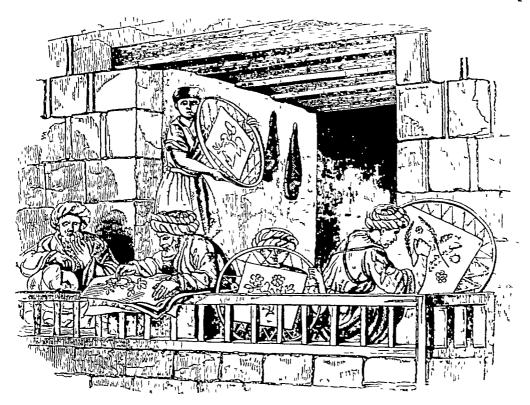
Verse 4 "Thou wast not salted at all"-The treatment of new-born children, mentioned in this verse, consists of various acts—some of which are physically necessary, and are universally practised, while others are matters of usage, examples of which may be found in some countries, and not in others. The passage is interesting, as showing what the customs of the ancient Hebrews were in this matter. According to R. Kimchi, all these acis were considered of such immediate necessity, that the traditions of the clders allowed them to be performed even on the sabbath-day

As to the salting, it is said to have been performed either by spinkling the infant with salt, or by using salt and water. The custom was by no means confined to the Hebrews, it was in extensive use, and is still preserved, in some parts of the East. The salting was considered to dry up all superfluous humours, to purify the body, and prevent Galen recommends the sprinkling of a little salt upon the infant, to render its skin more dense and solid

10 "Broidered work,"-As we have on several occasions mentioned ancient; and modern Oriental embroidery and embroidered dresses, we are now happy in affording the subject some pictorial illustration by adding two engravings The first, from the ancient Egyptian paintings, shows a lady attired in one of those rich embroidered dresses to which the Scripture itself, on more than one occasion, alludes, and which have been mentioned by ourselves engraving shows the manner in which kerchiefs and other small pieces are embroidered by the modern Egyptians, whose usages in this and many other respects are the same as those of south-western Asia in general "Shod thee with badgers' skin"—See the note on Exod. xxy 5 Most of the details enumerated in this de-

scription of a rich female dress, have already been considered under different texts of Scripture Sec, in particular,

Isa nu "Silk"--This is the only chapter in which the word (שום meshi) occurs, which the generality of the Jewish 136



MODERN EGYPTIAN EMBROIDERERS.

interpreters, and most modern translators, understand to denote sit. But to this it has been objected, that silk was not likely to have been known to the Jews, since the Romans were not acquainted with it till the time of Augustus, and since, if it was known to them, it will be necessary to suppose an intercourse with China which has always been regarded as the native country of silk and from which only it is probable that raw silk could be obtained. The obscurity of the ancient intimations does certainly involve the subject in great uncertainty. For as those from whom the western nations obtained their silk, made a great mystery of its origin and manufacture, the ancient writers give such intimations and explanations—made up of conjecture founded on some obscure hints which had in the course of time, been collected—that it might be at times doubtful whether they at all spoke of silk and the silk-worm were it not that the later ancient writers who lived when the article had become well known, continue to speak as obscurely as their predecessors about its origin

The question may be narrowed a little by the observation—that it is not necessary to suppose that the Hebrews of Palestine had any knowledge of silk as a material of dress. If silk be intended in the present instance, it proves nothing on this point, for Ezekiel had spent many years in captivity to the Babylonians, and the question evidently is only, whether silk was known to that people. Indeed that the question should be strictly limited to this seems evident from the fact, that the word does not occur in any portion of Scripture written in Palestine. In estimating this probability, we are to recollect that Ezekiel himself, in the ensuing chapter (verse 4), calls Babylonia "a land of traffic," and Babylon "a city of merchants." This passage forms the text of Heeren's inquiry into the commerce of the Babylonians, to which it makes a most interesting commentary. Babylon was in fact a great commercial city, forming the entrepot for the commerce of the countries to the east and west, being, from the advantages of its intermediate situation, upon a great navigable river opening to the gulf of Persia, an immense caravanseria, in which character it has in later days been, on a more humble scale, represented by Bagdad. Babylon was itself a place of great demand and consumption for all the luxuries of far countries, and hence such luxuries were sought by its merchants or brought to them by the great mercantile people of the time, and that these luxuries included goods obtained on the shores of India has already been nitimated in the note on 2 Chron xx. 36, to which we beg to refer the reader. It is quite true that nik does not occur in the list of the articles which was the object of the Indian trade, but that this list is very incomplete and unsatisfactory has been intimated in the note to which we refer. The country of silk, however, is not India, but China, the Indians themselves having been, down to a very modern date, supplied from that country. It is not, however necessary to extend the vorages of the Babylonian

These conjectures would be of little positive worth were they supported by probabilities only. But, in fact "Assyria" (understood of Baby lonia in the large sense) was the source from which the Romans continued to derive their silk ever in the time of Pliny, and this is always mentioned, previously, as the country from which silk was brought, although the nations of Eastern Europe were not ultimately unaware that it came from a more remote country, which they called Serica, concerning which they had many absurd ideas, but by which China appears to have been vaguely under-

stood. From this it will appear that the question as to the existence of silk in Babylonia is marely one of date and although it may not be possible to find any post se statement to indicate its presence there it the time when I relieve to, there is every probability in favo in of this conclusion, as when we first find it in those intermediate counters there is not the least intimation that it had there only remly become known, and we can come near enough to at my that, if it had not been nearly introduced it must have been known the ein the time of Fightiel.

It is a remarkable fact, that the first persons who brought wrought silk into Lurope were the Greeks of Alexander's army which conquered the Person empire in a high longuist the included. In other words, about 250 years after Exchiel silk is known to have been used in the dress of the Persons. John even conjectures that the fam as rose which the Persons adopted from the Medes as a dress of bonour was of sill, and if so as the luxur of the Medes has contemporary with that of the Bab, longuists, we should find all on the formities of Babylong even about the finder of Ezel all. Now, what was known to the Persons, and you they to the Medes was not high to be unknown to the still more luxurous Babylonians, who moreover had access to the source of the court of where sill, might be found, and should the alleged that the Persons had greater fool ties of obtaining silk by the land route from the frontiers of China, the effect will be the same, for we may be a re that the results of Persons, as relias of Ara an and Promism, commerce found their way to the great must be Babylon. For the Medes and Babylonia s (or at least the latter) rocal luxurous and wealthy and found of rich dress a tyrus which is supposed that they also the form the finders of the carry the commodity to a more mestern where the sile is not and of plainer manners, the merchants had no motive which reached them, and as the nations in a rest vice to sinch and of plainer manners, the merchants had no motive to the west manufactured in cloth half sill, and it is said the plan was fewered of incommissioned in the said on the mestern shore of Ara. It is a remarkable circumstance that the sill result of entire silk. The only proper sill incomfactures that we can find to have exist I in the met were those of the Planner as not only possed the trade in silk but the process of manufacture which the, carefully I of the end to all the Paries are not only possed the trade in silk but the process of manufacture which the, carefully I of the met and to the suppored th

As the dress described in this chapter is incorded to be of the noticest materials at might need be supported that the proplet would ment on silk if silk note known to him. So I continued to bear an astonishing high price down to a comparatively late period. Thus ne find that silk has formed in the worn by men, and of Thusius. When they did mear it, silk formed only a part of the fabric robes entirely of silk he has left to the momen. It is numbered among the most extrangant lux in each offerniances of Heliograhalus, that he was the first man who note a robe of entire silk, and the anecdotes are not known of the emps of 11. Antoniana who caused a silk role which had become his property to re sold, and of the Emps of Aurelian, who refused on the ground of its extrangant cost a silk diess which his considerants of them him. Such anecdotes have an eighbars show where hy a figurative reference to the most rehand costly are described than known, God describes the precious and glorious things with which he had invested the

people he redeemed from the Londage and macry of Lgs It

12 'A jewel on thy forehead"—Thus doub less means a nose-jemel, as we have explained on former occasions. See the marginal reading

13 'Thou didition from and long and off—This probably means that the honer and off mere mixed with the fine flour to make calles. Such are of ill made in the East, and are much liked. It may be homers, that calles of fine flour mere digited in the honer of oil this bring also an Oriental custom of eating.

26 'The Loyptians' great of fieth.—Ti is certainly cannot mean that the Empt and were a corpolent, feel-fieth people as some of immentators imagine. Their comate is not favourable to corpolency, and among the thousands of figures of and ent Egyptians which occur in the temp aing paintings and so riptures in corpolent person is almost never seen. They appear to have been a light and active race of people. The mord (722 leithm) "fiesh" is here and in one critic of her places used by an exphemism to intimate what could not be plainly expressed in describing the sensial character of the Egyptians.

CHAPTER XVII.

1 Under the parable of two eagles and a rine, 11 is showed God's judgment upon Jerusalem for revolting from Babylon to Egypt 22 God promiseth to plant the cedar of the Gospel

And the word of the Lord came unto me, saving,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel.

3 And say, Thus saith the Lord Goo. A creat eagle with great wings, long-winged, fall of feathers, which had 'divers colours, came unto Lebanon, and took the highest branch of the cedar.

4 He cropped off the top of his young twigs, and carried it into a land of traffick, he set it in a city of merchants

5 He took also of the seed of the land, and planted it in a fruitful field: he placed it by great waters, and set it as a willow tree

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him, so it became a vine and brought forth branches, and shot forth sprigs

7 There was also another great eagle with great wings and many feathers and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation

8 It was planted in a good soil by great waters, that it might bring forth branches and that it might bear fruit, that it might

be a goodly vine

9 Say thou, Thus saith the Lord Gon, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great

power or many people to pluck it up by the roots thereof

10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew

11 ¶ Moreover the word of the Lord

came unto me, saying,

12 Say now to the rebellious house, Know ye not what these things mean 2 tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon,

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him he hath also taken

the mighty of the land.

14 That the kingdom might be base, that it might not lift itself up, but that by keep-

ing of his covenant it might stand

- 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?
- 16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die

17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons

4 Heb brought him to an oath

5 Heb to keep his covenant to stand to it

6 Chap 12 13, and 32 3

Verse 3 "A great cagle," &c —This beautiful parable, of the two eagles and the vine, is explained in the latter part of the chapter, and with this explanation, and a knowledge of the history of the last days of the Hebrew kingdom, no reader can fail to be struck by observing that, while every circumstance in the literal narrative is strictly appropriate to the subject of the parable, none of its details are irrelevant to the ulterior object, but are all made to adumnate the subject of the parable, none of its details are irrelevant to the ulterior object, but are all made to adumnate the subject of the parable brate with inimitable effect the series of historical circumstances of which the parable is a shaded narrative

It is interesting to find the eagle thus early made the symbol of imperial power, when we recollect how extensively it has since been employed for the same purpose. The strength and activity of this noble bird its magnificent appearthe strength and activity of this nonle bird its magnineent appearance, its exalted flight, and its far-reaching and undazzled eye have caused it to be regarded as the king of birds and the fit emblem of royal power, in different nations and ages. We have noticed on a former occasion that an eagle with expanded wings formed the imperial standard of the Persians under Cyrus, very long before it became such among the Romans. In the present instance, while both the kings of Babylon and Egypt are described by this symbol, that are so discriminated as to show that the power of Babylon was at that time greater and more extensive than that of 1 as pt. The Egyptian is only "a great eagle, with great wings, and many feathers," whereas the Babylonian is a great eagle, with great wings, long winged full of feathers which had divers colours."

- 4 "A land of traffict. a city of merchants"—The land of the Babylonians and the city of Babylon are of course lended. See the note on ch. xvi. 10
- 20 "I will spread my net upon him, and he shall be taken in my snare"—It seems doubtful whether this alludes to the methods by which wild beasts were taken or to those employed for the capture of birds. The language would seem to refer rather to the latter, and it is certain, from other passages, that the Hebrews caught birds with nets and shares. We have therefore considered this a suitable opportunity for introducing a representation of some of the latts and shares employed by the Egyptians, whose paintings and sculptures many of which exhibit scenes of hunting and ferring show that game of all kinds was a favourite food of the Fgyptians and the capture of hi ds a pure it in the fillowed, as a gainful occupation to some and an amusement to others. The cuts we offer too clerity short the minimer in which the continuous acted to require much explanation, and they will serve also to indicate how hith of note to the modern practices contain. There is scarcely any process now followed which was not known in text incincting.

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape

19 Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even if will I recompense upon his

own head

20 And I will spread my net upon him, and he shall be taken in my snaic, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me

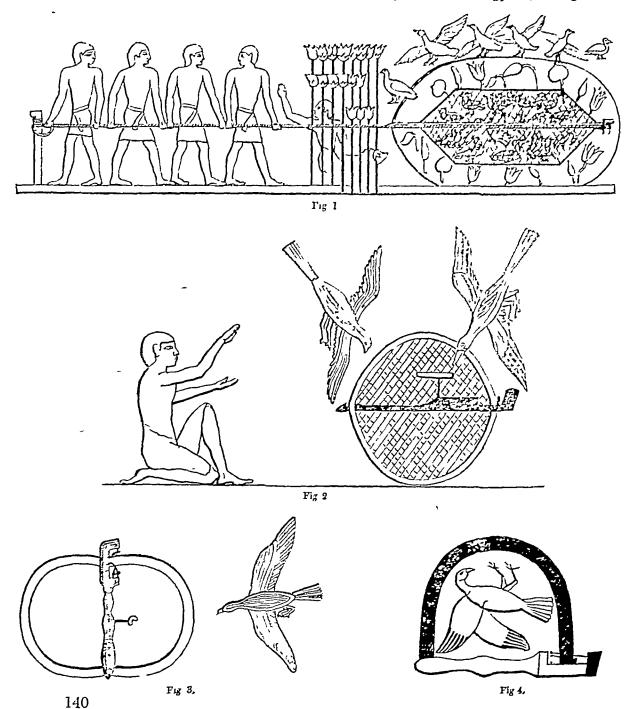
21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds and ye shall know that I the Lord have spoken it

22 Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and

23 In the mountain of the height of Israel will I plant it and it shall bring forth boughs, and bear fruit, and be a goodly cedar and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish I the Lord have spoken and have done it

times Thus the ancients had not only traps, nets, and springes, but also bird-lime smeared upon twigs, and made use of stalking-horses, setting dogs, bird-calls, &c. The Egyptian paintings describe other modes of taking birds than our cuts exhibit. In some instances we see them shot with arrows while upon the wing, and in others they are knocked down by sticks thrown at them, as they perched or flew in the thickets or marshes. The most striking scenes are however those which the water-fowling exhibits, as exercised apparently by men who supplied the great consumption of the Egyptians in water fowl, particularly ducks and geese. There is a painting among the Egyptian antiquities in the British Museum, which shows the mode of operation in a very lively mainter. The fowler stands up in a long narrow boat, in which are also a woman and girl, probably his wife and daughter. He is acting against a large number of various aquatic birds, with a few land birds among them, and it appears to be his object to drive or seduce them into a net or decoy, or perhaps he is represented as taking possession of birds already decoyed. The fowler holds three large long-billed birds erect by the legs in his left hand, and in the other grasps something that appears to represent such a loaded instrument as a "life preserver," seemingly for the purpose of bringing the birds down. A goose, probably a decoy-bird, stands at the head of the boat, cackling, and as if inviting the wild birds to follow, while a cat is seen near the boat, upon the dry spot where most of the birds are, seizing one of them in its fore-plaws. We might suppose this animal to be in the fowler's erece, but it is as possible that it has escaped from the boat against the fowler's intention, as some of the birds have taken alarm and are in the act of flying off. A simpler scene of water-fowling is shown in our present fig. I, which is copied from Rosellini, as are the others. The birds are taken in a large net set in the midst of an oval lake, and which four men draw, by



man ensconced among the tall plants growing near the lake The small circular net (fig 2) seems to be a self-acting one, by means of a sort of trap connected with it, so that the birds on coming in contact with it close the net upon themselves. Fig 3 is very similar to fig 2, except that it is oval, and it had in like manner a net, which has been worn off, in the painting, by time It is composed of two arcs, which being kept open by the machinery in the middle, furnish the oval frame of the net, but when the bird flies in, and knocks out the pin in the centre, the arcs collapse (as shown in the fig 4), enclosing the bird in the net. This simple contrivance has not yet fallen into disuse Thise brief explanations may point out the modes of taking birds which were probably known to the Jews, and some of which were probably practised by themselves, and to which the sacred writers refer when they mention the nets and snares of the fowler.



Calse of the Lion -From 'Antiquités d'Herculanum

In our note on this verse (20), in page 139, the expression "I will spread my net upon him," &c has been considered as applying more to the capture of birds, it may here be regarded however as one of many allusions in Scripture to the ancient method by which lions and other wild beasts were captured. By the mention of their being taken by nets, we are of course not to understand that such powerful animals are taken in a net in the same manner as birds and fishes, but that they were surrounded and driven into an inclosure formed by strong nets or palisades, where, their retreat being arrested they were easily slain or captured. Spence, in his 'Polymetis,' has given a good description of this method of hunting. The hunters of forest beasts "surrounded a considerable tract of ground by a circle of nets and after contracting that circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, then it was the slaughter began. This manner of hunting was pursued in Italy as well as all over the eastern parts of the world, and it was from this custom that the poets sometimes represent death as surrounding persons with his nets, and as encompassing them on every side." The same allusions occur in Scripture particularly in the Psalms as in Ps xviii. 5 "The sorrows of hell compassed me about, the snares of death prevented me," and, still more expressly, in cxl. 5 "The proud have hid a snare for me and cords, they have spread a net by the way side, they have set gins for me." This last clause, referring to gins or traps, probably alludes to the circumstance, that when the object was to take the wild beasts alive gaps were sometimes left in the enclosure, where traps were set or putfalls formed, so that the animals were taken

In the sculptures on the living rock at Takht-i-Bostan, in Persia, the manner of hunting here mentioned is very clearly represented. A large enclosure is shown formed apparently of strong poles and curtains into which the animals are driven by the hunters. The hunters are mounted some on elephants and others on horseback. The clephants remain outside, but the horsemen enter with the animals at full speed, and pursue them within the enclosure, spearing them (seemingly) and shooting them with arrows. The king is present on a stately charge, but does not actually engage in the hunt, unless a gigantic huntsman in the middle of the field and somewhat resembling him, he are petition of his figure. There are present bands of musicians some standing on the ground and others scatced on I afforms. The slain beasts are dragged outside the enclosure by men in attendance for the purpose, and, further on, strings of

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camels are represented in the act of car ying them away. It is true that in this scene the animals are feer, by the same plan is pursued with others of a more ferocious character. Perhaps the fact that the animals enter it can s de alive, and are drawn out dead at the other, gives a peculiar force to the Scriptural allusions to the singlet. The Persians were always much addicted to this kind of hunting, and if, with some, we thought (but re do n') that Evelvel was stationed in Persia his allusions might be derived from what could not but the frequently brong under his notice in that country. But there was no necessity for this corroboration, the practice having been a exceedingly general in all ages and countries. Some idea of the enclosures formed on such occasions may be deared. from the by no means incredible circumstance related by Pintarch that when the Macedon in conquerors were in Perma, Philotas, the son of Parmento, had hunting-nets that would enclose the space of a hundred forlongs. Tre Onental soveraigns have sometimes employed whole armies in this sort of hunting, in which, however, the enclosure was formed by the persons of a vast host of men, forming a thick circular hedge many leag es in circumference, ent chelosing forests, plains, and rivers. The men being formed would march on, and as they marelled of course contracted their circle, till they had driven all the beasts before them within a spot which had be up now or ally determined. This this no animals were killed the soldiers being forbidden to would or kill an beast whitever violence it might offer. But when the heasts of various kilds were driven within the limits, the king entered the circle, attended by princes and military chiefs, and I imself commenced the slaughter, after which he withdrein to an emirence where he could behold the provess of his sons and noules. When they had satisfied themselves, the young soldiers were allowed to take their place in the circle, and committed great slaughter among the multitude of animals there of lected, until at last the young princes and lords made suit to the sovereign that the remaining heasts should have tree. lives and liverty granted to them; and this being ellowed, those which had escaped the arrows and sem tais of the military hunters were suffered to withdraw and regain their forests and done (See the account in Rankings Researches of the grand hunting-match of Genghiz Khan, in the year 1221.) The military character given to these expeditions, and the scale on which the royal huntings were conducted made these affinis images of war in a very striking degree, and hence the description which the Scripture gives of the results of war by those of hunting me very remarkably appropriate

CHAPTER XVIII

1 God reproceth the unjust parable of sour grapes 5 He sheweth how he dealeth with a just father 10 with a vicked son of a just father 14 with a just son of a wicked father. 19 with a wicked man resenting. 24 with a just man revolting 25 He defendeth his justice, 31 and exhorteth to repentance

THE word of the Lord came unto me again, saying

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine · the soul that sinneth, it shall die.

5 Sut if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eves to the idols of the house of Israel, neither hath Edefiled his neighbour's wife, neither liath come near to 'a menstruous woman,

7 And hath not soppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment,

8 He that hath not given forth upon ensury, neither hath taken any increase, that |

hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, he shall surely live, saith the Lord

10 If he heget a son that is a robber, a shedder of blood, and 10 that doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase. shall he then live? he shall not live he hath done all these abominations, he shall surely die, his "blood shall be upon him

14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, "hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes, he shall not die for the iniquity of his father, he shall surely

18 As for his father, because he civelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live

20 The soul that sinneth, it shall die ¹³The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not

22 All his transgressions that he hath committed, they shall not be mentioned unto him in his righteousness that he hath done he shall live

23 'Have I any pleasure at all that the wicked should die? saith the Lord God and not that he should return from his ways, and live?

24 \ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abo-

13 Deut. 24 16
 2 Kings 14 6
 2 Chron 25 4
 Jer 31 29
 19 Jer 32 39
 Chap 11 19, and 36 26

minations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die

25 ¶ Yet ye say, 15The way of the Lord Hear now, O house of Israel, is not equal Is not my way equal? are not your ways un-

equal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and

right, he shall save his soul alive

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die

29 Yet saith the house of Israel, The way of the Lord is not equal O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God "Repent, and turn 17 your selves from all your transgressions, so iniquity shall not be your ruin

31 ¶ Cast away from you all your transgressions, whereby to have transgressed, and make you a new heart and a 18 new spirit for why will ye die, O house of Israel?

32 For 18I have no pleasure in the death of him that dieth, saith the Lord God wherefore turn 20 yourselves, and live ye

14 Chap 33 11 15 Chap 33 20 16 Matt 19 Chap 33 11 2 Pet 3. 9 20 Or, others 16 Matt. 3 2

CHAPTER XIX

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted rine

Moreover take thou up a lamentation for

the princes of Israel,

2 And say, What is thy mother? A honess she lay down among hons, she nourished her whelps among young hons

3 And she brought up one of her whelps it became a young lion, and it learned to

catch the prey, it devoured men 4 The nations also heard of him, he was taken in their pit, and they brought him with chains unto the land of 'Egypt

5 Now when she saw that she had waited,

and her hope was lost, then she took another of her whelps, and made him a young lion

6 And he went up and down among the hons, he became a young hon, and learned to catch the prey, and devoued men

7 And he knew their desolate palaces. and he laid waste their cities and the land was desolate, and the fulness thereof, by the noise of his roaring

8 Then the nations set against him on every side from the provinces, and spread then net over him he was taken in their

9 And they put him in ward in clining and brought him to the king of Babylon

they brought him into holds, that his voice CHAP. XIX] should no more be heard upon the moun-

10 Thy mother is like a vine in thy tains of Israel blood, planted by the waters she was fruitful and full of branches by reason of many

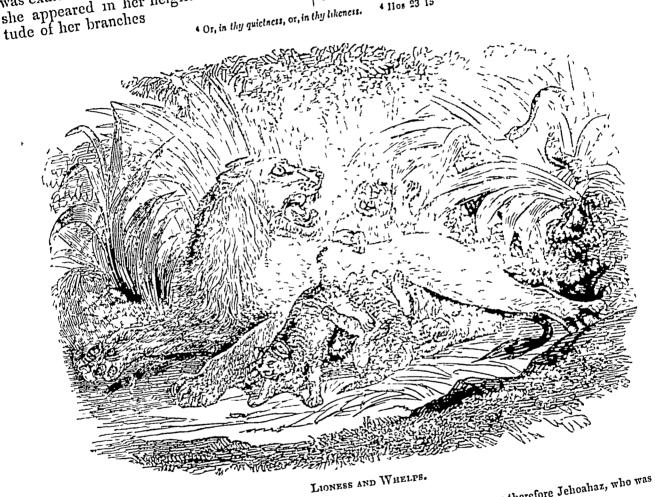
11 And she had strong rods for the sceptres of them that bare rule, and her statuic was exalted among the thick branches, and she appeared in her height with the multi-

was cast down to the ground, and the scast wind dried up her fruit her strong rods were broken and withered, the fire consumed them

13 And now she is planted in the wilderness, in a dry and thirsty ground

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she liath no strong rod to be a sceptre This 25 a lamentation, and shall be for a lamentation

4 Ilos 23 15



Verse 4 "Brought him with chains unto the land of Egypt"—This lion's whelp was therefore Jehoahaz, who was care deprisoner into Egypt by Pharaoh-necho See the history. 2 Kings xxi 31—33

9 "Brought him to the king of Babylon"—It seems to be disputed whether this was Jehoiakim or his son Jeconiah. S. however, the former immediately succeeded Jehoahaz, being made king in his room by Pharach necho, and reigned Y "Brought him to the king of Babylon"—It seems to be disputed whether this was Jehonakim or his son Jeconalia.

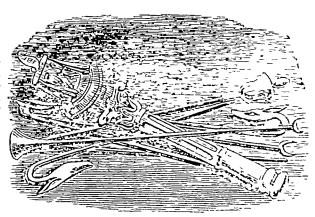
As, however, the former immediately succeeded Jehonahaz, being made king in his room by Pharaoli necho, and reigned many years, whereas the latter reigned only three months, we suppose Jehonakim to be intended. If it had been his ned prisoner into Egypt by Pharaoh-necho

As, however, the former immediately succeeded Jehoahaz, being made king in his room by Pharaoli necho, and reigned many years, whereas the latter reigned only three months, we suppose Jehoiakim to be intended. If it had been his many years, whereas the latter reigned only three months, we suppose Jehoiakim to be intended. The son, the prophet would probably have described his being taken to Babylon, but he does not say this, and what he son, the prophet would probably have described his being taken to Babylon, but he did carry him their, and as the does say agrees with the history of the earlier monarch, of whom we are told that he did carry him thither, and as the fetters to carry him to Babylon. (2 Chron xxxvi. 6), but as it is not said that he did carry him to Babylon. (2 Chron xxxvi. 6), but as it is not said that he did before this intention could be executed. The fetters to carry him to Babylon. (2 Chron xxxvi. 6) are the king of Babylon to the king of Babylon text only says that the lion was brought in chains to the king of Babylon text only says that the lion was brought in chains to the king of Babylon.

10 "A rine in thy blood"—As it is difficult to discover the sense of this, we may perhaps admit, as probable, the conjecture on which several modern translators have proceeded, that, by a mistake of similar letters, 7272, "in thy nonce of his death is immediately subjoined, it is probable that he died text only says that the hon was brought in chains to the king of Babylon blood," has been read instead of 1979, "like a pomegranate". This proposed emendation results in a double con blood," has been read instead of 1073, "like a pomegranate". This proposed emendation results in a double comparison "Thy mother is like a vine, like a pomegranate, planted by the waters."—The connection is natural, as the vine and pomegranate do not thrive in dry situations. In Georgia we have seen wild vines and pomegranate do not thrive in dry situations. This observation perhaps supports the suggested interpretation. tation.

the first use of a rod as a symbol of authority and rule, and was the more appropriate, as the early condition of superior power was compared to and illustrated by that which a shepherd exercises over his flock, and hence kings and chiefs were wont to be called as well among the heathen as the Hebrews, "shepherds" of their people. In the Pentateuch we see that not only Moses and Aaron, but all the chiefs of tribes, were distinguished by their rods—doubtless as ensigns of their rank. These were, then, the sceptres of very ancient times, and from the present text appear to have continued such till the time of Ezekiel, when however, they may have, and probably had become walking states of a distinctive fashion. Such are some of those which our present cut exhibits after Egyptian figures, the distinction being, in these, chiefly in the form given to the head of the rod and such are those which the Persepolitan sculptures display in the hands of the king, being a tall and straight staff surmounted by a round head, and used by the monarch as a walking staff. This may be seen in the cuts to Ezra i. It is true that the Persian sceptre, the form of which is thus shown, is said to be of gold, in Esther, which Xenophon confirms but by this we are probably to understand, that it was covered or studded with gold, or had a golden head. Rods served for sceptres to the kings leagued against Troy (see the passage cited from the Iliad in the note to Num xvii), but we understand from Homer that they were adorned with studs and rings of gold.

As might be expected, the sceptre among the Hebrew kings appears to have varied at different times. It has been inferred from 1 Sam xviii 10, xii 6, that the sceptre of Saul was a spear and if so, it was doubtless distinguished from common spears by its size or orna-Possibly it was the war sceptre, while the rod was the sceptre of peace There was anciently some distinction of this kind thus in Egypt, while the common forms were such as appear in all the other figures in our engraving, the war sceptre was sometimes a massive mace, of the form shown in one of the figures and bearing as will be seen, more resemblance than any other to the modern sceptres That, on a similar principle of distinction, a spear should be used for a sceptre by kings when with their armies highly probable Indeed, we are told by Justin that the old kings of Rome wore no diadems to mark their dignity, but carried spears, which the Greeks called sceptres He adds as a reason, that from the earliest times, the ancients revered spears as immortal divinities, and that it was in memory of this ancient worship that spears



Group of Egyptian Sceptres

continued to be represented in the hands of the immortal gods (Hist 1 xhii c. 3) All this means, we suppose, that as spears seem to have been one of the carliest weapons of war that was invented, men originally, before statuary was practised, made the spear the symbol or representative of the god in whom they chiefly trusted Under the same idea, the Scythians are said to have worshipped a sword as the representative of the god of war

CHAPTER XX

1 God refuseth to be consulted by the elders of Israel 5 He sheweth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land 33 He promiseth to gather them by the Gospel 45 Under the name of a forest he sheweth the destruction of Jerusalem

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me

2 Then came the word of the Lord unto

me, saying,

3 Son of man, speak unto the clders of Israel, and say unto them, Thus saith the Loid God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you

4 Wilt thou rudge them, son of man, wilt thou rudge them of cause them to know

the abominations of their fathers

5 ¶ And say unto them, Thus saith the Loid God In the day when I chose Israel and shifted up mine hand unto the seed of the house of Jacob, and made myself known

unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God,

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands

7 Then said I unto them, Cast ye away every man the abominations of his eyes and defile not yourselves with the idols of Egypt

I am the Lord your God

8 But they rebelled against me and would not hearken unto me they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt then I said I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt

9 But I wrought for my names sake that it should not be polluted before the heathen among whom they were in whose sight I made myself known unto them in bringing them forth out of the land of Egypt

10 Wherefore I caused them to go

forth out of the land of Egypt, and brought them into the wilderness

11 And I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD

that sanctify them

- 13 But the house of Israel rebelled against me in the wilderness they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them, and my sabbaths they greatly 'polluted: then I said, I would pour out my fury upon them in the "wilderness, to consume them
- 14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.
- 15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands,

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after

their idols

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols.

19 I am the LORD your God: walk in my statutes, and keep my judgments, and do

them;

- 20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.
- 21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths. then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness
- 22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the

heathen, in whose sight I brought them forth

(B C. 533

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers idols

25 Wherefore I gave them also statutes that were not good, and judgments whereby

they should not live;

26 And I polluted them in their own gifts, in that they caused to pass 'through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have

"committed a trespass against me

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering there also they made their sweet savour, and poured out there their drink offerings

29 Then 'I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day

- 30 Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?
- 31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day. and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone

33 \(As \) I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the

people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out

35 And I will bring you into the wilderness of the people, and there will I plead

with you face to face

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God

37 And I will cause you to pass under the rod, and I will bring you into 14the bond

of the covenant

38 And I will purge out from among you the rebels, and them that transgress against me I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Isiael and ye shall know that I am the Lord

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me but pollute ye my holy name no more with your gifts, and with

your idols

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me there will I accept them, and there will I require your offerings, and the 15 first fruits of your oblations, with all your holy things

41 I will accept you with your 16sweet savour, when I bring you out from the peowherein ye have been scattered, and I will be sanctified in you before the heathen

- 42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers
- 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall lothe yourselves in your own sight for all your evils that ye have committed
- 44 And we shall know that I am the Lorp, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Gov

45 ¶ Moreover the word of the Lord

came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south

47 And say to the forest of the south, Hear the word of the Lord, Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein,

48 And all flesh shall see that I the Lonv have kindled it it shall not be quenched

49 Then said I, Ah Lord God! they say ple, and gather you out of the countries of me, Doth he not speak parables?

> 15 Or, chief 16 Heb savour of rest 14 Or, a delivering

Verse 37 'To pass under the rod"-There is probably here an allusion to the custom followed in marking out the tenth animal from the flock or herd, for sacred uses, and which has been mentioned in the note to Lev xxvii 2

46 "Toward the south"—That is, towards Judea, which lay to the south west of the river Khabour, near which Ezekiel resided We have already mentioned the Oriental neglect of all but the cardinal directions in their statements of the relative bearings of different places.

CHAPTER XXI

1 Ezekiel prophesieth against Jerusalem with a sign of sighing 8 The sharp and tright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites

AND the word of the LORD came unto me,

- 2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,
- 3 And say to the land of Israel Thus saith the Lord, Behold, I am against thee,

- and will draw forth my sword out of his sheath, and will cut off from thee the rightcous and the wicked
- 4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath at shall not return any more

6 Sigh therefore, thou son of man, with the breaking of thy loins, and with bitterness sigh before their eyes

7 And it shall be, when they say unto

thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees ishall be weak as water behold, it cometh, and shall be brought to pass, saith the Lord God

8 \ Again the word of the Lord came

unto me, saying,

9 Son of man, prophesy, and say, Thus saith the Long, Say, A sword, a sword is

sharpened, and also furbished

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter should we then make mirth? It contemnets the rod of my son, ar every tree

II And he hath given it to be furbished, that it may be handled this sword is sharpened and it is furbished, to give it into the

hand of the slayer.

12 Cry and howl, son of man for it shall be upon my people, it shall be upon all the princes of Israel *terrors by reason of the sword shall be upon my people *smite therefore upon thy thigh

13 Because it is a trial, and what if the sword contemn even the rod? it shall be no

more, saith the Lord God

14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain. It is the sword of the great men that are slain, which entereth into their privy chambers

15 I have set the 'point of the sword against all their gates, that their heart may faint, and their ruins be multiplied ah' it is made bright, it is ewrapped up for the

slaughter

16 Go thee one way or other, either on the right hand, for on the left, whithersoever thy face is set

17 I will also smite mine hands together, and I will cause my fury to rest I the Lord have said it

15 The word of the LORD came unto

me again, saving,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come. both twain shall come forth out of one land and choose thou a place, choose it at the head of the way to the city.

- 20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced
- 21 For the king of Babylon stood at the parting of the way, at the licad of the two ways, to use divination he made his "arrows bright, he consulted with "images, he looked in the liver
- 22 At his right hand was the disination for Jerusalem, to appoint 12 14 captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort

23 And it shall be unto them as a false divination in their sight, "to them that have sworn oaths" but he will call to remembrance the iniquity, that they may be taken

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear, because, I say, that ye are come to remembrance, ye shall be taken with the hand

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity

shall have an end,

26 Thus saith the Lord God, Remove the diadem, and take off the crown this shall not be the same exalt him that is low, and abase him that is high.

27 'I will overturn, overturn, overturn, it and it shall be no more, until he come whose

right it is and I will give it him

28 And thou son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach, even say thou, The sword, the sword is drawn for the slaughter it is furbished, to consume because of the glittering

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their

iniquity shall have an end.

50 "Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the

hand of 18 brutish men, and skilful to de- | blood shall be in the midst of the land, thou shalt be no more remembered for I 32 Thou shalt be for fuel to the fire, thy | the Lord have spoken it

Verse 21 "The ling of Babylon stood at the parting of the way. to use divination"- In what follows we have a remarkable allusion to some of the principal processes by which the ancient heathen sought to obtain the direction and sanction of the gods they worshipped, and by a recourse to which, rulers and military commanders often relieved themselves from the responsibility of deciding, on doubtful occasions their own course of action. The object of the present divination being to ascertain whether Nebuchadnezzar should first direct his arms against Jerusalem or against Rabbath-Ammon the ceremonics were performed at the parting of the way, where it of course became necessary that his march should assume a definite object and direction

"He made his arrows bright"—Here is a clear reference to the very-widely diffused ancient superstition of Belominey, or divination by arrows. This was exhibited after various methods, some of which were little other than simple lots, under supposed divine control. The most common process was to mark a number of arrows, corresponding to the alternatives, with the names of the nations or places which were the subject of consideration. The arrows were then shaken together in a quiver, and the marks on the one first drawn forth decided the preference process was here intended. Not unlike it was a method in use among the Arabs, and which they employed on all process was here intended. Not tinke it was a meerical in use among the Arabs, and which they employed on all occasions, whether public or private. The arrows were three in number, unfeathered, and called actidate or aziam. Upon one of them was written "Command me, Lord," upon the second, "Forbid, or prevent, Lord, and the third was blank. These were put into a bag which was held by the diviner, by whom also the lot was drawn. If the first was drawn, it conveyed of course an affirmative response, the second intimated a negative, and when the blank arrow appeared, a second drawing was made. There was another method, in which an arrow was shot perpendicularly into the air, and the direction in which it fell indicated the road which was to be taken. As the prophet mentions that the arrows were made bright for the occasion, some writers imagine that this divination consisted in the inspection of the appearances which their polished heads might exhibit In an account (in Purchas) of the capture of the ship 'Jacob,' of Bristol, by the Algerino pirates, in 1621, we are informed that every large ship had on board a sort of wizard or diviner, by whom the commander was guided in his determinations. When two great ships appeared in sight the captain of the vessel in which the narrator was held prisoner was afraid to chase them, apprehending that they might prove Spanish men-of war, on such occasions the diviner is consulted — Then have they two arrowes and a curtleave, lying upon a pillow, naked, the arrowes are one for the Turkes and the other for the Christians, then the witch readeth, and the captaine of (or?) some other taketh the arrowes in their hand by the heads, and if the arrow for the Christions commeth over the head of the arrow for the Turkes, then doe they advance their sayles, and will not endure the fight, whatsoever they see, but if the arrow of the Turkes is found, in the opening of the hand, upon that of the Christians, then will they stay and encounter with any shippe whatsoever.

"He looked in the liver."—This form of divination, called Hepatoscopia, constituted the principal part of those pre-

sages which were derived from observations made upon the internal parts of animals slain for sacrifice. Indeed, so important was the liver esteemed in this view, that the whole system of divination by entrails sometimes took the name of Hepatoscopia from this its principal part. The liver was the first part inspected, and if this appeared very bad, no observations were made on the other parts, any favourable appearances which they offered not being in this case thought worthy of attention If the liver exhibited its natural healthy colour and condition, or if, further, its head was large, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and when there was too much drynes, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting—a prodigy which is said to have sometimes happened. The omens were also considered full of evil when the liver had any blisters or ulcers, if it was hard thin or discoloured, had any humour upon it, or if, in boiling, it became soft or was displaced. The signs which appeared on the concave part of the 1 ver concerned the family of the person offering the sacrifice, but those on the gibbous side affected his enemies if either of these parts were shruelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large The place between the parts, in the middle, was called the gate and it was regarded as most unfavourable when this part was closed or compressed. Hence the soothsayers warned Caracalla to take care of himself, "because the gates of the liver were closed." It was also considered most unfortunate if the liver happened to be cut in slaving

or opening the victim

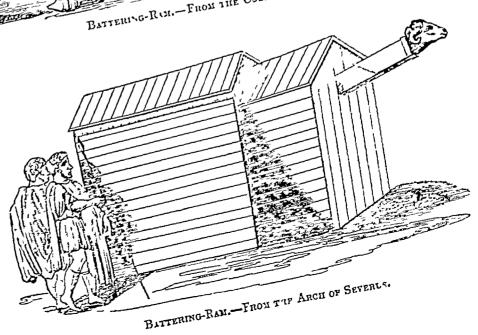
22 'To appoint battering rams against the gates"-The word is simply the name of the 'ram'-the word "bittering" being added to point the sense, and, we doubt not correctly, although it has been questioned that the battering-ram could be known so early But when an engine is not only called by the same name which it here among the Greeks and Romans (I) car, reis, ares, 'ram") but is so mentioned as to show that it was applied to an exactly similar use, it seems as clear as possible that a battering engine called a ram, that is, a battering ram, was used by the Babylonions. That it was employed by the Jews themselves is perhaps unlikely, as it is only mentioned by Ezckiel and by him only as used in the warlike operations of Nebuchadnezzar against Jerusalem. That the Romans themselves considered the invention of the bittering-ram to be of very high antiquity appears from the report, preserved ly Plint that it was invented by Epeus during the siege of Troy, but as nothing of the kind is mentioned ly Homer it is perhaps better to follow Vitruvius and Tertullian, who ascribe it to the Tyrians, and as Nebuchadnezzar, who besiged Jerusalem besieged also Tyre there may be very good reason to suspect that the Tyrians became acquainted with the engine from its having been used against them by the Babylonians

Of the form of the Baby lowan engines and their mode of action, we know nothing unless from the probability that, from the similarity of name and use, they were not unlike those which we find employed in after times by the Romans and of which some representations remain. The name seems to have been derived from the mode in which the machine acted resembling the butting of a ram and this analogy having been suggested, it was rathe-farcifully, to completing it by giving the form of a ram shead to that of the instrument

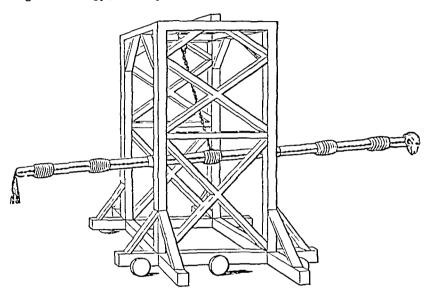
another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, alti ough

it must have been worked with more labour than the preceding. It acted with more precision 3. There was another while its force was scarcely inferior (some suppose it was greater), it acted with more precision. while its force was scarcely inferior (some suppose it was greater), it noted with more precision. It is difficult to the strong will be a strong will be an instrument could have upon a strong will, and perhaps it was only used for such estimate the effect which such an instrument could have upon a strong will, and perhaps it was only used for such estimate the effect which such an instrument could have upon a strong will, and perhaps it was only used for such estimate the effect which such an instrument could have upon a strong will, and perhaps it was only used for such estimate the effect which such an instrument could have upon a strong will, and perhaps it was only used for such estimate the effect which such an instrument could have upon a strong will be effect which such an instrument could have upon a strong will be effect which such an instrument could have upon a strong will be effect which such as instrument could have upon a strong will be effect which such as instrument could have upon a strong will be effect which such as instrument could have upon a strong will be effect which such as instrument could have upon a strong will be effect which such as instrument could have upon a strong will be effect. it must have been worked with more labour than the preceding. Its advantage over the other so while its force was scarcely inferior (some suppose, it was greater), it acted with more precision while its force was scarcely inferior (some suppose, it was greater), and verked be remained or rollers. but horne and verked be remained or rollers. ram, which was not suspended or mounted on rollers, but borne and worked by manual strength only used for such the straight of the strength of purposes as did not require the greater momentum which the other engines necessarily possessed. However, on the column of Trajan, we see the Dacians hesieging some Romans in a fortress, which they batter with a ram worked only column of Trajan, we see the Dacians hesieging some Romans in a fortress, which they batter with a ram was very generally covered by a movable shed, called a todo is by the strength of their arms. The battering-ram was very generally covered by a movable shed, called a todo is by the strength of their arms. purposes as the not require the greater momentum which the other confines which they batter with a ram worked only column of Trajan, we see the Dacians besieging some Romans in a forter sw, which they batter with a found to receive the effect of these engines from the column of Trajan, we see the Dacians besieging some Romans in a forter sw, which they bear the effect of these engines from the column of their arms men by which it was worked in (stimating the effect of tesse engines and the present by the strength of their arms men by which it was worked to difference between the then causing and the particular to the difference between the then down old walls, particularly the strength of their arms men by which it was worked to the difference between the then causing and the particular to difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the then causing and the particular to the difference between the difference the difference the difference between the difference between the difference the difference the difference the difference the difference that the difference the difference the difference the difference that the diff CHAP. XXI.]





Various methods were employed by the besieged to avert or counteract the effect of the battering-ram, which, from the accounts of ancient sieges, appears to have been more dreaded by them than any other machine of war and against which therefore their ingenuity and force were chiefly directed. Fire was thrown down upon the roof of the covering, or on the timbers that supported the ram, in the hope of burning the whole concern together to deaden the force of the blow, large sacks of wool or chaff were let down to cover the place at which it was levelled. This seems to have annoyed the besiegers more than anything else, but Josephus describes them as counteracting this by other machines were opposed to the ram, to break its force, or to turn aside its head while battering the works. Vast stones were also sometimes thrown down in the hope of breaking off the head of the engine. Josephus frequently alludes to the battering-rams in his account of the siege of Jerusalem, but the most complete and satisfactory account is that which he gives in the account of the affairs at Jotapata, where the defence was conducted under his own direction. It is too long for us to copy, but may be found in his Book in ch. 7, sects. 19-21.



Suspended Battering Rau - From Grose's Military Antiquities

CHAPTER XXII

1 A catalogue of sins in Jerusalem 13 God will burn them as dross in his furnace 23 The general corruption of prophets, priests, princes, and people

Moreover the word of the Lord came unto me, saying,

2 Now, thou son of man, 'wilt thou 'judge, wilt thou judge the 'bloody city? yea, thou shalt 'shew her all her abominations

3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself

4 Thou art become guilty in thy blood that thou hast 'shed, and hast defiled thyself in thine idols which thou hast made, and thou hast caused thy days to draw near, and art come *ci en* unto thy years therefore have I made thee a reproach unto the heathen, and a mocking to all countries

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed

6 Behold, the princes of Israel, every one were in thee to their power to shed blood

7 In thee have they set light by father and mother in the midst of thee have they dealt by *oppression with the stranger in thee have they vexed the fatherless and the widow

8 Thou hast despised mine holy things,

and hast profaned my sabbaths

9 In thee are 'men that carry tales to shed blood and in thee they cat upon the mountains in the midst of thee they commit lewdness

10 In thee have they 'discovered their fathers' nakedness in thee have they humbled her that was "set apart for pollution

Il And "one hath committed abomination with his neighbour's "wife, and "another hath "lewdly defiled his daughter in law, and another in thee hath humbled his "sister, his father's daughter

12 In thee have they taken gifts to shed blood, thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God

13 T Behold, therefore I have "smitten mine hand at thy dishonest gain which thou hast made and at thy blood which hath been in the midst of thee

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee

16 And thou "shalt take thine inheritance in thiself in the sight of the heathen, and thou shalt know that I am the Lord

17 And the word of the Lord came unto

me, saying,

18 Son of man, the house of Israel is to me become dross all they are brass, and tin, and iron, and lead, in the midst of the furnace they are cren the 'dross of sil er

19 Therefore thus saith the Lord God Because ye are all become dross, behold, therefore I will gather you into the midst of | Jerusalem.

20 21 As they gather silver, and brass and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be

melted in the midst thereof

furnace so shall ye be melted in the midst them with the fire of my wiath their own thereof, and ye shall know that I the Lord way have I recompensed upon their heads, have poured out my fury upon you saith the Lord God

23 ¶ And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not eleansed, nor rained

upon in the day of indignation

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lon ravening the prey, they have devoured souls, they have talen the treasure and precious things—they have made her many widows in the midst thereof

26 Her priests have "violated my lay, and have profuned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain

28 And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying Thus saith the Lord Gop, when the Lord hath not spoken

29 The people of the land have used oppression, and exercised robbery, and have reved the poor and needy yea, they have oppressed the stranger *swrongfully

20 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it but I found none

31 Therefore have I poured out mine 22 As silver is melted in the midst of the indignation upon them, I have consumed

17 Chap SL 17 Or that be professed 19 Heb dro tet 27 Heb according to the entering 5 Matt. 23 14. 22 Heb affect the feed the factor 25 Matt. 23 14. 24 O, decen 25 Heb at the factor 35 Matt. 23 14.

CHAPTER XXIII

1 The whoredoms of Aholah and Aholabah 22 Aholilah is to be plagued by her lovers 36 The prophe' reproveth the adulteries of them both, 45 and sheweth their judgments

The word of the Lord came again unto me,

2 Son of man, there were two women, the

daughters of one mother

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth there were their breasts pressed, and

there they bruised the teats of their virginity

4 And the names of them were Aholah the elder, and Aholibah her sister and they were mine, and they bare sons and Thus were their names daughters maria is Aholah, and Jerusalem Aholibali.

5 And Aholah played the harlot when she was mine: and she doted on her lovers,

on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses

- 7 Thus she 'committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted with all their idols she defiled herself
- S Neither left she her whoredoms brought from Egypt for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the

Assyrians, upon whom she doted

10 These discovered her nakedness they took her sons and her daughters, and slew her with the sword and she became 'famous among women, for they had executed judgment upon her

11 And when her sister Aholibali saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whole-

ioms

12 She doted upon the ⁷Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen 11ding upon horses, all of them desirable young men

13 Then I saw that she was defiled, that

they took both one way,

14 And that she increased her whoredoms for when she saw men pourtrayed upon the wall, the images of the Chaldeans

pourtrayed with vermilion,

15 Girded with guidles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity

16 And as soon as she saw them with her eyes, she doted upon them, and sent mes-

sengers unto them into Chaldea

- 17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was ¹⁰alienated from them
- 18 So she discovered her whoredoms, and discovered her nakedness then my mind was alienated from her, like as my mind was alienated from her sister
- 19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt
 - 20 For she doted upon their paramours, | thine hand

whose flesh is as the flesh of asses, and whose issue is like the issue of horses

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy

youth

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against these on analysis.

thee on every side,

23 The Babylomans, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them all of them desirable young men, captains and julers, great lords and renowned, all of them riding upon horses

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee bucklei and shield and helmet round about and I will set judgment before them, and they shall judge thee according to their

judgments

25 And I will set my jealousy against thee, and they shall deal furiously with thee they shall take away thy nose and thine ears, and thy remnant shall fall by the sword they shall take thy sons and thy daughters, and thy residue shall be devouted by the fire

26 They shall also strip thee out of thy

clothes, and take away thy "fan jewels

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them

from whom thy mind is alienated

- 29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms
- 30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols
- 31 Thou hast walked in the way of thy sister—therefore will I give her cup into thine hand

1 Heb destoned her urboredoms upon them. 2 Heb, the chiefee of the clidren of Asslur 32 Kings 17 53 4 Help a none 3 Heb she corrup of her irrordinate love morell an Ko. 6 Heb more than the all referring the notes 72 hinrs 16 7 8 Heb at the a ght of her eyes. 9 Heb children of Babel. 10 Heb cosed, or, dog rated 11 Heb instruments of thy declaration NOL. 111. X

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large. thou shalt be laughed to scorn and had in derision, it containeth much

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister

Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts for I have spoken it, saith the Lord God

35 Therefore thus saith the Lord Gon, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also

thy lewdness and thy whoredoms

26 The LORD said moreover unto me Son of man, wilt thou ""judge Aholah and Aholibah? yea, declare unto them their abominations:

- 37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.
- 38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profuned my sabbaths
- 39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it. and lo, "thus have they done in the midst of mine house
- 40 And furthermore, that ye have sent for men 'to come from far, unto whom a messenger was sent, and, lo, they came for whom thou didst wash thyself, paintedst

thy eyes, and deckedst thyself with ornaments,

41 And satest upon a 'stately bed, and a table prepared before it, "whereupon thou hast set mine incense and mine oil

- 42 And a voice of a multitude being at ease was with her, and with the men "of the common sort were brought "Sabsans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads
- 43 Then said I unto her that was old in adulterics, Will they now commit "wheredoms with her, and she with them?
- 44 Yet they went in unto her, as they go in unto a woman that playeth the harlot so went they in unto Aholah and unto Aholah the lewd women.
- 45 % And the righteous men, they shall judge them after the manner of adulteresses and after the manner of women that shed blood, because they are adulteresses, and blood is in their hands

46 For thus saith the Lord God I will bring up a company upon them, and will give them "to be removed and spoiled."

47 And the company shall stone them with stones, and dispatch them with their swords, they shall slay their sons and their daughters, and burn up their houses with fire

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness

49 And they shall recompense your lendness upon you, and ye shall bear the sins of your idols and ye shall know that I am the Lord God

12 Clap S' 4 and S2.2. 13 Or plant for 12 K now 21.4. 13 Hab. commy "Heb Moreoverto 17 Pro 7. 17. 12 Had. of the modified of from 13 Or, devidends. If Hab. har school days 2. Chap 16.03. In Hab. for comming and the Consequences.

Verse 4. 'Abolah. Abolibah'—These names have a special similication applicable to the troinations denied to them. Abolah, or 'her tent' or "tabernacle," expressing the kingdom of Israel, seems to aliade to her tabernacle or pace of righ vorship, which was entirely her own being opposed to the only legal one at Jerusalem, and rai, still more guilifity, her own, as being conservated to the vorship of her own chosen idols, the golden calres of Dan and Benefithen other name, Abolibah, or "my tent" or takernacle is in her obviously describes the kingdom of Judah as bing honoured with the presence of the Lord's own Temple, no withstanding which she proved as corrupt as her safer abolah, whose takernacle was her own.

6. "Clothed with Vue."—This is one of many intimations in Scripture of the esteem in which the blue colour was held by the Jews and other Or ental nations. This blue was probably the sky colour. The robe of the ephod, in the splendid dress of the high-prest, was all blue; this was also a prominent colour in the hangings of the takenace; and the Hebrews were required to put a blue fringe upon the borders of their garment, and upon the fringe a filling of the same colour. Them agnificent feast of the Persian king Ahasuerus was given in a place hing with works green, and blue nangings, upon a parement of red, blue, white, and black marble (Esth. 1.6). Then there is the freezent text in which the distinguished among the Asymans are described as clad in blue. Light blue is still a favour's colour among the Persians, in whose dress it is more extensively used than any other colour. The other gown and the drawers are the most usual articles of this colour, and these are commonly of linen; and to have these olde is common among all classes of society. In Amusa also the dress of the women commonly consists of an ample shift and drawers of olde linen, and in Turkey and Syma the large wrapper in which the women envelope themselves is often that colour. We know not therefore on what grounds Paxion finds that blue has sunk in the esumation of the Oracitals, particularly as blue is also employed very prominently in the interior decoration of houses and public buildings.

14. " She saw men pourtrayed upon the wall, the images of the Chaldeans,"—This possibly alludes to similar chambers

of imagery among the Chaldeans, to those of the Egyptians, noticed under ch viii , but probably with the difference that the representations were generally in the human figure rather than of animals and creeping things which the zoolatry of the Egyptians occasioned to abound in their exhibitions However, we may confine our attention to the simple fact here announced that the Babylonium had "images" pourtrayed upon their walls. That the Chaldeans did exhibit various representations upon their walls is also intimated by Diodorus, but in such a manner as leaves it a matter of investigation how this was done - As Babylonia was not a country of stone, it is not likely that the inhabitants sculptured their walls Yet perhaps the want of stone has been exaggerated Blocks of murble obtained from the ruins of Babylon are used to some extent in the first rate houses of Bagdad for steps curb-stones and pavements, and a few sculptured specimens have been found. However as it must be allowed that probably even the best buildings of Babylon were of brick, it is likely that the representations in view were painted on a plane surface Possibly, as in Egypt, the wall was coated with a fine plaster on which the representations were made, or it may be that, at least in some instances, the representations were formed on bricks, the outer surface of which was enamelled The present inhabitants of the country have the art of enamelling bricks in great perfection, but are prevented by their religion from representing any objects upon them, and that the ancient Baby lonians had the art of enamelling bricks, and that they did represent objects on bricks so enamelled, we are assured from actual specimens found among the Beauchamp tound several varnished bricks, on one of which was the figure of a hon, and on the other of the sun and moon, and Mignan found a flat fragment of calcareous sandstone glazed with brown enamel on the superior surface, and bearing a raised ornamental figure in good relief. After this statement we may as well see what Diodorus says (lib ii. 1) Mentioning two palaces in the city built by Semiramis, he says, that the one on the west bank of the Euphrates was enclosed by a high and extensive wall built with well-burnt bricks Within was another wall-a circular one—upon which was pourtrayed on the bricks before they were burnt, all sorts of living creatures, represented We think this suggests that the bricks were enamelled, the enamel to the life, with great art, in admirable colours with the colours of the painting being fixed by fire At least this appears the most obvious interpretation as illustrated by the bricks we have mentioned But to proceed -Within this wall was another, the innermost, and on this wall were also represented all sorts of living creatures, expressed in the most lively colours. Among these Diodorus particularly mentions one which represented a grand hunting scene of various wild animals, on a scale of four cubits high and upwards, and in which was seen Semiramis transfixing a panther with her dart and, near her, Ninus her husband piercing a savage lion with his spear. The other palace on the eastern bank of the river was smaller and less magnificent. The other wall was however highly adorned with various statues of brass, and with paintings representing armies drawn up in battalia, and various scenes of hunting. This seems, taken altogether a very adequate illustration of the images upon the walls to which the prophet refers, particularly as it is probable that the decorations of the interior surfaces of walls were of the same description, and the subjects and general appearance of such repre sentations, rather than the manner in which they were executed form the illustration proper to the present text, and the statement of Diodorus is therefore satisfactory for our purpose, though by no means so for the other.

Of the representations which once adorned the walls of Babylon, none of course can now be expected to remain.

unless perchance some fragments should be entombed under the vast mounds which mark the site of that desolated But perhaps some idea may be formed of the style and taste of such representations and particularly of the dress and appearance of the ancient Chaldeans, to which the prophet more especially refers by consulting the figures engraved upon the ancient cylinders which we have had former occasions to notice, and some specimens of which have

been already given

15 "Exceeding in dyed attire upon their heads"-From this we understand two things, that the head-dress was ample, and that it was coloured indeed the text is usually considered to express that it was parti-coloured, and so Boothrov d, "having various coloured turbans upon their heads" The comparison of this head dress to an Oriental turban suggested by Calmet, and it is in fact difficult to understand any thing else. This, as is well known, consists of a cap (which, however is sometimes wanting) around which is wound a long and large bandage which goes round the head in many folds till it often attains a very large circumference. But it is remarkable that these are seldom particoloured, except among the representatives of the ancient Assyrians, the Koords, who generally wear turbans striped or plauded of different colours, most commonly red blue and white. We know also that the ancient Persians were noted for their love of various gay colours in their dresses generally, as the Greek writers succeed at them and called them peacocks on that account Gesenius, however does not agree that there is any reference to colour but renders, "with long turbans hanging down" At present one or both ends of the head bandage is sometimes allowed to hang down, particularly in travelling to cover the neck, and if we again refer to the Koords, we find that they allow long strings attached to the end of the bandage and forming a deep fringe to hang down about and between their shoulders. In fact, both explanations so well concur in the head-dress of this people, that we might almost suspect it has descended unaltered from very ancient times. The peculiarities alluded to indeed are found only among the representatives of ancient nations. The Turks rarely wear parti-coloured turbans neither do theirs hang down and the Persians wear caps. But the proper he id dress of the Koords is parti-coloured and hangs down and to the headdress of the Arabs the people least altered by time, the same observations apply although in other respects it differs widely from that of the Koords

23 "Pekod and Shoa, and Koa' —The Vulgate as well as Aquila and some Hebrew writers with a few modern interpreters, take these words to denote the titles of dignitaries and governors in the Baby lonian court or empire. But no such titles occur in Daniel, where if this conjecture were well founded, we might expect to find them. There are no such titles occur in Daniel, where if this conjecture were well founded, we might expect to find them other reasons of great weight in favour of the more general opinion that the names denote certain portions of the Bubyloman empire or of nations subject to that empire But the attempts made by Junius, Grotius, and others to determine the situation and limits of the territories thus distinguished seem to us so utterly unsat sfactory, and based on such bald etymological conjectures that, knowing so little as we do of the subdivisions of the Babylonian empire it seems best to be content with knowing that the people of Pekod, Shoa, and Koa were subject to that empire and served in its army against Jerusalem

25 "They shall take away tny nose and thine ears"—These barbarous punishments have always been miss extensively in use in the East and examples without number, of their infliction might be adduced from history are ent and As the mystical adultery of Israel and Judah is the subject of this allegory, it may be instructive to learn that in Fright the noses of adulterous persons were cut off and in Chalden both their cars and noses. For a me care-rea in the East the nose has been and is cut off; for others the ears, and frequently both members at once. Indeed there seems at all times to have been a barbarous fancy for joining these two members in the same junctiment. It does not appear that the Hebrews ever exercised such mutilations, but they must have known them well as infinite.

by their heathen neighbours. That it was common in Persia, in Scripfural times appears from the story of Zopyrus, a Persian officer, who cut off his own nose and ears, and otherwise mutilited himself in a very barbarous manner. He then went to the Babylonians, and pretended to have been thus treated by his soverign. Darius Hystaspes; and the trust and confidence which his pretended desire of revenge procured for him, enabled him to betray the place to his master. This shows that this mutilation must have been known as a Persian punishment, and the same testimosy is furnished by the merciful direction of Artaxerses Longimanus, that those persons convicted of offences for which tiesers were usually cut off, should have the flaps of their turbans clipped instead. Even in modern times this punishment has been inflicted on persons of consideration. Shah Abbas, in particular, was wont to cut off the ears and nows of governors of provinces consideration. We believe that these punishments have of late years become less common in Western Asia than formerly, and that they are chiefly confined to the punishment of fraudulent dealings by shopkeepers and others. The ear is more frequently cut off than the nose, and oftener the lobe of the ear than the entire ear. The loss of both members at the same time occurs but rarely, and then chiefly through the ange of some despotic prince or governor, who can direct what punishment he pleases for his offending servants. Thus to not offending servants are the first extensional Digital Process of their ears and roses, and often deprived them of their eyes and hands. "These were," says Dr. Clarke, " persons standing by the door of by apartment some without a nose, others without an arm, with one ear only, or one eye.—"marked men," as he termed them, persons bearing signs of having been instructed to serve their master with fidelity."

CHAPTER XXIV

1 Under the parable of a boiling pot, 6 is shewed the irrevocable destruction of Jerusalem 1 is By the sign of Ezekiel not mourning for the death of his wife, 19 is shewed the calamity of the Jews to be beyond all sorrow

AGAIN in the ninth year, in the tenth month, in the tent' day of the month, the word of the LORD came unto me, saving,

- 2 Son of man, write thee the name of the day, aren of this same day the king of Babylon set himself against Jerusalem this same day
- 3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder, fill it with the choice bones

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them see the the bones of it therein

6 Wherefore thus saith the Lord Gon, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it' bring it out piece by piece, let no lot fall upon it

7 For her blood is in the midst of her, she set it upon the top of a rock, she poured it not upon the ground, to cover it with dust:

8 That it might cause fury to come up to take vengeance, I have set her blood upon the top of a rock, that it should not be covered

9 Therefore thus saith the Lord God, "Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, con-

sume the flesh, and spice it well, and let the bones be burned

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the seum of it may be consumed

12 She hath wearied herself with lies, and her great scum went not forth out of her her scum shall be in the fire

13 In thy filthmess is lewdness because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthmess any more, till I have caused my fury to rest upon thee

14 I the Lord have spoken it it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent, according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the Lord came

unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke yet neither shall thou mourn nor weep, neither shall thy tears 'run down

17 'Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy shoes upon the bread of men

18 So I spake unto the people in the morning and at even my wife died and I did in the morning as I was commanded

19 ¶ And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus

¹ Or, hesp. ² Nah. 3 1 Hab. 2 12. ² Heb go 156 4 Heb Benient. 5 Heb upper lip and so verse 22

saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth, and your sons and your daughters whom ye have left shall fall by the sword

22 And ye shall do as I have done ye shall not cover your lips, nor eat the bread

23 And your tires shall be upon your heads, and your shoes upon your feet ye shall not mouin nor weep, but ye shall pine away for your iniquities, and mourn one toward another

24 Thus Ezekiel is unto you a sign according to all that he hath done shall ye do

6 Heb. the pity of your soul.

Verse 3 "Set on a pot'-See the note on ch xi 3, which equally applies here where we introduce, for the purpose of proximate illustration, a collection, showing the forms of the pots most frequently found among the remains of ancient Egypt Besides the note to which we refer, some notices on the subject of culinary vessels may be found under different texts in the Pentateuch

16 ' The desire of thine eyes"-By this beautiful and touching term the prophet's wife is described as appears from verse 18 The natural expressions of grief, in which the prophet was forbidden to indulge, even when 'the desire of his eyes" was taken away with a stroke require no explanation, but such of the conventional forms of mourning also interdicted, as have not already engaged our attention, may be shortly noticed

17 "Bind the tire of thine head upon thee"-In this and the other directions, the prophet is enjoined to proceed as people did in ordinary life to whom no bereavement had happened, and the forms of mourning are therefore rather implied than expressed. The present text doubtless refers to the covering of the head, which is often mentioned in Scripture as the act of a mourner, and as such has already been duly noticed

"Put on thy shoes upon thy feet "-This directs the pro-

phet not to go harefoot as mourners usually did
"Cover not thy hips"—To muffle or cover the lower part of the face is a natural and expressive act of mourning, which may be seen any day among our mourners that go about the streets The present text, however, perhaps refers to something more formal than this—something such as was not long ago, and probably is still practised by the Jews of Barbary, according to the description which Harmer quotes from Dean Addison. They return from the grave to the house of the deceased where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days, during which time the rest of his friend.

come every twenty-four hours to pray with him"

'The bread of men"—This is a correct translation from our present copies but some of the ancient versions. translate, "the bread of mourners," and must therefore have read D'IN, mourners 'instead of D'IN, men, "and this interpretation has been followed by Houbigant and many of the moderns. It certainly produces a very clear sense (see Jer xvi 7), and is the more probable as the very phrase, as thus corrected occurs in a similar sense in Hos ix. 4 However, the word as it stands becomes sufficiently expressive when employed in the strict sense, with a reference to its root, "to be sick, miserable,"—allowing the translation given by Newcome and some others, "Lat not

the bread of wretched men"

CHAPTER XXV.

1 God's vengeance, for then insolency against the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philis-

THE word of the LORD came again unto me, saying,

and when this cometh, ye shall know that I am the Lord God

25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of then glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daugh-

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb and thou shalt be a sign unto them, and they shall know that I am the Lord

7 Heb the lifting up of their soul



Fgyptim Culinary Vessels

2 Son of man, set thy face 'against the Ammonites, and prophesy against them

3 And say unto the Ammonites, Hear the word of the Lord God, Thus suth the Lord God, Because thou saidst, Ahr, against my sanctuary, when it was profaned and against the land of Israel, when

it was desolate, and against the house of Judah, when they went into captivity,

4 Behold, therefore I will deliver thee to the 'men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee they shall eat thy fruit, and they shall drink thy milk

5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks and ye shall know that I am the

LORD

6 For thus saith the Lord God, Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for 'a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish out of the countries I will destroy thee, and thou shalt know that I am the Lord

8 Thus saith the Lord Gon. Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen,

- 9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,
- 10 Unto the men of the east with the Ammonites, and will give them in posses-

sion, that the Ammonites may not be re membered among the nations

- II And I will execute judgments upon Monb, and they shall know that I am the Lord
- 12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah "by taking vengeance, and hath greatly offended, and revenged himself upon them.

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and "they of Dedan shall fall by the sword

14 And I will lay my vengeance upon Edom by the hand of my people Israel and they shall do in Edom according to mine anger and according to my fury, and they shall know my vengeance saith the Lord Goo

15 ¶ Thus saith the Lord Goo, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the 12 sea coasts

17 And I will execute great "vengeance upon them with furious rebukes, and they shall know that I am the Lord, when I shall lay my vengeance upon them

2 Heb. children. 2 Heb. hand. 4 Heb. foot. 5 Heb. soul. 6 Or, real. 7 Ser 48 I kc. 4 Heb. storider of Mod. 2 Or, against the children of Ammon. 19 Heb. by rerenging rerengement. 11 Or they shall fall by the swind x-10 Delix. 12 Or, with perpetual hadred. 1- Or, haven of the sea. 14 Heb. congrances.

CHOP XXV —The prophecies in this chapter, directed against the guilty sughbours of the Jews, are the same in substance with those which have already engaged our attention in Isaiah and Jeremiah, and which therefore require little further remark.

Verse 5 "I will make Rabbah a stable for camels, and the Ammonites a courbing-place for flocks?—See the end of the note on Rabbah, in Jer xlix. 2, and also the note on Isa. xs. 2 which, although it primarily refers to Moab, is equally applicable here. With the word 'Ammonites" we must of course understand the chief city or cities of the Ammonites for it is not expressive of desolation that flocks should pasture anywhere in the open country, but it is eminently so, that they should be stabled among the ruins and fed upon the sites of cities once populous and eminent. That this is the sense, is shown by the context, as well as by other passages. When Mr. Buchingham visited Rabbah-Ammon, he halted for the night with a tribe of Arabs, who were found encamped among the ruins, in a hollow behind the top of the theatre. Next morning he inserts in his journal,—"During the night I was almost entirely presented from sleeping by the bleating of the flocks, the neighing of mares, and the barking of dogs" ('Travels among the Arab Tribes,' pp. 72, 73)

7 "I will cause thre to perish out of the countries"—In verse 10 it is also said that the Ammonites shall 'not be remembered among the nations" These passages strikingly point to the difference between their case and that of the Hebreys The latter, in the midst of their troubles and dispersions, have survived to this day as a distinct people, and their renowned land has never, since they lost it, ceased to be known and regarded with interest, because they once occupied it. But for ages no one has lived claiming a descent from the Ammonites, and for ages their existence as a ration, or even as a tribe, has been extinct. And as to their country, it has only been within these few years that that been recognized to European travellers, or that any information concerning it has been acquired. Till then its situation generally was collected from the Scriptural intimations, which, with some information from ancient writers concerning its towns, formed the amount of what was known concerning the land of Ammon. And even now, while the antiquation traveller knows that he is in that land, recognizes the names which the Bible has made familiar, marks the position and character of sites and ruins, and, whether he intends it or not, collects information to confirm the predictions of ancient prophecy—the few inhabitants, while they preserve the names which the Ammonites gave to the towns have no traditions concerning that people, nor know whose land it is that they occupy. So utterly has the memory of Ammon perished, that it would at this day be unknown that such a people ever existed, or that the country in question was ever in their possession, were it not that the Sacred Book preserves the record of their history and doom.

CHAPTER XXVI

1 Tyrus, for insulting against Jerusalem, is threatened 7 The power of Nebuchadrezzar against her 15 The mourning and astonishment of the sea at her full

And it came to pass in the eleventh year, in the first day of the month, that the word

of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people—she is turned unto me—I shall be replenished, now she is laid waste

3 Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up

4 And they shall destroy the walls of Tyrus, and break down her towers I will also scrape her dust from her, and make her

hke the top of a rock

5 It shall be a place for the spreading of nets in the midst of the sea for I have spoken it, saith the Lord God and it shall become a spoil to the nations

6 And her daughters which are in the field shall be slain by the sword, and they

shall know that I am the LORD

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people

S He shall slay with the sword thy daughters in the field and he shall make a fort against thee, and 'cast a mount against thee, and lift up the buckler against

thee

9 And he shall set engines of war against thy walls, and with his axes he shall break

down thy towers

10 By reason of the abundance of his horses their dust shall cover thee thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, ² as men enter into a city wherein is a made breach

Il With the hoofs of his horses shall he tread down all thy streets he shall slay thy

people by the sword, and thy strong garrasons shall go down to the ground

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise and they shall break down thy walls and destroy thy pleasant houses and they shall lay thy stones and thy timber and thy dust in the midst of the water

13 'And I will cause the noise of thy songs to cease, and the sound of thy harps shall

be no more heard

14 And I will make thee like the top of a rock thou shalt be a place to spread nets upon, thou shalt be built no more for I the Lord have spoken it, saith the Lord God

15 ¶ Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at ciery moment, and be astonished at thee

17 And they shall take up a flamentation for thee, and say to thee, How art thou destroyed, that wast inhabited for seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall, yea, the isles that are in the sea

shall be troubled at thy departure

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee.

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth in places desolate of old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living.

in the land of the living,
21 I will make thee a terror, and thou
shalt be no more though thou be sought for,
yet shalt thou never be found again suth

the Lord God

Or pour cut the enouge of shet.

The had good of the enterines of a city broken up the house of the directions of the larger than 24 8 Jet 7 34 and 16 9 The brenthings Revel. 18 9 The had file stars the atterms.

Verse 2 "Tyrus —This prophecy, which so circumstantially predicts the downfal of Tyre and its condition to meete ages was delivered at a time when that city was in the height of its prosperity and power. From the inferent recessarily connected with whatever relates to so remarkable a people as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians, and still more from the striking connected with whatever relates to so remarkable as the Tyrians.

roborations which may be obtained, from different sources, of the prophecies which relate to their history and condition, there are few passages of Scripture which afford room for more ample and interesting illustration than the present chapter. As the separate illustration of every point would occupy our space more fully than our limits allow, we judge it preferable to give a general historical notice of Tyre, adding, under verse 4, a series of brief notices from successive travellers, to illustrate its decline and present condition, thus enabling the reader to trace the historical connecting and marked fulfilment of the prophecies which relate to that renowned city.



RUINS ON THE COAST OF TYRE. - CASSAS.

We have already taken some slight (but, for our purposes, sufficient) notice of the origin of Tyre, as a colony of Siden (see the notes on Josh. xiz. 24, Judges i. 31), and shall not here return to the subject, or inquire into the date—certainly very ancient—at which this Sidonian settlement was formed. It is however to be borne in mind that ancient history and geography recognize two Tyres, differently, situated. The more ancient Tyre was placed on the shore of the continent, and the other upon a small island, about one-third of a mile from the shore. As it was only after the Old Tyre was destroyed by Nebuchadnezzar, as predicted in the present chapter, that the capital seat of the Tyrians was removed to the island—this must of course be understood as the Tyre of Scripture history. Whether it understood with reference to the Old Tyre, and others as respecting the New Tyre, and if the latter did not exist when the prophecies which may be supposed to regard it were delivered, no objection can arise from this circumstance, when we reflect that all things are present to Him in whose name the prophets spoke, and that prophecy actually does, of the cases, sometimes relate the history and final condition of that which had no existence when the prophecy as delivered. It is indeed easy to understand that the prophets should speak in the wide sense of Tyre, the city of the Tyrians, as continuously connected with their history, and therefore proceeding with their history from the old form to the new. We have given this explanation in order to dispense with the necessity for the one of Bishop Newton, although that still remains probable and well-supported—this is, that although the insular Tyre only became the sole city been built upon, and formed part of Tyre, and is comprehended under that name. Whence it follows that the Tyre of Scripture history and prophecy embraced both the continental and insular portions of the town. It is indeed scarcely read that the Tyrians, as a body of commercial navigators, could have overlo

Concerning the continental Tyre we have no information but that which the Bible offers, and from which we learn that, according to the ideas of the time it was a large wealthy and splendid city. That it did exist is acknowledged by the Greek writers, but they could furnish no information as it had been utterly destroyed before their time. It was never rebuilt, and not the least trace of its ruins can be discovered, nor could indeed its site be determined did we not know that it was on the coast opposite the island. Hence having given a representation of the insular Tyre under Josh xix., and wishing here to furnish some idea of the continental desolation, we have had no other alternative than to take an illustration characterising the desolation of the territory rather than of the exact spot, the ruins which our present engraving exhibits being a few miles from the site, and will be considered interesting as a general illustration

When Nebuchadnezzar gained the city after a siege of thirteen years the previous removal by the inhabitants of their valuable effects to the island, and to other places beyond his reach as explained under Jer Alin so disappointed him that he completely destroyed the place, and marched to Egypt. However, although the Tirians had evaded the spoliation of their valuable property, they became subject to the Babylonians, as the prophets foretold Indeed it would seem as if the royal family of, Tyre, like that of Judah, had been carried into captivity, for Josephus cites the Phomician annals, as showing that after this time, the Tyrians received their kings from Babylon. The duration of their subjection was limited by prophecy to seventy years (Isa xxiii. 15, 16, 17), that is, to the termination of the Bubylonian monarchy, when the Tyrians, with some other remote nations, were restored to comparative independence by the Persians They then seem to have been allowed the entire management of their own affairs with the only discoverable limitation that they were obliged to furnish subsidies and vessels to the Persians, when required Accordingly they did render very valuable assistance to the Persians in the famous war of Xerxes against the Greeks, and Herodotus (viii 67) particularly mentions the kings of Tyre and Sidon as present at the council of war held by the Persian monarch Persians, the people of Tyre recovered much of their former wealth and importance, and such were their resources and the strength and advantageous situation of their insular city, that they were embled to stay the progress of Alexander's arms longer than any other place under the Persian dominion He spent eight months before Tyre, and at list only succeeded by constructing an embankment or causeway between the main land and the island, giving his troops and engines free access to the Intter The Tyrians still however made a valuant defence, which, with the delay they had occasioned, so provoked the conqueror, that, with a cruelty not unusual with him and which has left a great blot upon his character, he crucified two thousand of the inhabitants and sold thirty thousand for slaves eight thousand had been slain in the storming and capture of the city. The town itself he set on fire. Yet it recovered once more, and only nineteen years after was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken. After this it endured that frequent change of masters to which all this region was subject, in the continual contests between the Greek kings of Egypt and Syria until it was finally, with all the rest, absorbed into the vast Roman empire By that time Tyre had again greatly declined in importance

Alexander did the Tyrians more evil than the ruin of their city and the slaughter of its people, by the foundation of Alexandria in Egypt which gradually drew away from them that foreign truffic through which they had enjoyed unexampled prosperity for not less than a thousand years. With the loss of their monopolies and colonial establishments, the skill and enterprise of the Tyrians still however, sufficed to keep Tyre in a respectable station as an individual town, and such it remained under the Romans Many of the people of Tyre in the end embraced the Jewish religion, and that city was one of the first that received the faith of Christ who himself visited the coasts of Tyre and Sidon and mirrous the latest that the coasts of Tyre and Sidon and mirrous the coasts of Tyre and Sidon and mirrous the coasts of Tyre and Sidon and Ty lously healed the woman of Canaan's daughter Paul found there some faithful disciples on his journey to Jerusalem, and in the persecution under Dioclesian, there were many sincere believers at Tyre, who counted not their own lives dear" unto them. This as well as most of the other circumstances we have related appear very clearly to have been predicted by the prophets. (See, in particular, Ps. N. 12, INII 10, Isa. XXIII 18). The decline of Tyre, even as a private town may soon be told. It passed with the rest of Syria, to the Arabs, in 1124 it was taken from them by the Crusaders, Saladin made an ineffectual attempt to recover it in 1187, and it was finally taken, in 1291, by Khull the Sultan of Egypt, who nearly raved it to the ground that it might never again afford a stronghold or harbour to the Christians. The Turks took it from the Egyptian Mamelukes in 1516

These facts are chiefly of interest as connecting the prophecies concerning Tyre, for it appears, as already intimated, that while Fzekiel speaks primarily of the destruction of continental Tyre by Nebuchadnezzar, he. by a transition not unusual in Scripture, glances at the subsequent destruction of the insular Tyre by Alexander, and predicts its future history and condition. Even if this were disputed in the case of Ezekiel, the prophetic notice of the latter would be appeared. clear from Zechariah, who lived after the old Tyre had been destroyed, and yet foretells the destruction of Tyre, which must necessarily have been that of the insular Tyre by Alexander

4 "They shall destroy the walls of Tyrus"—This was true both of the old and new Tyre—the walls of the former having been destroyed by Nebuchadnezzar, and those of the insular Tyre by Alexander—The wall was afterwards rebuilt—doubtless on the old foundations and with the old materials—but these were destroyed by the sultin Khalil and, as stated in the preceding note, only the foundations can now be traced—The strength of the wall which opposed the afforce of Alexander is not represent to the mole formed by the Mich desired and the officers of Alexander is not represent to the mole formed by the Mich desired and the mole formed by the Mich desired in the mole formed by the Mich desired and the mich desired and the mole formed by the Mich desired and th the efforts of Alexander is particularly noticed by Arrian, who states that opposite to the mole formed by the Miccidonians, it was 150 feet high, and of proportionable thickness, constructed with great stones strongly comented together

5. "A place for the spreading of nets in the midst of the sea "-The last clause must clearly refer this to the insular, or (as the causeway of Alexander made it) peninsular Tyre Indeed besides the considerations stated in the preceding note, it will be observed that nothing has hitherto been said of Nebuchadnezzar, but in these introductors verses the prophet seems rather to speak of the ultimate result of the various succeeding desolations to which Tyre should be ex-

posed, and of which Nebuchadnezzar's desolation of old Tyre was only the commencement

The image of desolation employed that of fishers spreading their nets to dry on the site of a once populous city, is as natural tor a place on the coast as that of feeding and stabling cattle is for inland desolation. And as fisher are in naturally spread their nets on any convenient place on a naked rock or heach, it only becomes necessary to say that Tyre has become a fishing station, to show that this prophecy has been literally accomplished without our big required to find that some traveller has happened to say that he saw nots spread upon the strand where old Tyre stop to But this has been said by travellers even of the new or peninsular Tyre. This town seems to have been in a to said by prosperous condition though wofully different from what it once was till it was destroyed by the Mame the Sillar From this it never recovered, and we no more find it mentioned as an existing town. Our last course le e will'a to new duce the substance of observations made by successive travellers, beginning with Benjamin of Tude'a who sivel a place while proposed by the Company and the company of the while possessed by the Crusaders and whose account is instructive though dashed with his usual extraores in rish he says about old Tyre. One day's journey from Sidon is New Tyrus, furnished with a most commod his raises which

Nebuchadnezzar, of whom the same prophet declares that he should be disappointed of the anticipated spoil and that he should therefore have Egypt for his reward The transition from Nebuchadnezzar to the Macedonians is indicated by a change of person the doings of the former having been indicated in the singular number—he shall do this and that, then it comes abruptly—"they shall make a spoil," &c But the change would be clear enough without this The principal cause of the difference was that the Tyrians on the latter occasion, trusted with more confidence to the safety derived from their insular position and their fortifications, than they had when besieged by Nebuchadnezzar on the continent, and hence they did not, at least to the same extent, take the precaution of removing their valuable property and merchandise beyond the reach of the invader

The passage we have cited at the head of this note seems most clearly to refer to the manner in which Alexander employed the ruins of the continental Tyre to facilitate the conquest of the insular, and hence it furnishes a remarkable instance of most definite prophecy, analogous to that which foretold the very manner in which Babylon should be taken by Cyrus Alexander having no fleet, and seeing that nothing could be hoped from an ordinary course of operations against Tyre, conceived, as we have already intimated, the bold idea of forming a mole from the continent to the island, which might enable him to bring his troops and military engines under its walls. The difficulties of this enterprise, which has in all ages been the wonder and admiration of military men, are fully stated by Q Curtius who says that the soldiers were in despair when the work was proposed to them, for the sea was so deep, that it seemed impossible to them, even with the assistance of the gods, to fill it up, and besides, where could they find stones large enough and trees tall enough for so prodigious an undertaking? Alexander encouraged them and desired them to recollect that the runs of the old town afforded plenty of stone suitable for the purpose, and that timber suitable for their boats and towers might be obtained from the neighbouring mountains of Lebanon Arrian also notices that there was plenty of stone not far off, with a sufficient quantity of timber and rubbish to fill up the vacant spaces (Compare Q Curtius, in 2, 3, with Arrian, in 18) As the mole when nearly completed was swept away by a storm, and a new one had to be constructed, the materials must have been well exhausted, and this, while it accounts for the entire disappearance of Old Tyre does most strikingly corroborate the prediction that its stones, its timber, and its very dust (rubbish) should be laid in the midst of the water See also verse 19, "I shall bring up the deep upon thee, and great waters shall cover thee." We wish to note the emphasis to be placed on the word "lay thy stones." &c., in the present text, as implying a deliberate act, corresponding to the construction of the mole which was composed of successive layers of stones, rubbish, and timber. (See Q Curtius, as above)

CHAPTER XXVII

1 The rich supply of Tyrus 26 The great and unrecoverable fall thereof

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamen-

tation for Tyrus,

r 2

3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am 'of perfect beauty

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty

- 5 They have made all thy ship boards of fir trees of Senir they have taken cedars from Lebanon to make masts for thee
- 6 Of the oaks of Bashan have they made thine oars, 'the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim
- 7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail, blue and purple from the isles of Elishah was that which covered thee.
- 8 The inhabitants of Zidon and Arvad were thy mariners thy wise men, O Tyrus, that were in thee, were thy pilots
- 9 The ancients of Gebal and the wise men thereof were in thee thy recalkers all were thy merchants they traded in thy

the ships of the sea with their mariners were in thee to occupy thy merchandise

10 They of Persia and of Lud and of Phut were in thine army, thy men of war they hanged the shield and helmet in thee, they set forth thy comeliness

II The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers they hanged their shields upon thy walls round about, they have made thy beauty perfect

12 Tarshish was thy merchant by reason of the multitude of all kind of riches, with silver, iron, tin, and lead, they traded in thy

13 Javan, Tubal, and Meshech, they uere thy merchants they traded the persons of men and vessels of brass in thy market

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and

15 The men of Dedan were thy merchants many isles were the merchandise of thine hand they brought thee for a present horns of ivory and ebony

16 Syria uas thy merchant by reason of the multitude of 10the wares of thy making they occupied in thy fairs with emeralds purple, and broidered work, and fine linen and coral, and "agate

17 Judah, and the land of Israel they

market wheat of Minnith, and Pannag, and honey, and oil, and 'balm

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon, and white wool

19 Dan also and Javan 12going to and fro occupied in thy fairs bright iron, cassia,

and calamus, were in thy market

20 Dedan was thy merchant in "precious clothes for chariots

- 21 Arabia, and all the princes of Kedar, "they occupied with thee in lambs, and rams, and goats. in these were they thy merchants
- 22 The merchants of Sheba and Raamah, they were thy merchants, they occupied in thy fairs with chief of all spices, and with all precious stones and gold

23 Haran and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad,

were thy merchants

- 24 These were the merchants in 'all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise
- 25 The ships of Tarshish did sing of thee in thy market. and thou wast replenished, and made very glorious in the midst of the
- 26 Thy rowers have brought thee into great waters, the east wind hath broken thee in the 'midst of the seas
- 27 Thy "riches, and thy fairs, thy merchandse, thy mariners, and thy pilots, thy hiss at thee, thou shalt calkers, and the occupiers of thy merchand- "never shalt be any more.

ise, and all thy men of war, that are in thee "and in all thy company which is in the midst of thee, shall fall into the "midst of the seas in the day of thy ruin

28 The "suburbs shall shake at the sour!

of the cry of thy pilots

- 29 And all that handle the oar, the maners, and all the pilots of the sea, shall come down from their ships, they shall stand ure the land.
- 20 And shall cause their voice to be hear! against thee, and shall cry bitterly and shall cast up dust upon their heads, they shall wallow themselves in the ashes:
- 31 And they shall make themselves utterly hald for thee, and gird them with szekeloth and they shall weep for thee with bitterness of heart and bitter wailing

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, vaying, What city is like Tyrus, Inthe destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people: thou dids' enrich the kings of the earth with the multitude of thy riches and of the merchandre

- 34 In the time when thou shalt be broken by the seas in the depths of the vaters this merchandise and all thy company in the midst of thee shall fall.
- 35 All the inhabitants of the isles str be astonished at thee, and their kings shall be sore afraid, they shall be troubled in the countenance

36 The merchants among the people stall hiss at thee, thou shalt be "a terror, and

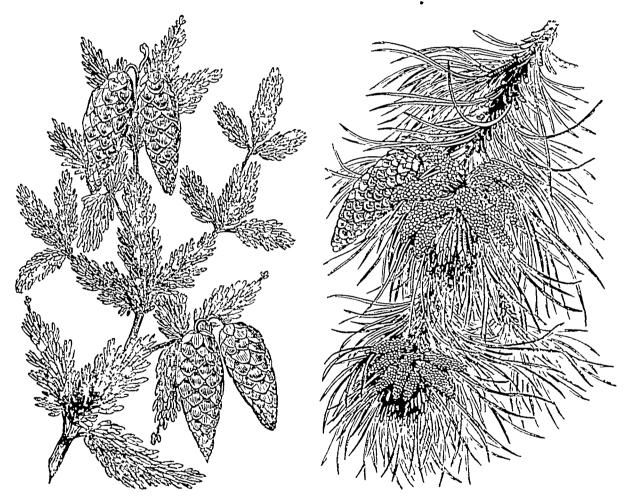
i Or, escellar timpe - Or, I'enal (Hebic Heifferder - Pec they weetle amount flightship - Heaf Form Peo I or 10 Peoples La Tor, era which is Healtest at the form

Char XXVII.—We now arms at a very singular and interesting chapter, ground an account of the commental lations of Tyre, to the satisfactory elumination of which in all the lines of inquiry which it opens, the resembling rough of years might be advantageously applied. If we reflect on the extensive ramifications of the commental winders enterprising people conducted, we shall find with Dr. Vincent, that if we could device the chapter would as the information and reference to the divine authority of the proper, it is not only the most early but the most authority retord extent, relative to the commerce of the annients. Something has been done towards its illustration by Becard Indicalls, Rosenmüller Heeren, Vincent, and some others, but upon the who e, the limits and allicious which it cannot not yet received that sort of treatment, through which it might be made to throw a strong light true may pessages of Scripture and upon the early history of commerce. It has only hitherto been treated moderability when it returns to recome the principal subject of attention to minds prepared by long study and instruction.

The limits and plan of this work recessanty confine us to a few otherwations on the principal facts which it chapter offers, and in performing this duty we shall avail ourselves of the researches of the authors we have mind performed in the opening of the prophety, consider Tyre as a city of great splendom, magnificantly life, and inconforment to the opening of the prophety, consider Tyre as a city of great splendom, magnificantly life, and inconforment to the opening of the prophety, consider Tyre as a city of great splendom, magnificantly life, and of hard as and to the west by means of the Mediterranean let used to this, that in ages prior to the obtained of Arabas and to the west by means of the Mediterranean let used to this, that in ages prior to the calculation of the Red Sea and wer wand be only the presented to the British of British of a single of Africa on the Attantion of the Red Sea and wer wa

city, which possibly did not possess a territory of twenty miles in circumference—which sustained a siege of thirteen years against all the power of Babylon, and another of eight months against Alexander in the full career of his victories, and then judge whether a commercial spirit debases the nature of man or unfits it for the exertion of determined valour, or whether any single city recorded in history, is worthy to be compared with Tyre." (Commerce and Navigation of the Ancients, vol ii p 624-5)

Verse 5 "Thy ship boards of fir trees of Senir"—Senir is understood to be the same as Sirion, the Phænician name for Hermon a mountain of Lebanon (Deut. 111. 9). Our knowledge of the firs of Lebanon is very limited indeed. It is very possible, however, that that here intended may have been the Pinus Laricio, or Corsican pine which very much resembles the Pinus sylvestris or Scotch fir, in appearance as well as in the structure of the cone. The wood is however more compact and flexible than that of the Scotch fir, and is therefore better adapted to the purpose indicated in the text—the planking of vessels. We are however persuaded that the word VII, berosh was a general name among the Hebrews for several kindred of trees, and not for one species in particular. We do not know what species of fir grew in their country and neighbourhood, but as it may be conjectured with tolerable safety that the P Halepensis and P Orientalis were of the number, and included under the general name, we give specimens of these, in addition to the P Laricio. The P Halepensis certainly grew in the neighbourhood of Palestine, as its name, derived from Aleppo, indicates, and that the P Orientalis—distinguished for the elegance of its cone—grew in Lebanon, may safely be presumed. There are some grounds on which the Pinaster might also have been added.



PINUS ORIENTALIS.

PINUS LARICIO

"Cedars from Lebanon to make masts"—It is by no means certain that the tree to which naturalists have given the name "cedar of Lebanon" is the same as the "arez (TN) of Lebanon" so often mentioned in Scripture. As the word in the Aramean dialects is applied to several similar trees of the pine tribe, it may very possibly have been the same in the Hebrew. Under this view it might sometimes denote the "cedar of Lebanon," and often other trees of a similar character, and if so those equally err who insist that this tree can only be intended and those who contend for some other particular species to the exclusion of all the rest. This is a subject of some interest, to which we may possibly return in some less occupied place. Meanwhile we may observe that the so called cedar of Lebanon" can hardly be intended in this particular text, as, although the trunk of this tree is large it is neither long nor strught, and therefore utterly unfit to be the mast of a ship. To which we may add that the wood is soft and inferior to the worst kinds of deal. The Seventy seem to have felt this difficulty, and here render the word by cypress."

6 'Of the oaks of Bashan have they made thine oars'—The common oak (Quercus rotur) does at this day occur rather frequently in Bashan and the neighbouring districts east of the Jordan. We do not however resolvent a 3 instance in which oak occurs among the timbers used in ancient ship-building, and from its heaviness and want of electricity it seems peculiarly ill adapted for oars, hence Houbigant translates "alderi." But, although it is him to means

certain that oak is intended, it may be well to recollect that the oars used in the ancient shipping were often of great length, and must honce have been employed at a greater mechanical disadvantige, and consequently with more force than is required by any use of the oar among ourselves. The same qualities were therefore not required in the rood they employed and we indeed read of oars covered with brass or silver.

"The company of the Ashurites," &c.—It is very difficult to comprehend this verse as it stands in our translation. We do not know who may be intended by "the company of the Ashurites," that benches should be made of irrory is the latter than the restrict the reserved to be denoted by the page.

wholly improbable, neither was wory brought from any of the places supposed to be denoted by the name "Chittim" The Targum and R. Jarchi, followed by most modern interpreters, by a very simple alteration, that of reading as one word, produce a very clear sense-"Thy benches have they made of ivory, inlaid in hox from the isles of Chittim". This supposes that the benches were made of box inlaid or covered with ivery—an employment of ivery very probable, from the manner in which we know ivery to have been anciently used for the interior decoration of houses. In ancient vessels there are many benches for the numerous rovers to sit on, but here perhaps the distinguished seats, in what appears to have been a magnificent galley, may be intended. It is however uncertain whether scats be at all indicated

"Chittim"—This seems to be a name of large signification (such as our "Levant'), applied to the isles and coasts of the Mediterranean, in a loose sense, without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood. Some however would restrict it to some particular part, but with such difference between them as seems to corroborate this explanation. Josephus makes it Cyprus, the 1st of Maccabees applies it to Macedonia, the Vulgate has Italy, and Bochart makes it the same, with the islands around it, principally Corsica, where the best box grew in abundance, Jerome ascribes it to the islands of the Ionian and Egean Sea "The latter," says Dr Vincent, "appears to correspond best with the importation of box-wood from Cytonis in the Euxine, the place most celebrated poetically for that production, and the box-wood of Pontus and Asia Minor is imported at this day into the port of London from Sinyrna." Any of these places, which seems most probable, may be intended as included in the larger acceptation of the word. "Chittim."

7. "Fine linen with broidered work from Lyypt .. to be thy suit"-I me Lgyptian linen, embroidered, was not very well adapted, one would think, for the sails of vessels, in any other than holiday navigation, nor would be very eligible even then. It seems therefore better, with the Targum and Vulgate, to understand a flag or enign, which the original will sanction, and this the rather, from the mention of embroidering upon it. The flags of ancient vessels were usually all the rather and the rather, from the mention of embroidering upon it.

- placed at the prow, and in most cases each ship had its own particular flag, by which it was distinguished from others. It usually contained the representation of a mountain, a tree, a flower, a bird, a beast, or some imaginary creature. "Blue and purple from the isles of Islaha. covered thee "-Islaha vas one of the sons of Javan (Gen x 4), and as Javan is the general title for the Greek nation, blisha may well be taken for a part, and that part Elis, Hellas, or Peloponnesus. It seems odd that the Tyrians, who were themselves so famous for their purples, should have required this from Elisha. But "the purple of Laconia was the finest dye next to the Tyrian, and the purple cloth of that province was possibly employed because it was cheaper than that of Tyre, which was reserved for the use of kings" (Vincent). It seems to have been employed for coverings or assumers to the vallets, which was reserved for the use of kings." (Vincent). It seems to have been employed for coverings or awnings to the galleys, which were sometimes very magnificent. Our readers will remember that the famous galley in which Cleopatra went to meet Anthony had an awning of cloth of galley. Indeed, at we observed by Rockett 11 the famous galley in which Cleopatra went to meet Anthony had an awning of cloth of galleys. Indeed, it is observed by Bishop Newton, that "Cleopatra s sailing down the river Cydnus, to meet her gallant, Anthony, was not with greater finery and magnificence, nor have the historians and poets painted the one in more lively colours than the prophet has the other"
- 8-11 These versus are very instructive, and the information they furnish is too clear to require explanation Tyrians themselves were wholly devoted to commerce and the man igement of their vessels, while the kindred Phoni cians furnished them with mariners and shipwrights Like the Carthaginians, also their kindred, their army was composed of foreign mercenaries, obtained by them from Persia and Africa, while the important trust of forming the garrison of the city was given to not a like of the latter we garrison of the city, was given to native Phonicians, the men of Arvad (Aradus) and the Gammadim Of the latter, we do not elsewhere read, but "they were probably a people of Phonicia, and perhaps the inhabitants of Ancon, 'Ayam and The both signifying a cubit Pliny mentions Gamah, a city of Phonicia, for which some propose to read Gamade" (L 11, c x, 91)—Newcome Perhaps no certainty can be obtained on this point. But it appears that the mercenaries were for foreign, or more proposly colored and account to the Academic of the same mercenanes were for foreign, or more properly colonial, service, while the Aradians, at least, as joined in the same commercial interest, had the defence of the city confided to them, and the same people, with the Sidonians, manned the ships of Ture. the ships of Tyre.
- 12 "Tarshish." Whatever may be sometimes the more extended signification of "Tarshish," it is probably here to be understood with reference to Tartessus in Spain (see the note on 2 Chron 1x.), as the articles mentioned are those which the Phonicians obtained from Spain, or from the coasts in the Atlantic to which they traded, and the commodities of which they appear to have been modities of which they appear to have brought in the first instance to Tartessus, where the cargoes seem to have been finally made up for Tyre. It is well to make the first instance to Tartessus, where the cargoes seem to have been finally made up for Tyre. finally made up for Tyre It is well to understand that Tartessus was not only the port for the products of Spain, but the general entrepôt for the western commerce of the Phonicians The tin probably came from Britain
- 13 "Javan Tubal, and Meshech"—Javan has already been explained to mean Greece, in the large sense With respect to the others, we see no reason to dissent from the opinion that they designate countries situated between and near the Black and Caspian Seas. This is very much and the between the betw This is very much confirmed by the fact that the merchandises named continue to be.

 The inhabitants of the north-east angle of Asia Minor have been in all ages, and still trop, and bross for the countries of the Black and Caspian Seas those of the same countries are, the manufacturers of steel, iron, and brass, for the supply of Armenia, Persia, Greece, and the eastern countries of the Mediterranean, and the Caucage countries of slaves the Mediterranean, and the Caucasian countries have always been a source from which a highly-valued class of slaves The race of men inhabiting this region has always been considered eminent for personal comeliness, and of commerce, this consideration has always been considered eminent for personal comeliness, and in this kind of commerce, this consideration has been much regarded. The important part which the male slaves from these countries have taken in the Turkish empire is well known, and none are ignorant that the harems of the rich Turks and Persians have always been filled, in preference, with female slaves from Georgia and Circassia. It seems, from the present text, that the Tyrians obtained slaves and vessels of brass, as well intermediately through the Greeks, as directly from the native merchants. as directly from the native merchants
- 14 "Togarmah traded in thy fairs with horses"—Togarmah, we believe, with Michaelis, to have been Armenia country was in very ancient times celebrated for its horses. It was in this country and Media that the Persian kings bred horses for the mealing and their armines of the word bred horses for themselves and their armies, and in later times the Armenians paid their tribute in horses rendered "horsemen" (D'U) parashim) has certainly sometimes that meaning, and may here imply, that along with the horses were sold slaves skilled in the care and treatment of those animals. But the word also means horses for 166

riding as distinguished from others, and if thus understood here, the others were probably chariot-horses. Michaelis thinks that the two words (D'D'D susim, and D'D'D parashim) distinguish the common and more noble breeds, and if so, this is a distinction anciently applicable so far as we know, to no other part of the East than Armenia, and we may recognize in the latter the famous Nyswan, horses, which were in those times the coursers of luxury and which were admired not less for the colour and brightness of their hair than for the elegance of their forms, on which account they alone were held worthy to draw the chariots of the Persian kings. Compare Michaelis Heeren and Vincent on this verse

of which brought to Tyre in their caravans, the produce of India Heeren however following a hint thrown out by Michaelis, considers that this passage rather points to the Indian trade, which visited Tyre through the Persian Gulf, and to which we have already had occasion to refer in the note to 2 Chron at Dedan, he considers to have been one (that called Tylos) of the isless on which the Phomicians established themselves in the Persian Gulf, to facilitate their trade in that direction. In these isless the Phomicians would appear, from his collections and masonings to have arranged much of the trade of the far east before it was finally transmitted to Tyre as they did at Tartessus in Spain, opposite direction, to that of Tarshish, already mentioned. We unwillingly refrain from any longer statement on this subject referring the reader to Heeren's Phomicians, sect. 1 ch. 4, Babylomans' sect. 1 ch. 2, and also to the above cited note. We may add, however, that this view is in our opinion much strengthened by our observing another Dedan mentioned below (verse 20), which appears clearly, from the connection, to be that of Arabia.



PINUS HAI EPENSIS

EBONI (Diospyros Eber um)

"Horns of wory and ebony — Horns" of wory would mean tusks from their resemblince to horns, but i deed the better and more received reading is horns wory and ebony. What the horns were has been disjusted. Some have it to be the horns of the ibex, or some other kind of goat. However, it is not necessary to suppose that hor some actually intended. That the substance resembled horn or that the article bore the shape of a horn are probably in alternatives. Hence some suggest tortoise-shell, and Heren following Michaelis proposes the tusks of the real, which is found in the Indian Ocean. All these products might it seems be derived from the coasts of I thin proposes well as from India, but whether Dedan be placed in the Persian Gulf or near it on the coast of Aral at its equal allowed that they were derived in this instance from India. The best kind of abony, at least seems to have been by the Romans regarded as peculiar to India. Thus, Virgil.—

'India alone will the dark ebon bear "-Garg in 117 -Sormen

That ebony is intended by the DILL Falcour of the text is one of the least do difful of the conclusions of the botanical products mentioned in the Bible. The similarity of the names alone is of great we as with read to an Oriental production, the name of which usually passed with the article itself into Greene, and the derivation of the

names issues, elemum, elemy, from the Hebrew hubenum, seems clear enough. In this, and with respect to other costly woods, the name occurs only in the plural, probably, as Gesenius suggests, because the wood was brought from abroad divided into planks. The cloony is the heart-wood of a tree called, in botanical language, Dissippros chemum, or the cloony-tree, a native of India. It belongs to the family Elenacea of Brown, and bears a herry that is eaten by the natives, when ripe. The leaves are elliptical, with numerous veins. The corolla or coloured part is shaped like an antique vase, and hears eight stamens, with which the eight cells and eight seeds in the herry correspond. The white wood which surrounds the heart or chony is soft, and soon falls a prey to insects.

- 16 "Syria," &c.—Syria in the original, is Aram, or Aramea and Aram, in Scripture, is sometimes Mesopotamia, sometimes Damascus, and likewise the country about Libanus and the Orontes. With a due regard to the nature of the articles enumerated, Dr. Vincent reasonably concludes that they were all brought by land from the Gulf of Persia, through Mesopotamia or Damascus, in exchange for the manufactures of Tyre
- "Indeed, and the land of Israel"—This verse is of much importance, as showing that the Hebrews were included, as indeed from their vicinity they could not help being, among the number of nations affected by the Tyrian commerce. We see that Tyre afforded a ready market for the redundant produce of their fertile country, and in return for which they doubtless obtained those manufactured articles and foreign commodities which they could not otherwise have procured. Thus we may consider, that in exchange for their own valuable produce, they might have obtained any of the articles mentioned in this chapter, and for which the known world was ransacked to furnish the great markets of Tyre and we should probably, for instance, not be mistaken in concluding, that through this source, the tin used by them came originally from Britain. The neighbourhood of an agricultural people like the Hebrews, was, on the other hand, a great advantage to the Tyrians, who were not addicted to cultivation, and the mountainous character and limited extent of whose territory would at all times have prevented them from raising the supplies they required. The Hebrew territory was thus in some sort the granary of the Phænicians and the tie of mutual benefits may explain the generally friendly character of the relations which subsisted between them. Heeren well observes, with reference to this verse, "The corn of Palestine was the best, then known, not excepting even that of Egypt, whence we may infer, that the proximity of this country was not the only motive which engaged the Phænicians to draw their supplies from it. The other products of Palestine, of which the prophet makes mention, were also of a superior quality. The vine, which was at all times cultivated, afforded abundance of delicious raisins. The olive, as still cultivated by the actual population, is said to furnish an oil superior to that of Provence, notwithstanding the ignorance and barbarism into which the country has fallen under the Ottoman despotism. And the balm which is c
- 18 "Damascus"—It seems from this verse that Damascus received the richest manufactures of Tyre in exchange for wine of Helbon and white wool—that is, wool in the fleece, or unwrought. If Tyre bought wool in the fleece, and manufactured it, it is the same policy as Flanders formerly adopted in regard to the wool of England. The wine of Helbon is the Chalybon of the Greeks, the kings of Persia drank no other. The eastern name of Aleppo is still Haleb, and Haleb, Halebon, or Chalybon, are only varied by different aspirations or Greek terminations. (Vincent, vol. ii p. 645.)
- 19 "Dan also"—"Dan also" (77) may read "Fadan," or "and Dan" Michaelis, followed by Heeren, thinks it may be Vadan, a city in Arabia, considering it difficult to connect the Hebrew tribe of Dan, as in this verse, with the trade of Tyre—But, as Vincent remarks, the situation of this tribe, between the Philistines and Joppa, was very commodious for its receiving the caravans from Arabia, in that age, which came to Rhinocolura in a later, and equally convenient for embarking at Joppa the commodities brought by the caravans to be conveyed to Tyre
- "Javan"—This, most clearly, cannot be the Javan of Greece, but, as the commodities are Indian, we are to look for it in Arabia Indeed the distinction between the two names is pointed out by the adjunct, which in our version is rendered "going to and fro," but which in the original is, "me-Uzal, and Uzal is explained by Gen x. 27, where Uzal is the son of Joktan, joined with Hazarmaveth (Hadiamaut), Theba, Ophir, and Havilah, all of which we know to be in Arabia, and consequently Javan-me-Uzal is so likewise. The "cassia and calamus" brought by these are evidently Oriental, indeed Indian, and probably also the iron, for Indian iron is likewise a part of the eastern invoice in the Penplus. We have already alluded to the intercourse which the Phœnicians had with India through the Persian Gulf, and the present verse is of great interest in Dr Vincent's view, as clearly intimating their intercourse with India through Arabia, and as furnishing the most ancient record of the trade between India and Arabia that can be called historical. "For although spices are mentioned frequently, that term is not decisive, as all the gums and odours of Arabia are comprehended under that name. Cinnamon, cassia, and calamus alone prove an Indian origin, and notwithstanding these are mentioned by Moses, David, and Solomon, the conveyance of them by caravans from the southern coast of Arabia is nowhere specified till we arrive at this passage in Ezekiel."
- 20. "Dedan.. precious clothes for chariots"—This was probably the Dedan of Arabia, if it were not rather the one of Edom. (Jer xlix 8) The verse is altogether very obscure. We do not know whether the cloths were a native manufacture, or obtained from countries more to the East, nor how they were employed, the term rendered "chariots" being very indefinite, literally, "riding," and may apply either to horses, horsemen, chariots, or charioteers.
 - 21. "Arabia"—This verse refers to the trade of the Bedouin Arabs with the produce of their flocks and herds.
- 22 "The merchants of Sheba and Raamah"—This verse seems to relate to the trade which Arabian nations in the south of the peninsula carried on with Tyre, in both the produce of their own country and commodities which they obtained from Arabia. This and preceding verses open interesting views concerning the commerce between Tyre and Arabia, and being ourselves obliged to abstain from the subject, we may refer the reader to the valuable particulars, in relation to it, which have been given by Heeren
- 23. "Haran," &c —Michaelis, followed as usual by Heeren, would place these names also in Arabia, but we have no hesitation in agreeing with Vincent in fixing them to Mesopotamia and Assyria. Indeed most of the names are such as we at once recognise as applied in Scripture to places in that quarter. The single name of Ashur would show this, if those of Haran and Canneh (Calneh) should be doubtful. With respect to the commodities mentioned in the next verse, Vincent also observes, 'The chests of cedar bound with cords, seem to imply great caution adopted for the preservation of the clothes, which were the costly manufacture of Babylon, if not of India, and this caution seems more necessary for a conveyance overland, not only to prevent injury to the goods, but robbery likewise"

CHAPTER XXVIII

1 God's judgment upon the prince of Tyrus for his sacrilegious pride 11 A lumentation of his great glory corrupted by sin 20 The judgment of Zidon 24 The restoration of Israel

THE word of the LORD came again unto me,

saying,

- 2 Son of man, say unto the prince of T_{V} rus, Thus saith the Lord God, Because thine heart w lifted up, and thou hast said, I am a god, I sit in the seat of God, in the 1midst of the seas, 2yet thou art a man, and not God, though thou set thine heart as the heart of God.
- 3 Behold, thou art wiser than Daniel, there is no secret that they can lide from
- 4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures
- 5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches

6 Therefore thus saith the Lord God, Because thou hast set thine heart as the

heart of God,

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness

1. 8 They shall bring thee down to the pit, and thou shalt die the deaths of them that

are slain in the midst of the seas

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that 'slayeth thee

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers

have spoken it, saith the Lord God

11 ¶ Moreover the word of the Lord came

unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in

13 Thou hast been in Eden the garden of God, every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapplure, the 'emerald, and the carbuncle, and gold the workmanship of thy tabrets

and of thy pipes was prepared in thee in the day that thou wast created

14 Thou art the anointed cherub that covereth, and I have set thee so thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned therefore I will cast thee as profane out of the mountain of God and I will destroy thee, O covering cherub, from the midst of the stones of

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness I will cast thee to the ground, I will lay thee before

kings, that they may behold thee

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick, therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee

19 All they that know thee among the people shall be astonished at thee thou shalt be a terror, and never shalt thou be any more

20 ¶ Again the word of the Lord came

unto me, saying,

21 Son of man, set thy face against Zidon,

and prophesy against it,

- 22 And say, Thus saith the Lord God, Behold, I am against thee, O Zidon, and I will be glorified in the midst of thee and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her
- 23 For I will send into her pestilence, and blood into her streets, and the wounded shall be judged in the midst of her by the sword upon her on every side, and they shall know that I am the Lord
- 24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them, and they shall know that I am the Lord God
- 25 Thus saith the Lord God When I shall have gathered the house of Israel from

the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob 26 And they shall dwell safely therein,

and shall build houses, and plant vineyards, yea, they shall dwell with confidence, when I have executed judgments upon all those that 16 despise them round about them, and they shall know that I am the Lord their God.

9 Or with confidence 10 Or. spoil

Verse 5 "By thy great windom and by thy traffick hast thou increased thy riches"—It will be observed that the early part of this chapter is addressed to the "prince" or "king of Tyre" Herren, with reference to these verses, observer "The prophet Erckiel, in his prophecy against the king of Tyre, makes us acquainted with the power of the sovereign of that city. He represents him as a powerful prince, surrounded with great splendour, but faithful to the spirit of commercial states, filling his coffers by commerce, and conforming himself at first to the mixims of political wisdom, but soon degenerating into cumning and injustice, the chastisement of which was foretold and duly received. It also results from this remarkable passage, that the revenues of the Tyrian kings, and doubtless those of other Phonician cities, were founded upon commerce, but we are uninformed whether they arose from dues and customs, or from monopolics exercised by the sovereign, or whether from both sources at once"

13. "Every precious stone was thy covering"—This verse seems to show, in a very striking manner, the pitch to which luxury and splendour had arrived among the princely merchants of Tyre

22. "Zidon"-See the account of Zidon given under Josh xix., with an engraving, representing the modern town.

CHAPTER XXIX.

1 The judgment of Pharaoh for his treachery to Israel 8 The desolation of Egypt 13 The restoration thereof ofter forty years 17 Egypt the reward of Nebuchadrezzar 21 Israel shall be restored

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lond came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against

him, and against all Egypt
3 Speak, and say, Thus saith the Lord God Behold, I am against thee, Pharaoh king of Egypt, the great 'dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of

thy rivers shall stick unto thy scales

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers thou shalt fall upon the 'open fields, thou shalt not be brought together, nor gathered I have given thee for meat to the beasts of the field and to the fowls of the

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder and when they leaned upon thee, thou |

brakest, and madest all their loins to be at

8 ¶ Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and heast out of thee

9 And the land of Egypt shall be desolate and waste, and they shall know that I am the Lond because he hath said, The

river is mine, and I have made it

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt 'utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, nei-

ther shall it be inhabited forty years

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty and I will scatter the Egyptians among the nations, and will disperse them through the countries

13 ¶ Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they

were scattered.

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom

15 It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations for I will diminish them, that they shall no more rule over the nations

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them but they shall know that I am the Lord God

17 ¶ And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord

came unto me, saying,

18 Son of man, Nebuchadrezzai king of Babylon caused his army to serve a great service against Tyrus every head was made bald, and every shoulder was peeled yet had he no wages, nor his army, for Tyrus, for the service that he had served against it

19 Therefore thus saith the Lord God Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil and take her prey, and it shall be the wages for his army)

20 I have given him the land of Egypt 10 for his labour wherewith he served against it, because they wrought for me, saith the

Lord God

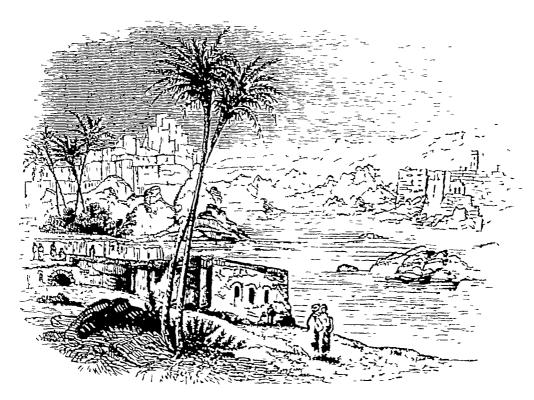
21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord

9 Heb spoil her spoil, and prey her prey 10 Or, for his hire

Verse 3 "The great dragon that lieth in the midst of his rivers"—The crocodile is doubtless alluded to This animal is elsewhere, and very properly, made to represent the Egyptian king, and it is remarkable that it was also used among

the ancients as a symbol of Egypt, and appears as such upon some Roman coins

"My river is mine own"—This was the Nile, which here symbolizes the kingdom of Egypt as the crocodile in it does
the king. The king alluded to is doubtless Apries, the Pharioh-hophra of Scripture, and it well deserves observation
how exactly this vainting language agrees with the character which Herodottic gives of the same king. "He considered himself so securely established, that he is said to have been of opinion that it was beyond the power of a god to deprive him of his kingdom" (Euterpe, 169) Yet he was deprived of it by a God whom he knew not See the account which has been given of his affairs under Jer xliv 30. The verses which follow evidently refer to the same events which Jeremiah foretold



Assouan (Sient)

the frontier of Ethiopia, this version does not convey the sense of the original, which is correctly given? Notice of From Migdol to Spene, even to the border of Ethiopia? Migdol, rendered tower? in our country to be preserved as a proper name was in the north of Fgypt while Spene was at its southern freater to Spene," is an expression for describing the whole extent of the country inalogous to from Dan to Be of The cataracts (or rather the first cataract) of the Nile which occur above this place, and the different and rather the river, make a natural boundary-line, so that Spene (now called Assouan) has under all governments for a rather the first cataracts. z 2

dered the frontier town of Egypt in this direction. Speaking more strictly, the boundary may be said to be formed by the mighty terraces of that peculiar kind of reddish granite, called syenite from the name of the place. These terraces, shaped into peaks, stretch across the bed of the Nile, and over them the great river rolls its foaming stream, forming the cataracts so often mentioned in every description of Egypt—It was from the quarties at this place that the Egyptians obtained the stone so frequently employed by them in their obelisks and colossal statues—The town of Syene long retained its importance, with a very considerable population—Ruins of works and buildings, by the successive masters of the land, the Pharaoha, the Ptolemies, the Romans, and the Arabians, are still seen on and around the site of the old town, which the present town so closely adjoins on the north, that the northern wall of the old town forms the southern one of the new—The removal is said to have been made in the year 1403 a.v. (805 a.u.), in consequence of a plague, which destroyed 21,000 of the inhabitants, from which the importance of the place, down to comparatively later times, may be estimated—The scenery in this part is very striking—"The river is rocky here, and the navigation, by night at least, dangerous—At the pass of Assouan, ruin and devastation reign around—This pass, which nature has so well fortified, seems ill-treated by man—Hardly anything was to be seen but the vast remains of the old town of Syene, with mud built walls and hovels on every side—Rocks, forming islands, were in the middle of the stream, upon which shrubs were growing—The scene altogether was wild and forlorn—In the distance appear high mountains, or masses of stone, with trees, corn, and grass, of great height, extending to the water's edge" (Madox's 'Excursions in the Holy Land, Legypt,'&e vol 1 pp 285-6)

15 "It shall be the basest of the langdoms"—By this, and as usually explained, we are to understand that Fg; pt should speedily become, and should long remain, subject to oppressing strangers. And how markedly this has been accomplished, the slightest acquaintance with history suffices to evince. For more than two thousand years Egypt has ever been subject to a succession of foreign governors. Under the Persians, the Egyptians were allowed at first to retain their own kings, by becoming tributary to the conquerors, repeated attempts, however, having been made by the Legyptians to re-establish their own independence, it was finally annexed by the Persians to their empire as a province, governed by Persians. Such it remained, till it was conquered by Alexander, whose successors established a royal dynasty in Egypt, from the termination of which, through the long series of ages down to our own time, Egypt has never lifted its head in independence, but, under its successive foreign rulers—the Romans, Arabians, Mamelukes, and Turks—has been subject to the most intense oppression from a foreign body of people. Egypt has indeed been an independent kingdom under the Ptolemies and the Saracens, and it may be possible that the present ruler should establish its independence. But this matters not for these independent socretigns in Egypt were foreigners, surrounded by people of their own nation, who engrossed all wealth, power, and distinction. Laving Legypt as a country, and the proper Egyptians as a people, oppressed and miserable. This is surely a marked fulfilment of prophecy, delivered at a time when Egypt, under its own kings, great and magnificent, took no second place among the nations. And further, where is the nation against which the prophecies were delivered? The present inhabitants of the country are altogether a different people. The descendants of the ancient Egyptians have usually been sought in the Copts, a body of people, few in number, who act as shopkeepers, &c in Fgypt. But since opportunities have be

CHAPTER XXX.

1 The desolation of Egypt and her helpers 20 The arm of Babylon shall be strengthened to break the arm of Egypt

THE word of the LORD came again unto me,

saying,

2 Son of man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day!

- 3 For the day is near, seven the day of the Lord is near, a cloudy day, it shall be the time of the heathen
- 4 And the sword shall come upon Egypt, and great 'pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down
- 5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the smen of the land that is in league, shall fall with them by the sword

- 6 Thus saith the Lord, They also that uphold Egypt shall fall, and the pride of her power shall come down from the tower of Syene shall they fall in it by the sword, saith the Lord God
- 7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be 'destroyed

- 9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt for, lo, it cometh
- 10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon

- 11 He and his people with him, the terrible of the nations, shall be brought to destroy the land and they shall draw their swords against Egypt, and fill the land with the slain
- 12 And I will make the rivers 'dry, and sell the land into the hand of the wicked and I will make the land waste, and fall that is therein, by the hand of strangers I the Lord have spoken it

13 Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph, and there shall be no more a prince of the land of Egypt and I will put a fear in the land of

14 And I will make Pathros desolate, and will set fire in 2 Zoan, and will execute

judgments in No

15 And I will pour my fury upon Sin, the strength of Egypt, and I will cut off the multitude of No

16 And I will set fire in Egypt Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily

17 The young men of 10 Aven and of 11 P1beseth shall fall by the sword and these

cities shall go into captivity

18 At Tehaphnehes also the day shall be ¹²darkened, when I shall break there the yokes of Egypt and the pomp of her strength shall cease in her as for her, a cloud shall cover her, and her daughters shall go into captivity

19 Thus will I execute judgments in

Egypt and they shall know that I am the Lord

20 ¶ And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man I have broken the arm of Pharaoh king of Egypt, and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the

22 Therefore thus saith the Lord God Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken, and I will cause the sword to fall out of his hand

23 And I will scatter the Egyptians among the nations, and will disperse them

through the countries

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down, and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know

that I am the LORD

7 Zech. 13. 2. 8 Or, 2 anis 5 Heb drought. 6 Heb the fulness thereof 9 Or, Pelusium. 10 Or, Heliopolis 11 Or, Pulasten

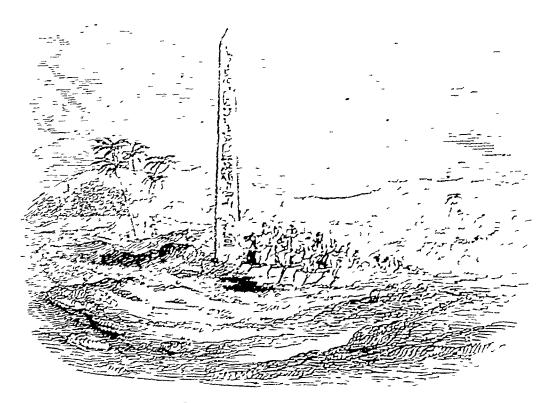
Verse 14 "Zoan"-See Num viii 22 Some other Egyptian names which here occur have already passed under our notice we shall now attend to those which have not previously engaged our attention

17 "Aven"-This place is mentioned by several names in Scripture Bi On, which seems to have been the native Egyptian name and which occurs in the history of Joseph who married a daughter of the priest of On, a first which shows the extreme antiquity of the place. The Hebrew name for it seems to have been Beth shemesh or house of the sun" which or "city of the sun," is the meaning of all the names given to the place except that of Aven or both-aven, as in the text, meaning "vanity" or 'house of vanity" being a nick name which the Hebrews were occustomed to apply to noted places of idolatrous worship—to Bothel for instance. The Greek name of the place was Heliopolis by which name the Seventy render the original, and it is well in such cases to defer as much as possible to their authority as they, of all men were likely to know well the corresponding Egyptian. Hebrew, and Greek names of the

same places. But indeed their conclusion, in the present case has not been disputed

Heliopolis received its name from the worship of the sun to which a very celebrated temple was here consecrated. It was a famous seat of the Egyptian science and learning. The inhabitants are said by Herodotus to have been the wiscest of the Egyptians, and it is said that Moses spent his nouth here and received that education which resident him charmed in all the wisdom of the Egyptians. This is not unlikely, but it is more certain that it he colleged priests at this place. Fudoxus Plato and Herodotus received their instruction in the astronomy, plates, y a different conformal that learning of the Egyptians which sacred and profane writers concur in celebrating. This relief is the conformal than a first relief. those of Thebes and Memphis were those alone which sent deputations to form at Thebes the tribulat of Trib that supreme court of justice which Diodorus compares to the Areopagus at Athers or to the Sendice Lace for a lift the proper history of Heliopolis we have little information. Josephus says that it was given to the Israe for to use in when they first went to Fryyt but of this Senpture says nothing. The destruction of the city the tength is name to the district (nome) in which it was situated and in Isaa xix. Is, there is no tift is not to the sength of the province which is usually explained with reference to the town and temple which be excelled Jewish L. h. priest, Onias, obtained permission to found within it. See the note there. priest, Onias, obtained permission to found within it. See the note there. 173

The town was situated in the Pelusiac branch of the Nile, about five miles below the point of the ancient delta. It was deserted even in the time of Strabo, a little before the birth of Christ, and this geographer mentions its mounds of ruin, but the houses in which Ludoxus and Plato had studied were still shown to the Greek traveller. The place was famous for its learning and temple, rather than its extent, and as, after the accession of the Ptolemies, the schools of Alexandria supplied the place of its colleges, we need not wonder that no attempt was made to restore it from the desolations of the Babylonian and Persian lungs. The form and size of the town may be judged from the remaining mounds of the wall of circuit, from these it would appear to have been of irregular shape, and in its extent not exceeding 3750 feet by 2570. The houses stood on the north side covering a space of about 575 000 square feet, to the south of which stood the temple of the sun. There are no ruins of ancient buildings, unless the mounds be considered such, but there are many fragments of the materials employed in their construction, the greater part of which are of common calcarcous stone, marble, and grainte. The only entire monument is an obelisk—one of two mentioned by the ancients. It is of red grainte, 70 feet high, and appears from its shape to have supported some ornamental device, probably of metal. From its high historical antiquity, this obelisk has received a large measure of curious attention from the learned. In the neighbouring villages there are many fragments of antiquity which have been evidently transported from Heliopolis. A village standing in the immediate neighbourhood hears the name of Matarieh, signifying 'fresh water," taken from a spring of excellent water supposed to be the same as "the fountain of the sun" of ancient times, and which indeed is still distinguished by that title, Ain Shems. See 'Description de l'Egypte' (Aut. Descript ch. xxi), Wilkinson's 'Topography of Thebes,' Clarle's 'Travels,' &c.



PLAIN AT D OBELISE OF HELIOFOLIS

"Pibeteth"—The Seventy regard this as the famous city of Bubastis, on the Pelusiac branch of the Nile, and their conclusion har, in this instance, been generally admitted. Bubastis derived its name and colebrity from a magnificent temple, dedicated to the goddess Bubastis, of which a particular description has been given by Herodotus (Luterpe, 13%). He identifies Bubastis with Diana, and describes (40) the annual festival celebrated at this place in her honour. The site still bears the name of Tel-Bastuh, but the great mass of ruins is rather more than half a mile west of the Tel at Chobra and Heryeh. There is no portion of any standing edifice remaining. All is overthrown, and the wide-spread rubbish affords the only retraining evidence of the ancient splendour of Bubastis. The direction of the ruins can however easily be traced, and they correspond precisely to the ancient intimations concerning Bubastis.

18. "Tehaphneher"—We have already mentioned this as usually, and on what appears good grounds, identified with Daphnæ Pelusiæ, not far from Pelusium, and on the eastern branch of the Nile, which took its name from that city It appears from Jer alm, that the kings of Egypt had a royal residence at this town, though there is no record that it was ever considered a capital city. The desolation of the ancient city is so complete that the site now offers nothing that calls for notice. Tyrus as cited by Adnichomius (Theatrum Terræ Sancia, p. 125), says that the site was in his time occupied by a very small town, as it is at present by a poor village, called Safinas—a manifest modification of the ancient name

CHAPTER XXXI.

1 A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride 18 The like destruction of Egypt

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art

thou like in thy greatness?

3 ¶ Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high statuie, and his top was among the thick boughs

4 The waters *made him great, the deep set him up on high with her rivers running round about his plants, and sent out her Inttle rivers unto all the trees of the field

- 5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth
- 6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations

7 Thus was he fair in his greatness, in the length of his branches for his root was

by great waters
8 The cedars in the garden of God could not hide him the fir trees were not like his boughs, and the chesnut trees were not like his branches, not any tree in the garden of God was like unto him in his beauty

9 I have made him fair by the multitude of his branches so that all the trees of Eden, that were in the garden of God,

envied him

10 Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height,

11 I have therefore delivered him into | tude, saith the Lord God

the hand of the mighty one of the heathen, the shall surely deal with him I have driven him out for his wickedness

12 And strangers, the terrible of the nations, have cut him off, and have left him upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land, and all the people of the earth are gone down from his shadow, and have left him

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the

field shall be upon his branches

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down

15 Thus saith the Lord God, In the day when he went down to the grave I caused a mourning I covered the deep for him, and I restrained the floods thereof, and the and I caused great waters were stayed Lebanon 10 to mourn for him, and all the

trees of the field fainted for him

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth

17 They also went down into hell with him unto them that be slain with the sword, and they that were his arm, that dwelt under his shadow in the midst of the heathen

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth thou shalt lie in the midst of the uncircumcised with them that be slain by the This is Pharaoh and all his multisword

1 Heb fair of branches. 2 Or nourished 8 Or brough him ip 4 Or consuits 5 Or we en it sert them freh to 7 Gen 2 8 Heb in d ing he shill do un'o lim. 2 Or s'ind unon themselves for the relegion 13 Heb. t. t. ll. 3

Verse 3 "The Assyrian"—Bishop Lowth thinks this noble parable much confused by the translation like of NEW ashur as a proper name "the Assyrian" which, he says can have no meaning at all in this passage. He would therefore with Meibonius understand it here as an epithet tall" or "straight" applied to the cedar. This is certainly an unusual sense but occurs in Isa i 17. It is adopted by Boothroad who translates "Lo be is as at feedar in Lebanon," and adds in a note. The exigence of the place requires this unusual sense, or closed as we suppose the word a mistake for some other. This is possible but we do not see nucleiffer it in the compression, or that any force is lost by supposing that the king of Frypt is admonished by the account of the account of the productions might well be adduced as an argin entained and the accomplishment of their predictions might well be adduced as an argin entained affect in a first prophet's verseity in declaring that he gapt should soon meet with a like fate. It is a long to the long of the objections we have stated prefers the common interpretation. aware of the objections we have stated prefers the common interpretation

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CHAPTER XXXII.

1 A lamentation for the fearful fall of Egypt 11 The sword of Bubylon shall destroy it 17 It shall be brought down to hell, among all the uncircumcised nations.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto

me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a 'whale in the seas and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers

3 Thus saith the Lord God, I will therefore *spread out my net over thee with a company of many people, and they shall

bring thee up in my net

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height

- 6 I will also water with thy blood the land wherein thou swimmest, even to the mountains, and the rivers shall be full of thee
- 7 And when I shall 'put thee out, 'I will cover the heaven, and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light

8 All the bright lights of heaven will I make dark over thee, and set darkness upon

thy land, saith the Lord God

- 9 I will also even the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known
- 10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them, and they shall tremble at *every* moment, every man for his own life, in the day of thy fall

11 ¶ For thus saith the Lord God, The sword of the king of Babylon shall come

upon thee

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them and they shall spoil

the pomp of Egypt, and all the multitude thereof shall be destroyed

13 I will destroy also all the beasts thereof from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them

14 Then will I make their waters deep, and cause their rivers to run like oil, saith

the Lord Gon

15 When I shall make the land of Egypt desolate, and the country shall be 'destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD

16 This is the lamentation wherewith they shall lament her the daughters of the nations shall lament her they shall lament for her, even for Egypt, and for all her multi-

tude, saith the Lord God

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircum-

cised

- 20 They shall fall in the midst of them that are slain by the sword 'she is delivered to the sword draw her and all her multitudes
- 21 The strong among the mighty shall speak to him out of the midst of hell with them that help him they are gone down, they hie uncircumcised, slain by the sword

22 Asshur is there and all her company his graves are about him all of them slain,

fallen by the sword

23 Whose graves are set in the sides of the pit, and her company is round about her grave all of them slain, fallen by the sword, which caused "terror in the land of the living"

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living, yet have they borne their shame with them that go down to the pit

25 They have set her a bed in the midst of the slain with all her multitude her

graves are round about him all of them uncircumcised, slain by the sword though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit he is put in the midst of them that be slain

26 There is Meshech, Tubal, and all her multitude her graves are round about him all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living

27 And they shall not be with the mighty that are fallen of the uncircumcised, which are gone down to hell 12 with their weapons of war and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword

29 There is Edom, her kings, and all her princes, which with their might are "laid by them that were slain by the sword they shall he with the uncircumcised, and with them that go down to the pit.

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain, with their terror they are ashamed of their might, and they he uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit

31 Pharaoh shall see them, and shall be comforted over all lus multitude, even Pharaoh and all his army slain by the sword, saith the Lord God

32 For I have caused my terror in the land of the living, and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GoD.

12 Heb with weapons of their war 13 Heb. giren or put

Verse 22 "Asshur is there and all her company, his graves are about him "-The latter portion of this remarkable chapter describes the nations in the state of the dead, and as some curious distinctions occur in the mention of some of them, it would appear that there are several allusions to the different modes of sepulture which prevailed among them When one of the nations is mentioned thus in nearly the same terms as another, we may perhaps infer that no remarkable distinction existed. This view has not entirely escaped the notice of some commentators, but we are aware of none who have given it so much attention as Mr. Charles Taylor, in one of the 'Fragments' appended to his edition of Calmet. In adopting the same view, we are glad that the plan of our work enables us to give the subject that pictorial illustration which it has not hitherto received, and which is calculated to afford the most effective clucidation of the prophet's meaning. In introducing the subject, Mr Taylor well observes, "It is more than possible that if we could discriminate accurately the meaning of models and but the plan of th could discriminate accurately the meaning of words employed by the sacred writers, we should find them adapted with a surprising precision to the subjects on which they treat. Of this the various construction of sepulchres might, probably, afford convincing evidence, and perhaps it is a leading idea in passages where it has not hitherto been observed The numerous references in the sacred Scriptures to sepulchres supposed to be well peopled, would be misapplied to nations which burned their dead, as the Greeks and Romans did, or to those who committed them to rivers, as the Hindoos, or to those who expose them to birds of prey, as the Parsees Nor would the phrase 'to go down to the sides of the pit' be strictly applicable to, or be properly descriptive of, that mode of burnal which prevails among ourselves Single graves, admitting one body only, in width or in length, have no openings on the sides to which the bodies may be said to go down "—We may observe, once for all, that the frequently recurring expression here alluded to by Mr Taylor, seems generally to refer to excavated sepulchral chambers, in the sides of which were recesses to receive the bodies of the dead. Many sepulchres of this description occur in different parts of the East.

With respect to the present allusion to the Assyrians, Taylor acknowledges that nothing is known about their mode of sepulture, except that it appears to have been similar to that of the Persians, and, he might have added, the Baby lonians and this resemblance is corroborated by the evidence, with which Taylor does not seem to have been acquainted, of many existing sepulchral sites on the banks of the Tigris and Euphrates—the rivers of Assyria and Babylo iia Some of these have been examined with interest by the writer of the present note, and they consist of urns of various forms, lined with bitumen, and sometimes glazed, containing bones and dust. They are found in almost every situation—in mounds of ruin, in the cliffs of the rivers, and even within the thick walls of ancient towns and fortresses, in some places, where the stream has cut the bank perpendicularly, its steep face presents multitudes of urns, from the summit to the water's edge, in every variety of form and size, arranged sometimes regularly, and sometimes not which with the occasional discovery of lines of brick-work connected with these sepulchral remains, suggests the idea sanctioned by the Desair, that most of the public buildings of the country had within their mass receptacles of various kinds as cellars, niches, &c for sepulchral urns. These seem to have been formed of kiln-dried brick, including an interior mass of sun-dried material. Few of the urns are large enough to contain an adult human body, and which therefore could not have been deposited entire. The statement of Taylor, that bodies were not burnt in this region, though a very common one, is incorrect and we have seen bones that bore traces of the action of fire. But this is not always the case and, upon the whole, the evidence of existing remains tends strongly to confirm the account of the prevalent modes of sepulture, in this part of the world, which is given in the Desair Text— A corpse you may place in a vase of aquafortis, or consign it to the fire, or to the earth. Comment— The usage of the Fersendagians, requiring the dead, was this after the soul had left the body, they washed the body in pure waser, and dressed it in clear and performed vestments, they then put it into a vase of aquafortis and when the body was dissolved carried the liquid fur from the city and poured it out, or else they burned it in fire after attiring it as has been said, or they make a dome, and formed a deep pit within it, which they built and whitned with some brick, and mentary and on a reductive reductive. dome, and formed a deep pit within it, which they built aid whitened with stone brick, and mortar; and on is edies riches the corpse in it, or buried in a coffin in the ground and, in the estimation of the Fersendajans the most emission of

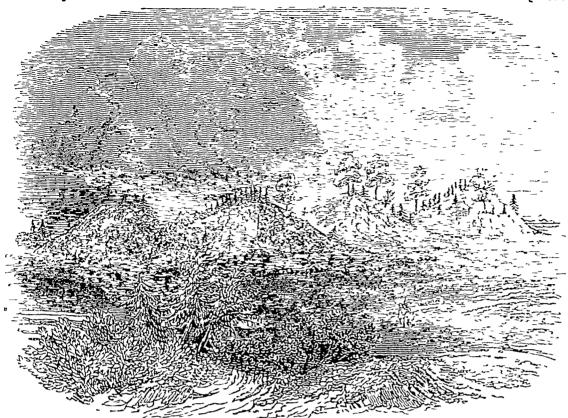
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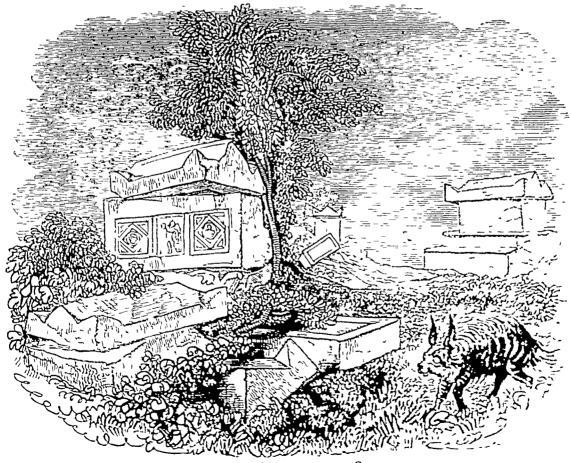


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GROUP OF SCITHIAN BARROWS -FROM PALLAS.



SEPTLOHRAL MONLHENTS NEAR SIDON

26 "Meshech, Tubal, and all her multitude."—The allusions which may be collected from this passage, to the mode of sepulture among the people indicated correspond remarkably to the conclusion that there people were situated about, and northward from, the Euxine and Caspian seas. The circumstances by which the present is distinguished from the other descriptions here given, are contained in verse 27 where they are described as buried with their weapons of war-their swords under their heads; and the remarkable expression, "their iniquities shall be upon their bones, be well understood as an allusion taken from the vast heaps of earth which it was customary to pile over their hodies This cannot so well be supposed to allude to anything clsc as to barrow burial, which not only answers to these allusions, but is actually described by ancient authors, as practised among the very people of whom it is generally agreed that the prophet here speaks Nothing therefore can be more to the purpose than to observe how their usages, in this matter, are described by Herodotus, who wrote no very long time after Ezckiel. His account refers to the burnl of the Scythian kings, whose sepulchres were in a remote district, named Gerrhus, where the Borysthenes became navigable one of the kings died, his corpse, embalmed and covered with wax, was conveyed in a chariot, in solemn state, to this place. A large quadrangular pit was dug, and in this they placed the royal corpse, on a mattress of straw. On each side of this they planted spears, and covered it with wood, and roofed it over with hurdles of willow. In the remaining part of the pit they interred one of the late king's women strangled for the purpose together with his cup-bearer, his cook, his groom, his minister, his courier, his horses, as well as some articles of every kind he may be supposed to need, including several goblets of gold. This done, the people cagcily contended with each other in the work of heaping over the whole a mound of earth, as vast as possible. The proceedings did not here terminate, for, the year following, fifty of the late king's confidential attendants and fifty of his horses were slain and placed, the men on the borses, around his sepulcitie. (Melp 71-2) This account includes every explanation the texts requires—the "reaports of war," for besides the spears, particularly mentioned, other weapons were doubtless included among the articles which the deceased might be supposed to require, then there is the rast heaped up mound, and lastly, if this illustration seems to be required, there are the numbers—the multitudes gone down to the tumb with him, and whose graces are around him

In the country in question, the present writer has seen great numbers of such mounds as are here described and of various sizes, but generally in the form of a broad cone, more or less obtuse. They occur in the open steppe or deset, and we have sometimes seen them, on approaching the Caucasian region, in the midst of the wide plans or hollows, enclosed by a surrounding border of natural hills, and where the few vast but simple fumuli of the mighty dead, holding these magnificent spots in solitary occupation, make an impression upon the mind which no excavated rocks or sculptured tombs could possibly create. These mounds are frequently overgrown with vardure, and, in fa ourable situations, trees are found upon them, but although they sometimes emulate natural hills in their dimensions, the situations in which they are found, and often the regularity of form which they still retain, prevent their being mistaken for such. Such of them as have been opened, have been found to contain human bones, skeletons of horses, articles of gold and silver, weapons and instruments of war, domestic utensils, and personal ornaments all confirming the account of Herodotus, as does also the frequent occurrence of the bones of many bodies in one sepulchre. It is true that many of these mounds appear to have been erected by the Tartars of Genghiz Khan and their successors, and it appears that the Kalmues are still in the habit of burying arms, horses, &c with their chiefs. But many mounds, and those of the largest size, are considered, by the modern Tartars and the Russians, to be of very remote antiquity, as their contents exhibit articles, and indicate some usages, not known to themselves even by tradition. Upon the whole, the tumuli which appear in this region seem to be of different ages, some very ancient, perhaps as ancient as the times before us, but, of whatever age, indicating the general accuracy of the account given by Herodotus, and supposed to be alluded to by the sacred writer, as to the custom of this country.

The custom was not, however, peculiar to the Scythians, but was one of the most extensive as well as most accept in the world. The heroes who perished in the war which Homer celebrates, were honoured with such sepulch so on the plain of Troy, and mounds, which are declared to be their tombs, remain to this day the subject of antiquarial decusion and the downs of Wiltshire, no less than the plains of Troy, bear evidence of the same custom, in the syntchral "barrows" which they exhibit, and in the contents which these barrows offer. But this suggests a large and interesting subject from which we are warned to abstain by the recollection that the mounds of Meshech and To all are those only that require our attention. We have only therefore further to observe, how the essential identity of the custom is established, wherever traced, by the existence of animal bones, together with the human, and "weapons of war," and various utensils, in the larger proportion of the sepulchral hills which have hitherto been examined

29. "There is Edom," &c.—We should have had much to say concerning the sepulches of Edom, as exhibited at Petra, the city of tombs, had not such notice as we could take of the subject been anticipated by the general statement concerning that wonderful place which has been given under Jer. xix., with the incidental notices which may be elsewhere found in this work. Many of these tombs are also represented in engravings formerly given, and which may be safely left to speak for themselves—the rather, as all that is peculiar to them is shown in these engravings, for these monuments in general, however nich externally, present nothing in the interior but coarsely chiselled walls. There is, however, one exception, noticed by Laborde, of a sepulchral chamber, with rows of sculptured pillars, and which for at the finest interior to be found in the place. "When the Bedomis descend into the valley, this tomb, which is easily closed, serves as a stable for their herds. Such are the uses to which the costly monuments of human vanity have been converted." (Laborde) And such too, we may add, are the fulfillments which the predictions of the prophets concerning the desolations of Edom have received.

30 "The Zidomani."—There are several places on the coasts of Phænicia and Syria where sepulchral remains of a very interesting character occur. They consist of subterraneous sepulchral chambers, with sarcophagi above of the character shown in our engraving, which exhibits a spot in the S domain territory, on the road from Sidon to Berrotting giving a brief explanation, we shall avail ourselves chiefly of the account which has been given by Dr Shaw ("Travels," p. 324—5; folio, 1733); for although his description refers to the sepulchres at Latilea, he states that those in Promicia are precisely similar to them. This is indeed clear from our engraving, as well as from the further allows of this author, as compared with Manndrell and other travellers. The sarcophagi are chests of stone, of the form shown in our engraving; some that Manndrell saw were two yards and a half long. Some have lost their covers, others retain them in the proper position, but they are often thrown aside, having been probably removed in the search for treasure, which the Orientals generally expect to find in such situations. The chests are sometimes panelled, and often enriched with sculptures in shell-work and foliage, or with human or animal figures. Ox-heads, with wreaths between them, occur frequently. The covers are sometimes supported by pilasters, and Maundrell mentions traces of inscriptions too much defaced to be legible. The rocky ground on which these sarcophagia are found is hollowed be own into a number of sepulchral chambers, some of which are ten, others twenty or thirty feet square, but the height is

not in proportion to this extent. A range of narrow cells, wide enough to receive one of the sarcophagi, and long enough for two or three, runs along the sides of most of these sepulchral chambers, and appear to be the only provision that has been made for the reception of the dead. "The sepulchral chambers near Jebilee, Tortosa, and the Scrpent's Fountain," says Shaw, "with those that are commonly called the Royal Sepulchres at Jerusalem are all of them of exactly the same workmanship and contrivance with the cryptæ at Latikea. And in one of the chambers of the royal sepulchres (see our engraving) there is one of these ancient sarcophagi remaining, which is of Parian-like marble in the fashion of a trunk, very elegantly carved all over with flowers, fruit, and foliage. Instead likewise of those long narrow cells that are common in other cryptæ, some of these have several benches only, of stone, upon which the coffins were placed"

CHAPTER XXXIII

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty 10 God sheweth the justice of his ways towards the penitent, and towards revolters 17 He maintaineth his justice 21 Upon the news of the taking of Jerusalem he prophesieth the desolation of the land 30 God's judgment upon the mockers of the prophets

Again the word of the Lord came unto me,

saying,

2 Son of man, speak to the children of thy people, and say unto them, 'When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn

the people,

4 Then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head

5 He heard the sound of the trumpet, and took not warning, his blood shall be upon him But he that taketh warning shall de-

liver his soul

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my

mouth, and warn them from me

8 When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity.

but thou hast delivered thy soul.

- 10 Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?
- Il Say unto them, As I live, saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live turn ye, turn ye from your evil ways, for 'why will ye die, O house of Israel?
- 12 Therefore, thou son of man, say unto the children of thy people, The rightcousness of the rightcous shall not deliver him in the day of his transgression as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness, neither shall the rightcous be able to live for his rightcousness in the day that he sinneth
- 13 When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered, but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked Thou shalt surely die: it he turn from hs sin, and do 'that which is lawful and right:

- again that he had robbed, walk in the saturday of life, without committing the shall surely live, he shall not die
- 16 None of his sins that he had mitted shall be mentioned unto hath done that which is lawful and he shall strely live.

17 Te: the children of the The man of the Lord is not enter their way is not enter.

IS When the righterns in the righterns and comments are die thereby.

eccess and do that The shall live the

not equal. O ye house of Israel, I will judge

you every one after his wass

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in ' the fifth day of the month, that one that had { escaped out of Jerusalem came unto me, saving 'The city is smitten.

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning, and my mouth ! was opened, and I was no more 'dumb

me. saving,

- 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many . the land is given us ! for inheritance
- the Lord Goo. Ye eat with the blood, and lift up your eyes toward your idols, and shed blood and shall ve possess the land?
- 26 Ye stand upon your sword, ye work 32 And, lo, thou art unto them as 'a abomination, and ye defile every one his, very lovely song of one that hath a pleasant neighbour's wife: and shall ye possess the land?
- 27 Say thou thus unto them Thus saith the Lord Goo: As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give

20 Tet ye say The way of the Lord is 1 to the beasts "to be devoured, and they that be in the forts and in the caves shall die of the pestilence

> 25 For I will lay the land 'most desolate, and the 'pomp of her strength shall cease, and the mountains of Israel shall be deso-

late, that none shall pass through.

29 Then shall they I now that I om the Lorp, when I have laid the land most desolate because of all their abominations which they have committed.

- 30 Also, thou son of man, the children of thy people still are talking against these 23 Then the word of the Lord came unto | by the walls and in the doors of the houses, and speak one to another ever, one to his brother, saving, Come, I pray you, and hear what is the word that cometh forth from the Lord
- 31 And they come unto thee 'as the people cometh and they sit before thee ar my 25 Wherefore say unto them. Thus saith | people, and they hear thy words, but the will not do them: for with their mouth 'they sher, much love, bit their heart goeth after their covetousness
 - vo.ce, and can play well on an instrument: for they hear thy words, but they do them
 - 33 And when this cometh to pass, 10, it will come) then shall they know that a prophet hath been among them.

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Verse 37 " Talkery...ly the walk are in the door of the lower "—While testing in Oriental torus, and particles in Memory terms, where Exeline, was, we nad constant occurrent to notice this gractive. We never went our in his weather without electrons frequent groups of men conferring tagether or straining themselves at the diod of himself, or seated on the ground under the should of the walks, in the truster streets and public places.

CHAPTER XXXIV.

1 A reproof of the shapherds. 7 Ged's judgment against them. 11 His providence for his fick. 20 The hingden of Christ

AND the word of the Lord came unto me,

sating.

2 Son of man prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Wee be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe for with the wool ve hill them that are fed: but ye

feed not the flock.

- 4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which vas broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.
- 5 And they were scattered, because there us no shepherd: and they became meat to all the beasts of the field, when they vere scattered.
- 6 My sheep wandered through all the mountains, and upon every high hill: yeamy flock was scattered upon all the face of the earth, and none did search or seek after them

7 Therefore, ye shepherds, hear the word of the LORD,

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my

9 Therefore, O ye shepherds, hear the

word of the Lord,

- 10 Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for
- 11 ¶ For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out
- 12 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and daik day
- 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country
- 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be there shall they lie in a good fold, and m a fat pasture shall they feed upon the mountains of Israel

15 I will feed my flock, and I will cause

them to be down, saith the Lord God

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick but I will destroy the fat and the strong, I will feed them with judgment

17 And as for you, O my flock, thus saith the Lord God. Behold, I judge between scattle and cattle, between the rams and the

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the the Lord God

deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet and they drink that which we have fouled with your feet

20 ¶ Therefore thus saith the Lord God unto them, Behold, I, cien I will judge between the fat cattle and between the lean cattle

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them

22 Therefore will I save my flock, and they shall no more be a prey, and I will

judge between cattle and cattle

23 And I will set up one 'shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd

24 And I the Lord will be their God, and my servant David a prince among them,

I the Lord have spoken it

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness, and sleep in

26 And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season, there shall be showers of blessing

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them, but they shall dwell safely, and none shall make them afraid

29 And I will raise up for them a plant of renown, and they shall be no more iconsumed with hunger in the land, neither bear the shame of the heathen any more

30 Thus shall they know that I the Lord their God am with them, and that they, curr the house of Israel, are my people, suth the Lord God

31 And ye my 1 flock, the flock of my pasture, are men, and I am your God with Verse 25 "Trey shall dwell sofely in the wilderness, and sleep in the woods"—Many of the allusions of it's anapter are defined from and descriptive of the proceedings of shepheds sent out and tarrying abroad with the florist relonging to as at led people. Clandlers account of his meeting with a party of such shart erds conveys some interesting points of parallel in ustantion particularly with respect to the present sent. "An intition in the morning of whose attention was fixed by the ranking of dogs, which, as we advanced became exceedingly funds. If we red by the light of the moon, we not functed we could see a virage, and were much mortified to find only a station of pror post-heds, without even a shed and nothing for our horses to eat. They wall lying in the rithick capots or loose corts, business immering empers among the business in a dale under a spleading to be feely the fold. They received us happened in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in grid in the rithick capots or loose corts, business in a grid producing some curds and coarts been which they to fold the rithick capots or loose corts, business in a few field in the rithick capots or loose corts, business and the field and producing some curds and coarts bread, which they to fold. They rece red us happened a few fields and coarts bread, which they to fold in the rithick capots or loose corts, business as a few folds. They rece red us happened a few fields and coarts bread, which they to fold on the rithick capots or loose corts, business as a few folds. They rece red us happened a few fields and coarts bread, which they to fold on the rithick capots of the seco

CHAPTER XXXV.

The judgment of mount Serr for their hatred of Israel

Moreover the word of the Lopp came unto me, saving,

2 Son of man, set thy face against mount

Seir, and prophesy against it,

- 3 And say unto it, Thus saith the Lord God: Behold. O mount Seir, I am against thee, and I will stretch out mine hand against thee and I will make thee most desolate
- 4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.
- 5 Because thou hast had a 'perpetual hatred, and hast 'shed the blood of the children of Israel by the 'force of the sword in the time of their calamity, in the time that their iniquity had an end.'

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir 'most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

- 9 I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Load
- 10 Because thou hast said, These two nations and these two countries shall be mine, and we will 'possess it; 'whereas the LOPD was there:
- If Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them, and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume

13 Thus with your mouth ye have 'boasted against me, and have multiplied your words against me. I have heard them

14 Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee. thou shalt be desolate, O mount Seir, and all Idumeateren all of it: and they shall know that I am the Lord

Electronical and largetime of the following the power of the colors of Heb. Londs of Heb. deviction and denoting Pm. St. 4, il. For, to again the LORD was there there are their magnified.

Verse i.—I will by thy also ware, and thru shall be devolute.—To the testimonies already farmshed in verification of Samptime prophecy, we may add a passage from the unpublished Travels of Irby and Mangles, which concludes win a reference to the present prediction.—On leaving Petra, the track rises considerably, and is simpley and danger can can extend was particularly excited on this side, by remarking with how much care the scarry sull had been braiked up into termees, and disposed into fision and gardens, every nock that could furnish footing for a single plus was turned to account, proving that Strato was not instaken, in speaking of the horizontainal advantages of this my and the inhabitions seem to have made the most of them. At present the barron state of the country, together with the dass late explaining of the my, without a single human being living near it, seem strongly to verify the judgment pronounced against in.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it 16 Israel vas rejected for their sin, 21 and shall be restored without their desert 25 The blessings of Christ's kingdom

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are our's in possession

3 Therefore prophesy and say, Thus saith the Lord God, ²Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ³ye are taken up in the lips of talkers, and are an infamy

of the people

- 4 Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains, and to the hills, to the 'rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about.
- 5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey
- 6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen
- 7 Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame
- 8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come
- 9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown
 - 10 And I will multiply men upon you, all

- the house of Israel, cien all of it and the cities shall be inhabited, and the wastes shall be builded
- 11 And I will multiply upon you man and beast, and they shall increase and bring fruit and I will settle you after your old estates, and will do better unto you than at your beginnings and ye shall know that I am the Lord
- 12 Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men
- 13 Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations,
- 14 Therefore thou shalt devour men no more, neither beleave thy nations any more, saith the Lord God
- 15 Neither will I cause mcn to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God
- 16 ¶ Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings their

way was before me as the uncleanness of a removed woman

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it

19 And I scattered them among the heathen, and they were dispersed through the countries according to their way and according to their doings I judged them

- 20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land
- 21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went
- 22 Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy names sake, which we have profined among the heathen, whither ye went
 - 23 And I will sanctify my great name,

which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land

tries, and will bring you into your own land 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you

26 A new heart also will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you an heart of flesh

27 And I will put my 'spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them

28 And ye shall dwell in the land that I gave to your fathers: and ye shall be my

people, and I will be your God.

517.7 --

29 I will also save you from all your uncleannesses and I will call for the corn, and will increase it, and lay no famine upon you.

20 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own waste cities be filled with flocks of me evil ways, and your doings that were not they shall know that I am the Lord

* Jr 22.03 Chap 11 .3

good, and shall lothe your elves in your own sight for your iniquities and for your abominations

32 Not for your sakes do I this, saith the Lord Gon, be it known unto you: be ashamed and confounded for your own ways, O house of Israel

33 Thus saith the Lord Goo. In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of ell

that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I "the Lord have spoken it, and I will do it.

37 Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them, I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LOPD

2 C-15 11 12 17 Chap & 13 11 Chap 17 24, and 22 14 and 37 14 14 for first off gitters?

CHAPTER XXXVII.

1 By the resurrection of dry homes, 11 the deal hope of Israel is retired. 15 By the various of two slicks, 18 is showed the incorporation of Israel into Judah. 20 The gramies of Christs kingdom.

The hand of the LOPD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can there bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these

bones, Behold, I will cause breath to enter into you, and ye shall live

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Load

7 So I prophesied as I was commanded and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath

9 Then said he unto me, Prophesy unto the *wind, prophesy, son of man, and say to the wind, Thus saith the Lord Goo; Come from the four winds, O breath, and breathe upon these slain, that they may live

10 So I prophesied as he commanded me,

^{20-, 6-1-2}

and the breath came into them, and they lived, and stood up upon their feet, an ex-

ceeding great army
11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel behold, they say, Our bones are dried, and our hope is lost we are cut off for our parts

12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land then shall ye know that I the Lord have spoken 1t, and performed 1t, saith the Lord

15 ¶ The word of the Lord came again

unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.

17 And join them one to another into one stick, and they shall become one in thine

hand

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him cien with the stick of Judah, and make them one stick, and they shall be one in mine hand

20 ¶ And the sticks whereon thou

writest shall be in thine hand before their eyes

21 And say unto them. Thus saith the Lord Gop, Behold. I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel, and sone king shall be king to them all and they shall be no more two nations neither shall they be divided into two kingdoms

any more at all

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them so shall they be my people, and I will be their God

24 And David my servant chall be king over them, and they all shall have one shepherd they shall also walk in my judgments, and observe my statutes, and do

25 And they shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt, and they shall dwell therein, cren they and their children, and their children's children for ever and my servant David shall be their prince for

26 Moreover I will make a 'covenant of peace with them, it shall be an everlasting covenant with them and I will place them. and multiply them, and will set my sanctuary in the midst of them for evermore

27 My tabernacle also shall be with them yea, I will be their God, and they shall be

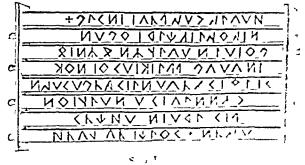
my people

28 And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore

4 Isn. 40 11 Jer 23 5 and 30 9 Chap 34 23 7 Chap. 11 20, and 14. 11

5 Psal 87 3 Chap 34 25 to Co RI

Verse 20 "The sticks whereon thou writest"-There are many curious traces of this kind of writing upon sticks or pieces of wood This indeed is not the first instance of the practice in Scripture, for so early as the time of Moses, we find a parallel example of writing upon rods. The custom existed among the early Greeks as we are informed that the laws of Solon preserved at Athens were inscribed on billets of wood called axenes. The custom has also existed in various applications in our own and other northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick which thus inscribed was called Coeleren a Beirdd the billet of signs of the bards or the Bardie Alphalat And not only were the alphabets such but compositions and memorials were registered in the same manner. 2 2



[BC 587

These sticks were commonly squared, but sometimes were three-sided, and for stinner, or four lines. The sources were used for general subjects, and for stinner, or four lines. The sources were used for general subjects, and for stinner. These sticks were commonly squared, but sometimes were three-sided, and, consequently, a single stick would contain the stand of four lines of four lines. The squared for general subjects, and for stand of frame, as repetted three or four lines. The squares were used for general stind of ancient metric called Triban, or triplet, and Laglyneither three or four lines. The squares were used for general stind of ancient metric called together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them were united together in a kind of frame, as repetitively upon them. trilateral ones being adapted to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is the sum of triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is the united together in a kind of frame, is repeated to triads, and for a peculiar kind of ancient metre called together in a kind of frame, is repeated to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triads, and for a peculiar kind of ancient metre called Triban, or triplet, and Laglyner, is required to triplet, and Laglyner, and triplet, and t sented in the first of our present cuts. This was called Pethynen, or Liucidator, and was 5) constructed that each stick. This was called Pethynen, or Liucidator, and was 5) constructed that each stick which is sented in the first of our present cuts. This was called Pethynen, or Liucidator, and was 5) constructed that each stick which is sented in the first of our present cuts. This was called Pethynen, or Liucidator, and was 5) constructed that use of which is sented in the first of our present cuts. This was called Pethynen, or Liucidator, and was 5) constructed that use of which is sententially or both sides. A continuation, or here of the first of our present different by the Runne clog (a corruption of log) almanaes, the use of when a sentential in the Runne clog (a corruption of log) almanaes, the use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of the mantle might be turned for the facility of reading, the end of each running out alternately or both use of which was called Pethynen, or Liucidator, and was 5) constructed that each stick was called Pethynen, or Liucidator, and was 5) constructed that each stick was called Pethynen, or Liucidator, and was 5) constructed to a continuation, of which was called Pethynen, or both use of which was called Pethynen,

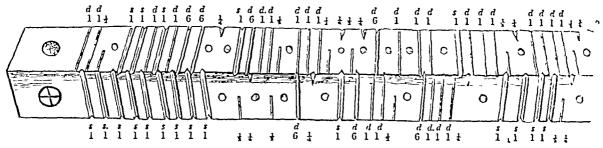
E,

Properly, the almanae was a single four-sided stick, inscribed on those with the tion. It is shown ", a plane each and of the course stick with the tion of one of the family clogs, given in his work. Properly, the almanac was a single four-sided click, inscribed on the square stick with the square of the square stick with the square of the square stick with the square of the square of the square of the square stick with the square of the flat sides, are considered apart. The edges have notices, answering to the day was supposed to each of the flat sides being expressed apart. The edges have not cone of the flat sides, are considered to denote the number of paternosters, average &c. appropriate to the day are considered to denote the number of paternosters, average &c. appropriate to denote the number of paternosters. and size of which are varied in the sale of distinction or to mark the rank which the sunt of that day other comme the dots are considered to denote the number of piternosters, aves &c. appropriate to the day other cand of the dots are considered to denote the number of piternosters, aves &c. appropriate festivals, or Peter, Prayer to denote the graph of St. John, keys for Common things in the dots are considered to denote the number of piternosters, aves &c. appropriate festivals, or Peter, Prayer to denote the graph of St. John, keys for Common things in Swering to the dots are considered to denote the number of supplied to the books of Common things in Side of the not-ched edge is occupied by arbitrary or significant signs to denote the graph as sword for St. The not-ched edge is occupied by arbitrary or significant signs to denote the graph keys for Common things in Swering to the dots are considered to the books of Common things in Swering the dots are considered to the books of Common things in Swering the dots are considered to the sum of the dots are considered to denote the number of piternosters, aves &c. appropriate to the graph of the graph containing in the containing as word for St. Peter, Prayer is the dots are considered to the graph of the gr forth The were, in about calendars containing similar indications to those prefixed to the books of Commo Prayer in about calendars containing similar indications to those prefixed to the books of Commo Prayer in about the boo Dr. Clarke met with several of such Runic stave-calendars in Sweden, rather as curious antiquities the means of the several of such Runic stave-calendars in Sweden, rather as curious antiquities the means of the several of such Runic stave-calendars in Sweden, rather as curious alternation of wood, alatts of the several of such Runic stave-calendars in Sweden, rather as curious alternation of wood, alternation of the several of such them, and were often able to explain the means of them, and were often able to explain the means of them, and were often able to explain the means of them, and were often able to explain the means of them, and were often able to explain the means of them, and were often able to explain the means of them, and were often able to explain the means of them.

2. They were all of word, alternation of the several of such them, and were often able to explain the means of them, and were often able to explain the means of the means of the means of the several of such them, and were often able to explain the means of the several of them.

2. They were all of word, alternation of the means of the means of the means of the several of the means of the means of the means of the several of the means of the means of the several of the means of the

of our Saxon ancestors. The blades were on each side engraved with Runic characters and signs like hieroglyphics extended their whole length—We saw one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick, like a physician's cane, but this last seemed to be of a more molern dream every instance it was evident from some of the marks upon them that the first owners had been Christians—the different lines and characters denoting the fasts and festivals golden numbers dominical letter epact, &c—But the custom of thus preserving written records upon rods or sticks is of the highest antiquity—There is an allusion to the custom in Ezek. xxxvii 16—20—where mention is made of something very similar to the Runic staff. The difference between these and the one represented in our cut, seems to be no more than in the variation of arbitrary signs and characters to denote the same objects



SALON RRIVE-POLE

The use of sticks and pieces of wood for the keeping of accounts, has been retained much longer than the rest and has indeed remained to our own day, in evidence of the various purposes of this kind to which sticks have been applied. We have seen alphabets, records, books, poems, and calendars of stick, and the account sticks may be briefly noticed to complete the series. The most perfect and interesting of those which have remained in modern use appears to be the Saxon Reive Pole, still, or down to a recent date, used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manor. The lands of this island are denominated ancient custom in demisne and lands of inheritance paying a yearly rent of 141. 148. 3d. and collected by the reive or steward every. Michaelmus, the sum which each person pays being scored on a square pole, as shown in our present engraving. The black circle at the top denotes the parish of Southwell and that side of the pole contains the account of the tax paid by the parishioning each person's account being divided from that of his neighbour by the circular indentations between each. In the present instance, the first pays 2½d, the second 4s. 2d, the next one farthing and so on. This will sufficiently appear from the explanatory marks which have been set along the edges of the engraving. The other side of the pole as seen in the cut is appropriated to the parish of Wakem, the cross within a circle, being considered the mark of that district. In this as in other instances, we find ancient methods of proceeding retained by governments long after they have been abandoned by individuals. This is shown in the present matter, by the Reive Pole in the island of Portland, and still more by the 'tallies' or notched sticks, so long and so recently used in the accounts of the public I xchequer, and which still gives name to the office of certain public functionaries, the Tellers (Talliers) of the Exchequer



EXCHEQUER TALLI.

CHAPTER XXXVIII

1 The army, 8 and malice of Gog 14 God's judgment against him

AND the word of the Lord came unto me,

saying,

2 Son of man, set thy face against 'Gog. the land of Magog, "the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God, Behold, I am against thee. O Gog, the chief

prince of Meshech and Tubal

4 And ³I will turn thee back, and put hooks into thy jaws and I will bring thee forth, and all thine army horses and horsemen, all of them clothed with all sorts of armour, cien a great company with bucklers and shields, all of them handling swords

5 Persia, Ethiopia, and Libya with them, all of them with shield and helmet

6 Gomer, and all his bands, the house of Togaimah of the north quaiters, and all his bands and many people with thee

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a gund unto them

8 ¶ After many days thou shalt be visited in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel which have been ilways wasten but it is brought forth out of the nations, and they shall dwell safely ill of them

9 Thou shalt ascend and come like a

storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many

people with thee

10 Thus saith the Lord God. It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought

II And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell 'safely, all of them dwelling without walls, and having

neither bars nor gates,

- 12 To take a spoil, and to take a prey, to turn thine hand upon the desolate places that ore now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the 'midst of the land.
- 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord Gop. In that day when my people of Israel dwell-

eth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land. it shall be in the latter days, and I will bring thee against my land, that the heathen may

know me, when I shall be sanctified in thee, O Gog, before their eyes

17 Thus saith the Lord God Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord Gon, that my fur;

shall come up in my face

19 For in my jealous, and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord Goo. every mans sword shall be against

his brother

- 22 And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone.
- 23 Thus will I' magnify myself, and sanctify myself and I will be known in the eyes of many nations, and they shall know that I am the LORD

*Ot, ordered rividences propose. *Ot, or fidently. *Heb. To spot the spot or disprey the prey. *Heb. sort. *Crap Village 137, 23

Verta 2. "Gog, the land of Magog, the chief prince of Methods and Tubal"—Great diversity of opinion has been extended concerning the situation of Gog and Majog and the various a terms restangested have given occur into no emmon amount of discussion. This we example follow but content ourselves with staining that the opinion which seems to use the most provable, and which moreover has the support of Josephila, is that there are to be understood as names applied to the Solitians of the ancients, answering to the Parties of the moderns—a people extending through the centre of Asia, and the south-east of E vope, and while a various times, have left their nature plains to overthin the contribution of Asia and eastern known, overthrowing involves and Lingdoms before them. Gog and Magog are probably to be understood as applied to this people in the most extensive sense, Meshech and Tubal being limited to the near and octive known portions of the wrole. Considering that the present Turks are descended from the Tartam many commentators seem disposed to consider that the prophecies concerning Gog and Magog have an ultimate reference to that people. It is, however, allowed, on all hands, that this is one of the most difficult prophecies of the Old Testament, and interpreters are greatly divided about its application.

4. "I will turn ther back."—It therefore appears that the people in question had at this time made an incuration their nature yilds into the countries with thing the Heorems were acquainted. It comborates the conclusion stated in the preceding note, that this actually happened, in the time of Exchiel, with respect to the Scythians, and note of far as history certifies, with respect to any other people. This prophery has no date; and if we away it an early one, there is every historical and internal productivity in at the early part of the chapter refers to the expulsion of the Scythians, after they had for several years (25), assumed a post ion in south-restern have which made them and them precured habits well known in that part of the mode, and which may well be taken to explain the allierous which Exchael seems to make to them. About the time of the fall of Ninetch, they made their appearance in Upper Actually were about to ever Media, when they were opposed by the king of that country (Grazares L) who sustained a signal defeat. The Soyt cansiten proceeded, and extended true conquests over Soyna to the confines of Egypt which they were only presented from evering by entreaties and valuable presents from the king. On their return they

passed through the land of the Philistines, in their progress through which some stragglers of their main body plundered the temple of Venus (Astarte) at Ascalon, which was believed to be the most ancient in the world dedicated to that goddess. It does not appear that they molested the kingdom of Judea, and the already desolated country of the expatriated ten tribes offered them little temptation. They did however appropriate to themselves the town of Beth shan, in the territories of Manasseh west of Jordan, which long retained, for this reason, the name of Scythopolis of city of the Scythians." After this people had for twenty-eight years remained in possession of the two Armenias Cappadocia, Pontus, Colchis, Iberia, and the greater part of Lydia, their chiefs were cut off by a treacherous stratagem of the same king of Media whom they had in the first instance defeated. The expulsion of their dispirited fol lowers was then easily effected, and to this event, which happened in his own time, the prophet may well be supposed to refer, while his view extends from thence far forward into the future history of the same people to an extent which we cannot follow through its disputed applications

9 "Thou shalt ascend and come like a storm"—This verse does very strikingly describe the character of a Scythian or Tartar invasion, the force of which is illustrated by every account of such transactions which has been preserved. Their vast numbers covering the land like a cloud, their rapid and irresistible progress, compared to a storm—are circumstances to which the prophets allude, and which all historians describe with wonder. Gibbon's notice of the invasions of China by the Tartars contains a passage strikingly illustrative of this verse, and it is always a pleasant office to oblige infidels to bring evidence of the truth of the descriptions and prophecies of that Divine Book which they affect to contemn. "The cavalry of the Tanjou frequently consisted of two or three hundred thousand men, formidable by the matchless dexterity with which they managed their bows and their horses, by their hardy patience in supporting the inclemency of the weather, and by the incredible speed of their march, which was seldom checked by torrents or precipices, by the deepest rivers, or by the most lofty mountains. They spread themselves at once over the face of the country, and their rapid impetuosity surprised, astonished, and disconcerted the grave and elaborate tactics of a Chinese army." The vast numbers of men which were brought into the field by the people in question are repeatedly noticed in this and the following chapter and indeed it used to be a matter of wonder how such immense bodies of men as the ancient Scythians and modern Tartars assembed could be brought together. But this is accounted for by the recollection, that among all the Tartar tribes every adult serves, when required, as a soldier, so that their thinly-peopled wildernesses have often been able to send forth armies far exceeding those which the most populous civilized countries could ever raise. One of the laws of the Mongol Tartars, in the time of Genghiz Khan, was, 'Husbands are to be employed solely in hunting and war, all other occupations belon

15 "All of them riding upon horses"—"The plains of Tartary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and skilful riders, and constant practice has seated them so firmly on horseback, that they were supposed by strangers to perform the ordinary duties of civil life—to eat, to drink, and even to sleep—without dismounting from their steeds"—Gibbon, ch. xxvi.

CHAPTER XXXIX

1 God's judgment upon Gog. 8 Israel's victory 11 Gog's burial in Hamon-gog 17 The feast of the fowls 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal

2 And I will turn thee back, and 'leave but the sixth part of thee, and will cause thee to come up from 'the north parts, and will bring thee upon the mountains of Israel

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out

of thy right hand

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured

5 Thou shalt fall upon 'the open field for I have spoken it, saith the Lord God

6 And I will send a fire on Magog, and sengers on the east of the sea and it shall among them that dwell carelessly in the stop the moses of the passengers and there

isles and they shall know that I am the Lord

7 So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name any more and the heathen shall know that I am the LORD, the Holy One in Israel

8 ¶ Behold, it is come, and it is done, saith the Lord God, this is the day where-

of I have spoken

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years

10 So that they shall take no wood out of the field, neither cut down any out of the forests, for they shall burn the weapons with fire and they shall spoil those that spoiled them, and rob those that robbed them such the Lord God

11 ¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea and it shall stop the moses of the passengers—and there

shall they bury Gog and all his multitude and they shall call it The valley of "Hamongog

I2 And seven months shall the house of Israel be burying of them, that they may

cleanse the land.

- 13 Yea, all the people of the land shall bury them, and it shall be to them a renown the day that I shall be glorified, south the Lord Goo.
- 14 And they shall sever out "men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it after the end of seven months shall they search
- 15 And the passengers that pass through the land, when any seeth a man's bone, then shall he "set up a sign by it, till the buriers have buried it in the valley of Hamon-gog

16 And also the name of the city hall be Hamonah. Thus shall they cleanse the

land.

- 17 \(^\) And, thou son of man, thus saith the Lord God, Speak "unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my "sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.
- 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of "goats, of bullocks, all of them fatlings of Bashan

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacri-

fice which I have sacrificed for you

20 Thus we shall be filled at my table upon with horses and chariots, with mighty men, God

and with all men of war, saith the Lord Gop

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them

22 So the house of Israel shall know that I am the Lond their God from that day and

forward

23 \(\text{And} \) the heathen shall know that the house of Israel went into captivity for their iniquity because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemics so fell they all by the sword

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

- 25 Therefore thus saith the Lord Gon; Now will I bring again the captivity of Jacob, and have increy upon the whole house of Israel, and will be jealous for my holy name;
- 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid
- 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and 'am sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lopp their God, "which caused them to be led into captivity among the heathen but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them for I have 'poured out my spirit upon the house of Israel, saith the Lord God

That is the related of Grage 11 Her remofer toward 11 Heb baid 12 That is, the rule tode 11 Heb to the first great 12 Or early or 11 Heb great grate 11 Chap 26.23 12 Peb by recoving of them, in 12 June 22 Acts 2 II

Verse 3 "I will smite thy box out of thy left land"—There are several other passages which intimate that the box was the principal recipion of the people intended. So it has always been among the Scythian nations. The long Tartar box, says Giston, his drawn with a nervous arm, and the weighty arrow is directed to its object with incring aim and irresimble force." The same has been intimated in the extract, from the same author, under verse 9 of the preceding chapter. Compare also the enumeration of other articles of their military array in verse 4 of the preceding chapter, and verse 9 or this, with the following law of Genghiz Khan's time. "The arms appointed are the sabre, the bow, the battle-axe, with some ropes. The officers to wear helmets and breastpiates of leather or iron, or an entire coat of mail. Soldiers who can afford it are permitted to wear armour. The officers are strictly to examine the edges and points of the sabres. This law does not mention spears or lances, which we know to have been also favourite very common among the ancient and modern Scythians. The "hand-staves," in verse 9, are we suppose maces, which are also very common among them, and formidable in their hands.

- 9. "They thall burn them with fre seren years"—That is to say, that the shafts or wooden parts of their weapors should be so abundant as to last the people of the land seven years for fuel. This is intended, doubtless, to conver an idea of their productions numbers. But it is right to add, that the inhabitants of those genial climates make but a sparing use of fuel, which will explain any difficulty the text might be supposed to offer
- 11 "The valley of the passengers on the east of the sea"—The Targum, followed by many Jewish and Christian m'expreses, take this "sea" to have seen the Lake of Gennesaret. The valley near this sea may have been called "The valley of passengers," because a great number of merchants, traders, and others, from Syria and other eastern countries, 192

passed through it, in their way to and from Egypt We see, in Gen xxvii 17, 25, that the Ishmaelite merchants to whom Joseph was sold, were passing this way towards Egypt.

14 "They shall sever out men of continual employment'—It was anciently the usual custem for the conquerors to leave the bodies of their slaughtered enemies for a prey to the birds and beasts of prey, and this custom is frequently alluded to in Scripture. When however the slain were in great numbers, and the slaughter occurred in a peopled district, bodies were often disposed of in some way or other, by the inhabitants out of a regard to the rown safety and comfort. Thus also, it seems that when the Jews gained a battle on a foreign field they left their slain enemies unburied, or to be buried by others, but when, as in the present instance, the event happened in their own country, we discord from these verses that they were accustomed to inter the dead, and to this the Hebrews had not only the inducement common to all people but another more immediately constraining, which arose from the pollution which they contracted by the contact of a dead body, and which they could not fail to have been constantly incurring while so many dead bodies remained uninterred. It seems that two sets of men were employed in this business one to seek out the corpses and to set up a mark of direction for the others, whose duty it was to inter the bodies thus found. The mark set up for this purpose would also, in the mean time, by warning passengers from the spot, prevent the danger of accidental pollution.

CHAPTER XL

1 The time, manner, and end of the vision 6 The description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate 39 Eight tables 44 The chambers 48 The porch of the house

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, 'by which was as the

frame of a city on the south

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, and he stood in the gate

- 4 And the man said unto me, Son of man, behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall shew thee, for to the intent that I might shew them unto thee art thou brought lither declare all that thou seest to the house of Israel
- 5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth so he measured the breadth of the building, one reed, and the height one reed

6 Then came he unto the gate which looketh toward the east and went up the stairs thereof, and measured the threshold of the gate which was one reed broad, and the other threshold of the gate, which was

one reed broad

7 And every little chember was one reed long and one reed broad, and between the little chambers were five cubits, and the

threshold of the gate by the porch of the gate within was one reed

8 He measured also the porch of the gate within one reed

9 Then measured he the porch of the gate, eight cubits, and the posts thereof, two cubits, and the porch of the gate unsimmard

10 And the little chambers of the gate eastward were three on this side and three on that side, they three were of one measure and the posts had one measure on this side and on that side

11 And he measured the breadth of the entry of the gate, ten cubits, and the length

of the gate, thirteen cubits

12 The *space also before the little chambers uas one cubit on this sule, and the space uas one cubit on that side and the little chambers were six cubits on this side and six cubits on that side

13 He measured then the gate from the roof of one little chamber to the roof of enother the breadth uas five and twenty cubits door against door

14 He made also posts of threescore cubits, even unto the post of the court round

about the gate

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits

16 And there were 'narrow vindous to the little chambers and to their posts within the gate round about and likewise to the 'arches and windows were round about 'in ward and upon each post were palm trees

17 Then brought he me into the outward court, and lo there were chambers and a pavement made for the court round about thirty chambers were up on the pavement.

18 And the proment ly the confider gates over against the length of the grace terms the lower programmer.

1 Or a carel ch. Thebar respice was to may toward be end. 3 Heb ! - to leak. The come "O"

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court matheut an hundred cubits eastward and northward.

29 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side and three on that side: and the posts thereof and the 'arches thereof were after the measure of the first gate. the auron the posts thereof, on this side, and m length thereof var fifty cubits, and the breadth five and twenty cubits

22 And their windows and their arches, a and their palm trees, were after the measure of the gate that looketh toward the east. and they went up unto it by seven steps: and the arches thereof vere before them.

23 And the gate of the inner court trac over against the gate toward the north, and to-ard the east: and he measured from gate, to gate an hundred cubits

south, and behold a gate toward the south: and he measured the posts thereof and the

25 And there were windows in it and in the arches thereof round about, like those windows: the length war ffty cubits, and the breadth five and twenty cubits

25 And there were seven steps to go up to it, and the arches thereof were before them. and it had palm trees one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south and he measured from gate to gate toward the south an hundred enhits

28 And he brought me to the inner court by the south gate and he measured the south gate according to these measures:

29 And the little chambers thereof. and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thercof round about: it was fifty cubits long, and five and twenty cubits broad.

29 And the arches round about were five and twenty cubits long, and five cubits

31 And the arches thereof vere toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

court toward the cas': and he measured the gate according to these measures

33 And the little chambers thereof, and the ports thereof and the arches thereof. were according to the emeasures: and there verse andore therein and in the arches thereof round about: it was fift; cubits long, and fie and twents cubits broad.

31 And the arches thereof were toward the outrard court: and palm trees ince that a dea and the going up to it had eight

35 C And he brought me to the north gate, and measured it according to these measures.

36 The little clambers thereof the perts thereof, and the arcles thereof, and the rindows to it round about, the length was fifty cubits, and the breadth fvc and twenty cubits

57 And the posts thereof were toward the utter court, and palm trees were upon 24 C After that he brought me foward the 1 the 1 outs thereof, on this side, and on that side: and the going up to it lad eight steps

28 And the chambers and the cutnes arches thereof according to these measures of thereof were by the posts of the gates, where

they washed the burnt offering.

39 And in the porch of the gate wat tro tables on this side, and tro tables on that side, to slat thereon the burnt offening and the sin offering and the trespass offering

40 And at the side without, as one gocth up to the entry of the north gate, v-re two tables, and on the other side, which was at the porch of the gate, were two tables

41 I our tables were on this side and for tables on that side, by the side of the gate, cight tables, whereupon they slew than incrifice

42 And the four tables were of her stone for the burnt offering, of a cubit as an half long, and a cubit and an half broze and one cubit ligh: whereupon also the laid the instruments wherewith they s's the burnt offering and the sacrifice.

43 And within were shooks, an har broad, fastened round about: and upon th tables was the flesh of the offcring.

44 And without the inner gate were th chambers of the singers in the inner cour which was at the side of the north gate. at their prospect was toward the south. one? the side of the east gate having the prosper toward the north.

45 And he said unto me, This chambe:

the priests, the keepers of the 13 charge of the

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house

48 ¶ And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side and five cubits on that side and the breadth of the gate uas three cubits on this side and three cubits on that side

49 The length of the porch uas twents cubits, and the breadth cleven cubits and he brought me by the steps whereby they went up to it and there were pillars by the posts, one on this side, and another on that side

13 Or, ward, or, ordinance and so verse 46

We have mentioned in the introductory note, the great and acknowledged difficulty involved in the obscure vision contained in these chapters For this reason the Hebreus forbule this portion of Scripture to be read by persons under thirty years of age, and many Christian expositors have abstained altogether from comment. We do not approve of this, being persuaded that 'all Scripture is profitable" as however we should despair of giving a satisfactory explanation of all the details and as the attempt would occupy more room than a regard to our limits would allow us to spare for the subject, we shall confine our attention to a few detached passages which offer occasion for such remarks as we have been accustomed to give

One of the great difficulties in this description is to understand its design. Perhaps none of the numerous conjectures which have been offered are entirely satisfactory, and we are not disposed to add to the number. Yvery common explanation is that as the Temple and city were overthrown and the ecclesiastical and civil polity of the Hebrews destroyed, these chapters were written to instruct them in what they were to do on their return from explaints and in particular to give them such a detailed description as might enable them to build another temple similar in form and dimensions to that of Solomon It is under this explanation that the writers who have attempted to give us an account of Solomon's Temple, have freely availed themselves of the present chapters to complete their descriptions

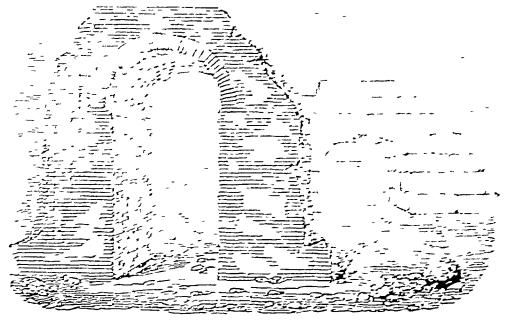
It would however be difficult to show that the temple of Zerubbabel answered to this description or that which as reconstructed and enriched by Herod existed in the time of our Saviour, and is described by Josephus and the Rabbins and even allowing that the later temple did in essential matters, correspond to this representation it is certain that the division of the land was not the same after the return from captivity, as is here prescribed, nor the governors and civil polity those which are here directed. On these grounds the Jews themselves allow that the directions given in these chapters have not hitherto been followed. They believe that many things which they contain cannot be understood till Elias (whom they still expect) shall come and explain them, and that the temple here described will not be built, nor the regulations take effect until the Messiah comes, to whose advent they still look forward. Some Christian writers have been disposed to apply the whole to the condition of the Jews under a future restoration to their own land and privileges, while others interpret the whole with a mystical application to the church of Christ We cannot enter into these explanations, but the reader will be glad to see the observations of Professor Dathe, as applying to what we have stated as the more common explanation and as meeting the objections to which that explanation is open. His opinion, which he submits with diffidence to the consideration of others, is that the passage does not contain a prophecy, nor does it predict any future event, but it describes what ought to have been done if the whole Jewish people, consisting of all the tribes had returned from captivity to their own country. Liberty was granted to all, and all had it in their power to return God now orders by the mouth of his prophet, what should be the nature and character of his worship and what division of the country should take place between the different tribes. There is nothing in the whole description which might not have been carried into effect provided that all of them had returned, and taken possession of the land which God granted to them. In this new possession of the Promised Lind. which God offered to his people the same thing happened as on a former occasion when they entered into the lind which they had so long desired, under their leader Joshua. The division which then took place was very different from that which ought to have been made, according to the will of God, for the sloth and cowardice of the people dreading a protracted war, was the reason why a great part of the country was allowed to remain in possess or of the first inhabitants, and the same biseness of disposition, or love of present advantage now detained them where they were so that they chose rather to live as exiles among the nations, than to return to their own country, which was no reather laid waste or occurred by others? either laid waste or occupied by others

Verse 16 "Arches"—The marginal reading "galleries, or porches" as understood of a covered walk with pill its is that which most interpreters seem to prefer. We are not upon the whole disposed to contest this preference, but there is one reason addited in support of it from which we are obliged to withhold our assent, this is that the treb is a comparatively late invention and could not have been known to the Hebrews. Now as this reason modes the contest that the contest is comparatively late invention and could not have been known to the Hebrews. Oriental architecture of the Egyptians of the cirk antiquity of the arch was its alleged ab eace from the more ancient Egyptians were acquainted with the principle of the arch and did employ it in their coestructure.

suppose it will no longer be contended that it was unknown to the Jews who had so nuch interesting with 1 21,1 Belzoni was decidedly of opinion that he had found Egyptian arches of very remote antiquity and arrest best which we have copied but his evidence on the subject is less conclusive than that when has since a first of Mr. Walkinson in a work printed by him a few years since at Malta and containing much care as a few as superseded by that contained in his more recent publication. The Tepography of Indian He increase the more of an arch which he found in a fine editice with an axe one of sphinges at deep the incentance Q. Lahy an side of The has a large temporal of large black and contained however, the large state of the market of the recent and the state of the large black and the market black of the contained of the contained of large black and the market black of the contained of the contained of large black and the market black of the contained of the containe Liby in side of Thebes.—It is formed of large blocks of stone placed hours itally over each of the time that immediately below it till the two upper ones meet in the centre, the time and is the centre of so is to form a viult.—Though this is not constructed on the purple of the arm there is the series suppose that the Expirans were well acquainted with that mode of building as they appear to have a time.

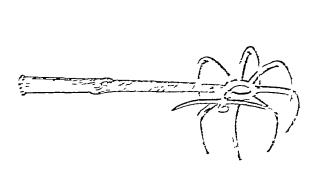
t me immemorial in the recents and emple hird how a cast of all have one on to seem his precently.—The sign of remark is as so is me — An opin in remarked his tregare art of the lamed mostly pains force by what of entire of most at another it yes as into fact. Such has been treeded with tree a time, of a carch mode to the sign of every one who are at infine, considered an entiremal as has been confided to tree who of Anglists. Whis is storying to mention one of the time of Primar and Hi, or the problem confided to tree who of the sign of the entire from the case with message the characteristic from the case with message the characteristic from the case with the sign of a first of the sign of a country, and in noting the characteristic from the fact of the sign of a first of the cast of the sign of a first and the sign of t

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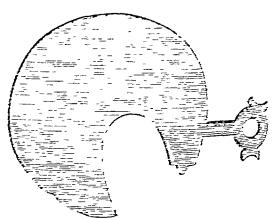


FOTPTLY ARCRES AT TEXEST.

43 of Books — It is probable that these broks were attached to ports, and that the victims were supported from them to be shaped and it exactly. Thus we are informed to the Rach head were or that the shaped before the second temples to the north of the alant three were eight young from the Later books were suspensely the other fixed times of the from the later had some and from the later that the name and from the later the sum of the desired for shorthese. Along support memory of matter the employed in the anneal survives. Of knows a next over essental kinds and some of these bares I also shape in anneal paintings, and a memory of matter than the probability of matter than the same of the sum of the intended I are missed the alone explanation should seem probable.



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ETHISCAN SACRIFICAL EXITE

CHAPTER XLI

The measures, parts, chambers, and ornaments of the temple

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle

- 2 And the breadth of the 'door was ten cubits, and the sides of the door were five cubits on the one side, and five cubits on the other side and he measured the length thereof, forty cubits, and the breadth, twenty cubits
- 3 Then went he inward, and measured the post of the door, two cubits, and the door, six cubits, and the breadth of the door, seven cubits
- 4 So he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple and he said unto me, This is the most holy place

5 After he measured the wall of the house, six cubits, and the breadth of every side chamber, four cubits, round about the house

on every side

6 And the side chambers were three, cone over another, and thirty in order, and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house

7 And 5there was an enlarging, and a winding about still upward to the side chambers for the winding about of the house went still upward round about the house therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst

8 I saw also the height of the house round about the foundations of the side chambers

were a full reed of six great cubits

9 The thickness of the wall, which was for the side chamber without, was five cubits and that which was left was the place of the side chambers that were within

10 And between the chambers was the wideness of twenty cubits round about the

house on every side

11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south and the breadth of the

place that was left was five cubits round about

- 12 Now the building that was before the separate place at the end toward the west was seventy cubits broad, and the wall of the building was five cubits thick round about, and the length thereof ninety cubits
- 13 So he measured the house, an hundred cubits long, and the separate place, and the building, with the walls thereof, an hundred cubits long,

14 Also the breadth of the face of the house, and of the separate place toward the

east, an hundred cubits

15 And he measured the length of the building over against the separate place which was behind it, and the 'galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court,

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, receled with wood round about, and from the ground up to the windows, and the windows were

covered,

17 To that above the door even unto the inner house, and without, and by all the wall round about within and without, by 'measure

- 18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub, and a cry cherub had two faces,
- 19 So that the face of a man uas toward the palm tree on the one side, and the face of a young hon toward the palm tree on the other side it was made through all the house round about

20 From the ground unto above the door were cherubins and palm trees made, and

on the wall of the temple

21 The posts of the temple were squared, and the face of the sanctuary, the appearance of the one as the appearance of the other

- 22 The altar of wood uas three cubits high, and the length thereof two cubits, and the corners thereof and the length thereof, and the walls thereof, uere of wood and he said unto me, This is the table that is before the Lord
- 23 And the temple and the sonetunry had two doors

two turning leaves, two leaves for the one i porch without

24 And the doors had two leaves apiece, there were thick planks upon the face of the

door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm side, on the sides of the porch and upon the trees, like as were made upon the walls, and | side chambers of the house, and thick plants

There is a Afull read of the great culting -To the old of a series to the transfer of the old to the income of The series of th That the very measure called the figurations to by troips of the

CHAPTER YLII.

i The charbers for the priests. 13 The u . Hercif 19 The measure of the outrard court

They he brought me forth into the utter court, the way to zarl the north and he brought me into the chamber that war over against the separate place, and which wabefore the building toward the north

2 Before the length of an hundred cubits was the north door, and the breadth war fifty cubits

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the otter court, was gallery against gallery in three rionies.

4 And before the chambers wa a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Nor the upper chambers were shorter: for the galleries were higher than these, *than the lover, and than the middlemost of the building.

6 For they were in three stories, but had not piliars as the pillars of the courts: therefore the building was straitened more than the lovest and the middlemost from the ground

7 And the well that war without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof war fifty cubits

& For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cutits.

9 And from under these chambers was

the entry on the cast side, sas one girth into them from the utter court.

10 The chambers tree in the thickness of the wall of the court toward the east, over against the separate place, and over against the building

II And the way before them was like the appearance of the chambers which rem to ard the north, as long as they, and as broad as they and all their goings out rece both according to their fashions, and arcording to their doors

12 And according to the doors of the chambers that were to, and the south one a door in the head of the way, even the way directly before the wall toward the east as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approuch unto the Lord shall eat the most holy things there shall they lay the most holy things, and the meat offering, and the sin offering and the trespass offering; for the place " holy

14 When the priests enter therein, then shall they not go out of the holy p'are into the utter court, but there they shall lay them garments wherein they minister; for they are holy; and shall put on other garments and shall approach to those things which cre for the people.

15 Now when he had made an end of measuring the inner house, he brought mo forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round

18 He measured the south side, five hundred reeds, with the measuring reed

19 ¶ He turned about to the nest side, and measured five hundred reeds with the measuring reed

20 He measured it by the four sides it had a wall round about, five hundred iccds long, and five hundred broad to make a separation between the sanctuary and the profane place

6 Heb wind.

Verse 14 "There they shall lay their garments wherein they minister"-From this it appears still more clearly than from Exod xxviii, that the priests did not ordinarily wear any of the sacred garments in which they discharged their sacred functions. Whether there was any thing in their dress which distinguished them in common life from the mass of the people does not appear in Scripture, but certainly they were none of their sacied habiliments, and the probability is that they were the common dress of the time, being as the Targum expresses it, "mingled with the people The Jewish writers favour the opinion that the priests appeared in the common dress of private persons when not officiating. The Rabbinical writers say that the priestly wardrobe was kept by a priest, whose duty it was to deliver out and receive back the sacerdotal vestments the several articles of which were kept separately in chests in an aputation appropriated to the purpose, each chest having on it the name of the article of dress which it contained, so that there was no confusion or mistake when the dresses were wanted

CHAPTER XLIII

1 The returning of the glory of God into the temple 7 The sin of Israel hindered God's presence 10 The prophet exhorteth them to repentance, and observation of the law of the house 13 The measures, 18 and the ordinances of the altar

AFTERWARD he brought me to the gate, even the gate that looketh toward the cast

- 2 And, behold, the glory of the God of Israel came from the way of the east and this voice was like a noise of many waters and the earth shined with his glory
- 3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city and the visions were like the vision that I saw by the river Chebar, and I fell upon my face

4 And the glory of the Lord came into the house by the way of the gate whose

prospect is toward the east.

5 So the spirit took me up, and brought me into the inner court, and, behold, the glory of the Lord filled the house

6 And I heard him speaking unto me out of the house, and the man stood by

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places

8 In their setting of their threshold by my thresholds and their post by my posts, and the breadth one cubit and from the

and the wall between me and them, they have even defiled my holy name by their abominations that they have committed wherefore I have consumed them in mine

9 Now let them put away their whoredom, and the careases of their kings, fai from me, and I will dwell in the midst of

them for ever

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities and let them

measure the pattern

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them

12 This is the law of the house Upon the top of the mountain the whole limit thereof round about shall be most holy Be-

hold this is the law of the house

13 ¶ And these are the measures of the altar after the cubits. The cubit is a cubit and an hand breadth, even the bottom shall be a cubit, and the breadth a cubit and the border thereof by the 'edge thereof round about shall be a span and this fall be the higher place of the altar

14 And from the bottom up on the grow d cien to the lower settle dall'be two culis-

		5
		,

house of the Lord, and all the laws thereof, and mark well the entering in of the house, with every going forth of the sanctuary

6 And thou shalt say to the rebellious, cven to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations

8 And ye have not kept the charge of mine holy things but ye have set keepers of my scharge in my sanctuary for yourselves

9 Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols,

they shall even bear their iniquity

Il Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them

12 Because they ministered unto them before their idols, and 'caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place but they shall bear their shame, and their abominations which they have committed

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein

15 ¶ But the priests the Levites the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me and they shall stand before me to offer unto me the fat and the blood, south the Lord God

16 They shall enter into my sanctuary,

and they shall come near to my table to minister unto me and they shall keep my charge

17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, whiles they minister in the gates of the inner court and within

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins, they shall not gird themselves ⁵⁶ with any thing that causeth sweat

19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments

20 Neither shall they shave their heads, nor suffer their locks to grow long, they

shall only poll their heads

21 Neither shall any priest drink wine when they enter into the inner court

22 Neither shall they take for their wives a 'widow, nor her that is 'put away but they shall take maidens of the seed of the house of Israel, or a widow 'that had a priest before

23 And they shall teach my people the difference between the holy and profane and cause them to discern between the unclean and the clean

24 And in controversy they shall stand in judgment, and they shall judge it according to my judgments and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths

25 And they shall come at no lodead person to defile themselves but for father, or for mother, or for son, or for daughter, for brother or for sister that hath had no husband, they may defile themselves

26 And after he is cleansed they shall

reckon unto him seven days

27 And in the day that he goeth into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin offering, saith the Lord God

28 And it shall be unto them for an inheritance I nam their inheritance and ye shall give them no possession in Israel I am their possession

29 They shall eat the meat offering and

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths, for ten baths are an homer

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat offering, and for a burnt offering, and for *peace offerings, to make reconciliation for them, saith the Lord God

16 All the people of the land 'shall give

this oblation ¹⁰ for the prince in Israel

17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel he shall prepare the sin offering, and the meat offering, and the burnt offering, and the "peace offerings, to make reconciliation for the house of Israel

18 Thus saith the Lord Goo, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of

the settle of the altar, and upon the posts of the gate of the inner court

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple so shall ye reconcile the house

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, unleavened bread shall be eaten

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering

23 And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days, and a kid of the goats daily for a sin offering

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a 1am, and an hin of oil for an ephah

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the 12 feast of the seven days, according to the sin offering, according to the buint offering, and according to the meat offering, and according to the oil

8 Or, thank offerres. 9 Heb shill be for

11 Or, thank-offerings 10 Or, with 1º Num. 29 19

Verse 12 "Twenty shekels, five and twenty shekels fificen sherels, shall be your manch"—"During the captuits of the Jews, and after their return, they made use of the weights and measures of other nations. Exclude accordingly mentions foreign manels of fifteen, of twenty, and of five and twenty shekels" (Jahn's 'Archeologia Biblica' p 11)) There is, however, another explanation, which supposes that we are to add these several sums together in order to obtain the amount of the Hebrew manch, which is thus stated at sixty shekels. And to account for the singular mode of computation, it is alleged that the component sums were pieces of money of the respective values stated, and the amount of which made a manch Another explanation of this last matter suggests a reference to the Oriental mode of stating sums of money in contracts and acknowledgments, when to prevent traud by changes in single words and figures not only is the whole sum stated, but it is added, that the half of it is so much, and the quarter so much. Nothing of all this appears very satisfactory to our minds. As it would require discussion, we will not here particularly insist that a comparison of 1 Kings x. 17, with 2 Chron ix 16 seems to furnish clearer evidence for taking the manch at 100 shekels than the present text does for making it sixty, but, with respect to what is said about coins of different values, we may observe that there is not the least evidence or probability that the Hebrews had any such pieces of money and that the text does not speak of money or value but of ueight. And then, as to the explanation suggested by the Oriental mode of stating values it clearly cannot apply in the present instance since the numbers fifteen twenty-five have not that corresponding relation to each other, and to the whole sum, which the practice alluded to requires. The text is however very difficult, and it is easier to object to the explanations which have been given, than to suggest one liable to no objection

CHAPTER XLVI

1 Ordinances for the prince in his worship, 9 and for the people 16 An order for the prince sinheritance 19 The courts for boiling and baking

Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days, but on the sabbath it shall be opened and in the day of the new moon it shall be opened

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests | 2 D 2

shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate then he shall go forth, but the gate shall not be shut until the evening

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the ne.

4 And the burnt offering that the prince shall offer unto the Loro in the sabbath day shall be six lambs without blemish, and a ram without blemish

5 And the meat offering shall be an ephan for a ram and the meat offering for the lambs as he shall be able to give and an hin of oil to an ephah

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram they shall be without

blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto and an hin of oil to an ephah

8 And when the prince shall enter, he shall go in by the way of the porch of that gate and he shall go forth by the way thereof

- 9 \ But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate, and he that entereth by the way of the south gate shall go forth by the way of the north gate. he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
- 10 And the prince in the midst of them, when they go in shall go in, and when they go forth shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or I eace off rings - voluntarily unto the Lord. one shall then open him the cate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day: then he shall go forth, and after his going forth ore shall shut the gate

13 Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish thou shalt pre-

pare it every morning

14 And thou shalt prepare a meat offering for it every morning. the sixth part of an ephah. and the third part of an hin of

oil, to temper with the fine flour: a meat offering continually by a perpetual ordi nance unto the Lord

15 Thus shall they prepare the lamb er! the meat offering, and the oil, every mon-

ing for a continual burnt offering

16 Thus saith the Lord God: If the prince give a gift unto any of his sons the inheritance thereof shall be his sons it shall be their possession by inheritance

- 17 But if he give a gift of his inheritaria to one of his servants, then it shall be had to the year of liberty. after it shall return to the prince. but his inheritance shall be his sons for them
- 18 Moreover the prince shall not take c the people's inheritance by oppression, to thrust them out of their possession. but he shall give his sons inheritance out of his or possession that my people be not scattered every man from his possession.

19 C After he brought me through the entry which i-us at the side of the gate, it's the holy chambers of the priests which located toward the north. and, behold, there write

place on the two sides westward.

20 Then said he unto me This i the place where the priests shall beil the trepass offering and the sin offering where the shall bake the meat offering. that they bear them not out into the atter court, to seretiff the people

21 Then he brought me forth into the utter court, and caused me to pass of the four corners of the court: and behold to every corner of the court there wa, 2 cost

- 22 In the four corners of the court for were courts joined of forty cubits long and thirty broad these four corners were of each measure
- 23 And there was a row of building roma about in them, round about them four and it was made with boiling places under itrows round about.
- 24 Then said he unto me These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the

E-allege from EE-Lorer Bear Brancing (Edenor

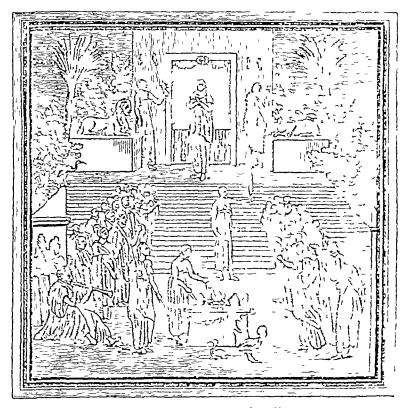
Verse 3 "The people of the lord rhall works at the door of this cale."—We have met with a very contrast and in the 6 Antiquates 6 Herculatum." after an ancient penning found at Porner, representing the Egyptian worth. of Its we have copied; for while some allege that the forms of the Herrer works resembled, essentially, insert is an accountage to assertant the truth from the unsucceptional a besum at of an ancient paining. That there are some resemblances is certain, and most of these appeals no more to the working of the Farther that that of other nations also hand when we questy consider the surject, while we can see very county at the truth of other nations also had when we questy consider the surject, while we can see very county at the truth of other nations also had when we questy consider the surject, while we can see very county at the strength of the forms which the general consent of manking had considered suitably to mark their revenue or allows.

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tion, should be changed to something else which had not previously been known. Bowing the knee is a ceremony, but the Hebrews were not forbidden to bow the knee so that they did not bow it to Baal

The resemblances we see here are —that sacrifice and worship are not performed in the sanctuary, but in the court before it, where the altar also appears to occupy nearly the same position as it did in the court before the Hebrew temple. The altar, moreover, is provided with "horns" Other analogies are that the worshippers are in a standing posture, with one exception, that they are all barefooted, and that one man is blowing a trumpet precisely similar to that which the Levites blew at the Hebrew sacrifices.

The differences are more considerable than the analogies. The temple is in a grove—a thing forbidden in Scripture every individual is bareheaded, whereas the Jews never worshipped but with covered heads the man who blows the trumpet is sitting, whereas it is a received maxim among the Jewish doctors that no one could sit in the temple courts excepting only the king, for the time being, of the house of David. The most important difference however is the presence of the congregation on each side of the altar, ranged in lines between it and the sanctuary. This is cuidently a mixed congregation including even women, but among the Hebrews the congregation was not admitted at all into the court immediately before the sanctuary, which was appropriated solely to the priests and Levites, and inorcover the women did not assemble in the same outer court as the men, but had a separate one of their own. So different indeed were the practices in this matter, that we see in the present example that one of the three most conspicuous of the officiating personages (those upon the steps) is a female, a priestess of Isis. Among the Hebrews also the space between the porch and the altar was accounted, after the sanctuary itself, the most holy part of the mountain of the Lord's house," and hence, when an act of worship commenced, all persons entitled to be in this court, withdrew from that part, and ranged themselves below the ultar. The present cut exhibits exactly the opposite custom. These observations, suggested by the engraving we now give will serve to point out some of the more remarkable of the agreements and differences found in the external forms of worship among the Hebrews as compared with those of their heathen neighbours. It is more than probable that when the Iews fell into idolatry, they worshipped some of their idols after the inshion shown in the cut and particularly 'the queen of heaven' and the idols borrowed from Egypt



Worship of Isis - From Antiquités à Herchands

CHAPTER XLVII

1 The vision of the holy waters 6 The virtue of them 13 The borders of the land 22 The division of it by lot

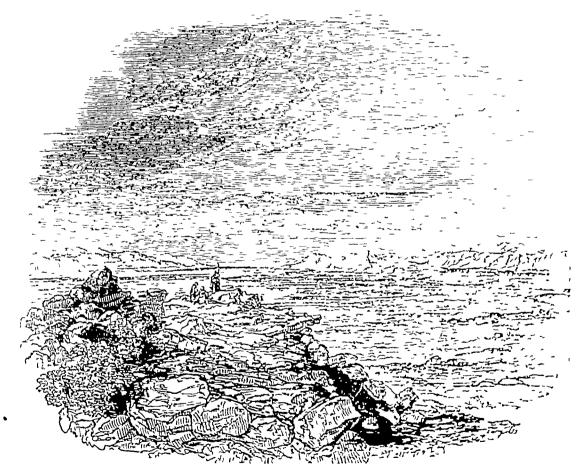
Alternard he brought me again unto the door of the house, and behold waters issued out from under the threshold of the house eastward for the forefront of the house stood toward the east, and the waters

came down from under from the right side of the house, at the south vide of the altar

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh castward, and belold there ran out waters on the right side.

3 And when the man that had the line in his hand went forth castward, he measured

It must be evident that a great quantity of water must have been required for the service of the temple. How this supply was obtained appears from the Rabbinical writers, and still more distinctly from Aristeas, whose book was written while the second temple stood, and whose account we give as quoted by Lightfoot (Prospect of the Temple. ch axiii) "There was a continual supply of water, as if there had been an abundant fountain underneath. And there were wonderful and mexpressible receptacles under ground, as appeared five furlongs space about the temple, each one of which had divers pipes, by which waters came in on every side, all these were of lead, under ground and much carth laid upon them And there were many vents on the pavement, not to be seen at all but to those that served, so that in a trice, and easily, all the blood of the sacrifices could be washed away though it were never so much will tell you how I came to know of these under ground receptacles they brought me out more than four furlongs space out of the city, and one bade me stoop down at a certain place, and listen what a noise the meeting of the waters made" From this it seems that the waters were collected from many neighbouring sources, but the Rabbins inform us that the principal supply was derived from the fountain of Ltam It appears that these streams, after having passed under the temple and filled its cisterns, went out on the east side and there uniting with each other, and with the waters of Siloam Kidron, and other streams, that seem to have been more numerous and abundant about Jerusalem in ancient times than at present—the whole formed a considerable body of water, augmented by other streams as it passed, till it ultimately fell into the Dead Sea In this climate, we may be sure that this stream in proportion to its extent, fertilized the land through which it passed, and was lined with shrubs and bushes, if not trees also, supplying the comparison or statement in verse 7. We are not to suppose that this stream had any considerable effect in "healing' the waters of the Dead Sea, for even the stream of the Jordan has not, but as the stream of living water did enter the salt and bitter waters of the Dead Sea, the figurative account, which follows, of the blessed effects of the fresh stream upon the waters of death, is most naturally and beautifully applied. The Sea is supposed thus to receive that healing which it did and does still require and the acader who has perused the accounts of this Sea (our own, under Gen Nix. 25, for instance) will not fail to observe how remarkably the healing effects are stated, so as to convey distinct intimations of the peculiarities by which that lake was distinguished from others, such as that it should abound in fish-intimating that it naturally did not, that, in consequence fishers should frequent all its shores, which never happened in the natural state of the lake, and that its banks should be lined with trees of nourishment and health, of which it was naturally destitute



DEAD SLA -FORBIN

11. The miry places . aid the manthes. . shall be given to sall "-See the note on 2 Kings xx ?

16 "Haman —This name occurs only here and in verse 18, and denotes a district to the self-of Damis and east of the half tribe of Manassch and the tribe of Gad Levond Jordan. Is extented a to have the thirty of times. Col. Leake supposes that it was of inconsiderable extent in the time of the Jews hat ellipsed in a under the Greeks and Romans, who modified its name to Aurantia. It has be not ill further are to the time.

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he holy oblation, and of the possession of he city, over against the five and twenty thousand of the oblation toward the east order, and westward over against the five and twenty thousand toward the west borler, over against the portions for the prince ind it shall be the holy oblation, and the anctuary of the house shall be in the midst hereof

22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the orince's, between the border of Judah and the order of Benjamin, shall be for the prince

23 As for the rest of the tribes, from the east side unto the west side Benjamin shall

have sa portion

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion

25 And by the border of Simeon, from the east side unto the west side, Issachar a

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion

28 And by the border of Gad, at the

south side southward, the border shall be even from Tamai unto the waters of 'strife in Kadesh, and to the river toward the great

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures

31 And the gates of the city shall be after the names of the tribes of Israel three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi

32 And at the east side four thousand and five hundred and three gates, and one gate of Joseph, one gate of Benjamin,

one gate of Dan

33 And at the south side four thousand and five hundred measures and three gates, one gate of Simcon, one gate of Issachar, one gate of Zebulun

34 At the west side four thousand and five hundred, with their three gates, one gate of Gad, one gate of Asher, one gate of Naphtalı

35 It was round about eighteen thousand measures and the name of the city from

that day shall be, 'The Lond is there

3 Heb one portion

4 Heb Meribah kadesh

5 Heb Jehorali sharrali

Verse 16 "These shall be the measures thereof"-That is, of the city, which, it will be seen, was an exact square, measuring 4500 on each side, and being 18 000 in circumference, and each side of the square having three gites, cilled after the tribes of Israel The dimensions have occasioned some discussion, for the measure in which the estimate is made not being mentioned, has been variously supplied. Many suppose that the measure was the 'reed in which the other measurements were taken, and our truslators appear to have been of this opinion, as they supply the word in verse 8. This, according to the usual computation of Ezchiels reed," would make the circumference about thirty-six miles. Others suppose the cubit to be intended which would reduce the dimensions so as not to greatly exceed the thirty-three stades which Josephus gives as the circuit of Jerus ilem. There have however been some who interpret the dimensions in such an extent that as they state not all the land of Israel, nor even all Europe if all the world, could contain it and then allege this impossibility as an argument for the figurative interpretation of the whole account contained in these final chapters of Ezchiel Luther for one makes the circumference of the city to be thirty-six thousand German miles-each being equal to four and a half of our own miles and this computation is inity-six thousand German miles—each being equal to four and a half of our own miles—and this computation is really moderate compared with some that we have seen. Our own impression is that the 'recd" is the highest measure which can in this instance be taken, and that very probably the cubit rather than this reed is to be understood. Whatever measure be taken in this instance, must of course be applied to the other parts, describing the laads of the priests and the Levites, in the neighbourhood of the city. The whole of this it appears formed one great square containing five rectangles—thus—that for the priests (verses 9, 10) was 25 000 by 10 000—that for the Levites (verse 17) also 25 000 by 10 000, that for the city and suburbs (verses 16, 17), 5000 by 5000, adding two or each side of 10 000 by 5000 (verse 18) equal to 10 000 by 10 000—making altogether a rectangle of 25 000 by 25 000 which would by Ezchel's reed, afford a circuit of about 200 miles—but only of about thirty miles by the cubit—This state, extracted for little more than to show the uncertainty in which the whole subject is involved. for little more than to show the uncertainty in which the whole subject is involved

In concreping the notes to the book of Ezekiel it may be proper to take some notice of the allegel forb of the prophet. The tomb is situated a few miles to the south-east of the ruins of Babylon, on the road to be left allegel forb of the place where the Calph Ali is supposed to have been interred. If we were to allow that the Jews—a country from the whom has always been found in this country from the time of the Captu ty indication likely to train the rectly from one generation to another, the knowledge of the places where the prophets of the captable to train the presence of this tomb near Babylon and at a distance from the river Khabour where the place is the result of the places where the place is the place of the place is the place in the place of the place is the place of the place is the place in the place is the place of the place in the place is the place of the place is the place of the place is the place of the place of the place is the place of the place

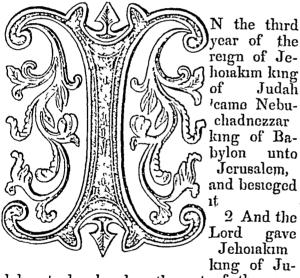
CHAP. XLVIII.] EZEKIEL. [B.C. 574.

same building which Benjamin saw, we might very safely dispute. However, the account which this Jew proceeds to give, is quite in conformity with existing usages, at those tembs of great prophets which are made places of pilgrimage. "This place is holy even unto this day. And unto that place, at a certain time, many assemble for the cause of prayer, from the beginning of the year unto the feast of expiation and there they live most pleasant days. And their principal man, whom they call the Prince of the Captivity, with the other heads of the assemblies, come hither also from Bagdad, and abide all in that field for two and twenty miles together. Moreover, the Arabian merchants come thinther, and the greatest and most frequented fairs are kept there. But at this time a great book, renowned for authority and antiquity, written by Ezekiel the prophet, is brought forth, wherein they read on the day of expiation. And upon the sepulchre of Ezekiel a lamp continually burneth day and night. There is also a certain great sacred temple there, full of books, kept as well from the time of the first house (temple) as of the second and it is and was the custom, that they who had no children should consecrate their books in this place. Moreover, vows are made in that place, to be performed by the Jews dwelling in Media and Persia. The principal men also of the Ishmaelites resort hither to pray, among whom the authority and reverence of the prophet Ezekiel is great. The name of the place is, in their language, Dar melihka, that is, the House of Congregation, and thither all the Arabians come for cause of prayer." He adds, that this general reverence for the memory of Ezekiel, has preserved untouched, in the midst of frequent and bitter wars, the tomb and other venerated places in this neighbourhood. This account is one of the best and most consistent statements in Benjamin's book. The present tomb is described by Sir John Macdonald (Kinneir) as "a large clumsy building, without beauty or ornament, and like the tomb of Ezra, on

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CHAPTER I.

1 Jehorakım's captivity 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah 8 They refusing the king's portion do prosper with pulse and water 17 Their excellency in wisdom



dah into his hand, with part of the vessels of the house of God. which he carried into the land of Shinar to the house of his god, and he brought the vessels into the treasure house of his god

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes,

- 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans
- 3 And the king appointed them a daily provision of the king's meat, and of the wine which he drank so nourishing them I tion of the kings ment.

three years, that at the end thereof they might stand before the king

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azarıalı .

7 Unto whom the prince of the cunuchs gave names for he gave unto Daniel the name of Belteshazzar, and to Hananiah of Shadrach, and to Mishael, of Meshach, and to Azariah, of Abed-nego

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank therefore he requested of the prince of the eunuchs that he might not defile lumself

9 Now God had brought Daniel into favour and tender love with the prince of the cunuchs

10 And the prince of the cunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink for why should he see your faces worse liking than the children which are of your 'sort! then shall ye make me endanger my head to the king

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hanamah, Mishael, and Azariah.

12 Prove thy servants, I beseech thee, ten days, and let them give us 'pulse to eat, and water to drink

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat and as thou seest, deal with thy servants

14 So he consented to them in this mat-

ter, and proved them ten days

15 And at the end of ten days their countenances appeared fairer and fatter in fiesh than all the children which did cat the per-

16 Thus Melzar took away the portion of their meat, and the wine that they should

drink, and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dicams

18 Now at the end of the days that the king had said he should bring them in, then the prince of the cunuchs brought them in before Nebuchadnezzar.

8 Or, he made Daniel understand

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm

21 And Daniel continued even unto the first year of king Cyrus.

9 Hely solsdom o funderstanding



DANIFI .- FROM THE FRESCOES BY MICHAEL ANGELO IN THE SISTING CHAPPI.

DAVIFI. The history of Daniel is contained in the book which hears his name. From this we learn that he was in Daniel .—The history of Daniel is contained in the book which hears his name. From this we learn that he was in the first band of Hebrew captives sent to Babylon in the fourth year of Jehoiakim, about seven years before the deportation of the second band, which included Ezckiel—It appears from the history that he was quite a youth at this time, and as those carried into captivity on this occasion appear to have been exclusively persons of consideration and youths of distinguished families, there is every reason to believe that Daniel must have belonged to a family of rank and consequence—The Jews indeed go further, and believe that he was of the royal family, and descended from Here kiah, and therefore cite his history in confirmation of the prophecy of Isaiah (xxix 7) to that monarch, "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away, and they shall be cuniched in the palace of the king of Babylon." Daniel, being one of the youths selected to be brought up for future service at the court of the conqueror, received instruction in all the learning of the Chaldeans. But it was through the wisdom given him

from above, and the signal favour of God manifested remarkably towards him before the eyes of the heather that he rose to distinction at the court of Babylon, and was held in high consideration by its successive kings through all the seventy years in which his nation remained in captivity, and whose condition in captivity was probable much meliorated through his influence. As Josephus observes he was the only one of the prophets who enjoyed a high degree of worldly prosperity. His life was however not without its trials, disturbed as it was by the entry and murderous plots of jealous courtiers, but all these served but the more to manifest his righteousness and faith and in the end tended to establish him all the more firmly in his high place. Daniel must have lived to a great age. There is an interval of seventy years between the date of his first prophecy (u. 1) and his last (v. 1). Some suppose him to have been twenty years of age when carried into captivity, he was very possibly jounger. However to very after we find him celebrated for his piety and wisdom (Ezek, xiv 14. 20), which seems indeed to have become proverbill (Ezek, xiviii. 3). At the date of his last prophecy, in the first year of Cyrus he must have been about ninctive of age, and it is not probable that he survived much longer. There is no record of the time or place of his death, but the pseudo Epiphanius, who wrote the lives of the prophets, having stated that he died at Babylon, his account his been usually followed, although it would seem quite as probable that he died at Susa whence his list prophecy is dated. Although he survived the captivity, there is nothing to sanction the opinion that he returned to his own country. His great age might well prevent him, as also, perhaps, the consideration that he was in the way of being more serviceable to his nation by remaining at the Persian court than by returning to Palestine.

The Hebrews always accounted this book as canonical Josephus calls Daniel not only a prophet, but one of the greatest of the prophets, adding that he not only, in common with other prophets foretold future things, but also fixed the precise time of their coming to pass. Our Saviour also cites him as "Daniel the prophet." It is important to note this, as, in the Hebrew Bibles, the book of Daniel does not appear among those of the prophits but in the Hagiographa, that is to say, the Jews fully recognize the book of Daniel as holy writ, but refuse to consider it prophetic, or to regard Daniel as a prophet and therefore give it no place among their prophetic books. For this that is using many frivolous reasons, but the real one is conjectured by many Christian commentators to be, that Daniel's famous predictions concerning the Messiah so remarkably corresponded to the history of Christ and what is more, to the time of his appearance, that they could not justify their refusal to consider him as the expected Messiah, without altogether denying the prophetic character of Daniel's book. This was done, and certainly after the time of Christ and the destruction of Jerusalem for we have not only the testimony of Josephus, as to the belief of the Jews in his time but know that so fully did they acknowledge the prophetic character of Daniel, and so accurately calculate the time for the Messiah's advent was come. And he did come, but they knew him not he came unto his own, and his own received him not. (John i 10, 11)

Verse 4 ' Children in whom was no blemish but well favoured "—That a fine person is one of the recommendations for the royal service will be seen in the succeeding note. On this point the following remark may be quoted from Sir Paul Ricaut's 'Present State of the Ottoman Empire "—"The youths that are designed for the great others of the Turkish empire must be of admirable features and pleasing looks well shaped in their bodies and without a redefects of nature, for it is conceived that a corrupt and sorded soul can scarce inhabit in a screen and ingenious espect and I have observed not only in the seraglio but also in the courts of great men, their personal attendants have treen of comely Justy youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters."

"Such as had ability in them to stand in the king's palace"—The whole of the account here given of the arrangements for these picked Hebrew youths together with the high distinction which Daniel and some of the others ultimately attained, is very instructive as to the usages of the Chaldean court—and we have been interested in observing that there is not a single intimation in the account which may not be illustrated from the customs of the Turk son seraglio, till some alterations were made in this, as in other matters by the present sultan—The pages of the scapillo and officers of the court as well as the greater part of the public functionaires and governors of provinces were originally Christian boys, taken captive in war or bought or stolen in time of peace. The finest and most capable of this were sent to the palace, and if accepted were placed under the charge of the chief of the white cunucls. The lads did not themselves become cunuchs, which we notice, because it has been erroneously inferred that Daniel and the cit of Hebrew youths must have been made cunuchs, because they were committed to the care of the chief cunuch. The accepted lads were brought up in the religion of their masters, and there were schools in the palace where they received such complete instruction in Turkish learning and science as it was the lot of few others to obtain. Air is clearly declared to the case of the Chief cunuch. The learning and science as it was the lot of few others to obtain. Air is a language (a foreign one to them) with the greatest purity, as spoken at court. Compare this with "Teach tien it learning and tongue of the Chaldeans." The lads were clothed very neatly, and well but temperately, dieted. Tree slept in large chambers, where there were rows of beds. Every one slept separately, and between every third or fairly bed lay a white cunuch, who served as a sort of guard and was bound to keep a careful eye upon the confect of the lads near him, and report his observations to his superior. When any of them arriv

Ing to the custom of the country, was taught some mechanic or liberal art, to serve him as a resource in advers to When their education was completed in all all its branches those who had displayed the most capacity and roll were employed about the person of the king, and the rest given to the service of the treasury and the older of the extensive establishment to which they belonged. In due time the more talented or successful young mendor moted to the various high court offices which give them access to the private apartments of the service of the servi

7 * Unto when the prince of the eurushs gate rames "—The cast we vould sof whom we have strike and it is notes also receive new names that is Mohammedan names their former names by ng Circian for case the names are changed from Hebrew to Babyionian. Names are almost everywhere could be religious but, in the present case we know that no such change hold place. The eleminate of the plained with reference to the general custom of changing the native names of fire an almost and we have

illustrated by the practice with regard to the negro slaves in European colonies, as by any other reference. It is uncertain whether the Coaldeans had any particular ideas concerning the names they gave to their slaves and captures. It might almost seem so as the names here mentioned nowhere occur as names of native Chaldeans, that given to Daniel, indeed, resembles that of a future king of Bauylon (Belshazzar), but is a syllable longer. The Athenians were very particular that their slaves should not bear names accounted dignified or respectable. They commonly gave them short names seldom of more than two syllables, probably that they might be the more easily and quickly pronounced when called by their masters; and hence, when a slave became free he changed his name again, taking good care that his new name about he a long one. We see that Daniel continues to call himself by his native name; and it is probable that the Hebrer captives did not, among themselves, acknowledge the names which their masters imposed.

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Choldeans, by promises and threatenings 10 They achno riedging their inability are judged to die. 14 Daniel obtaining some respite findeth the dream 19 He blesseth God 24 He staying the decree is brought to the ring 31 The dream 23 The interpretation 48 Daniel's advancement.

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him

2 Then the king commended to call the magicians, and the astrologers and the sor-corers and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

2 And the king said unto them, I have dreamed a dream, and my spirit was trou-

Lled to know the dream

4 Then spake the Chaldeans to the king in Syriack, O king live for ever tell thy servants the dream, and we will show the

interpretation

5 The king answered and said to the Chaldeans The thing is gone from me. if ye will not make known unto me the dream, with the interpretation thereof, ye shall be "cut in pieces and your houses shall be made a dunghill

6 But if Te show the dream and the interpretation thereof, ye shall receive of me gifts and frewards and great honour: therefore show me the dream and the interpreta-

tion thereof.

7 They answered again and said. Let the king tell his scrvants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that we would gain the time, because we see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for your for ye have prepared lying and corrupt words to speak before me, till the time be

changed. therefore tell me the dream and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

Il And it is a rare thing that the king requireth, and there is none other that can shew it before the king except the gods.

Those dwelling is not with flesh

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon

13 And the decree went forth that the wise men should be slain: and they sought

Daniel and his fellows to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the recaptain of the lings guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree to hasty from the king? Then Arioch made the thing

known to Daniel

16 Then Daniel went in, and desired of the king that he would give him time and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael,

and Azariah, his companions.

18 That they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel

blessed the God of heaven.

20 Daniel answered and said, 'Blessed be the name of God for ever and ever for wisdom and might are his:

21 And he changeth the times and the seasons; he removeth kings, and setteth

up kings he giveth wisdom unto the wise, and knowledge to them that know under-

22 He revealeth the deep and secret things he knoweth what is in the darkness, and the light dwelleth with him

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee for thou hast now made known unto us the king's matter

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon he went and said thus unto him, Destroy not the wise men of Babylon Bring me in before the king, and I will shew unto the king the interpietation

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, ¹⁸I have found a man of the ¹³captives of Judah, that will make known unto the king

the interpretation

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king,

28 But there is a God in heaven that revealeth secrets, and 'maketh known to the king Nebuchadnezzar what shall be in the latter days Thy dream, and the visions of

thy head upon thy bed, are these,

29 As for thee, O king, thy thoughts 15came into thy mind upon thy bed, what should come to pass hereafter and he that revealeth secrets maketh known to thee

what shall come to pass

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart

31 ¶ Thou, O king, "sawest, and behold a great image This great image, whose brightness uav excellent, stood before thee,

and the form thereof was terrible

32 This image's head was of fine gold, his I kingdoms and it shall stand for ever

breast and his arms of silver, his belly and his 17thighs of brass

33 His legs of iron, his feet part of iron

and part of clay

34 Thou sawest till that a stone was cut out 18 without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces

35 Then was the iron, the clay, the brass. the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them and the stone that smote the image became a great mountain, and filled the whole earth

36 ¶ This is the dream, and we will tell the interpretation thereof before the king

37 Thou, O king, art a king of kings. for the God of heaven hath given thee a kingdom, power, and strength, and glory

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all Thou art this head of gold

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth

40 And the fourth kingdom shall be strong as iron forasmuch as iron breaketh in pieces and subdueth all things and as iron that breaketh all these, shall it break in pieces and bruise

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay

42 And as the toes of the feet uere part of iron, and part of clay, to the kingdom shall be partly strong, and partly "broken

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men but they shall not cleave fone to another, even as iron is not mixed with clay

44 And in "the days of these kings shall the God of heaven set up a kingdom 'which shall never be destroyed and the kingdom shall not be left to other people, h ' it shall break in pieces and consume all the e

15 Chald that Hareford 15 Chald children of them, and, of field 16 Chald trackle set 17 (1 comes 15 Chald trackle set 17 Or edge 18 Or edge mass in had a severe 17 (1 comes 17 Chald that days 18 Chap 4.3 34, and C. M. and 7.14 27 Mich 4.7 Like L. 23 14 (1 comes 17 215

45 Forasmuch as thou sawest that the | stone was cut out of the mountain "without hands, and that it brake in pieces the non, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass 25 hereafter and the dream is certain, and the interpretation thereof sure

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him

said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and "chief of the governors over all the wise men of Babylon

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Baby-47 The king answered unto Daniel, and lon. but Daniel sat in the gate of the king

24 Or, which was not in hand

25 Chald. after this

25 Chap 4 9

Verse 2 "The magicians, and the astrologers, and the sorcerers, and the Chaldrans"—It is no use to distinguish these various professors of what seems to have formed the boasted learning and science of the Babylonians, and which appears to have consisted in the neglect of really practicable and useful knowledge, for the vain pursuit, and not very humble profession, of that which must ever be unattainable to man, and which would be useless and mischievous could it be attained. The present was made the handmard of the future and the abilities which might have profited for the existing time were exhausted in the attempt to unveil the secrets of the time to come Their boasted cultivation of astronomy was merely an accident resulting from the attempt to read the future in the stars Astronomy, as it ever has been in the East, was attended to so far, and no farther, than the vain science of astrology made it necessary best account we possess of the learning and science of the Chaldeans is that given by Diodorus Siculus (b ii ch 3), best account we possess of the learning and science of the Chaldeans is that given by Diodorus Siculus (b ii ch 3), and although he speaks of it with respect, it is easy enough, from his account, to see its false foundations and delusive character. He mentions the Chaldeans, as so called by the Babylonians themselves, and intimates the distinction by describing them as "the more ancient Babylonians". They seem, in fact, to have formed the learned caste occupying the same station as the priests did in Egypt. They spent all their time in the study of "philosophy," and were especially famous in the art of astrology. They were greatly given to divination, and the foretelling of future events, and employed themselves, either by purifications sacrifices, or enchantments, in averting evils and in procuring good fortune and success. They were also skilful in the art of divination by the flying of birds, and in the interpretation of dreams and produces and the presages which they derived from the exact and diligent inspection of the entrails of sacrifices, were received as oracles by the people. Diodorus makes some approving observations on their method of study, stating that their knowledge and science were traditionally transmitted from father to son, thus proceeding on long established rules and he then proceeds to inform us, that the Chaldeans held the world to be eternal, that it had long established rules and he then proceeds to inform us, that the Chaldeans held the world to be eternal, that it had no certain beginning and should have no end But they all agreed that all things were ordered, and the beautiful fabric of the universe supported by a divine providence, and that the motions of the heavens were not performed by chance, or of their own accord, but by the determinate will and appointment of the gods. Therefore, from long observations, for the terror was accord, but by the determinate will and appointment of the gods. ration of the stars, and an exact knowledge of the motions and influences of every one of them (in which they excelled all other nations) they professed to foretell things that should come to pass. The five planets, the Sun, Mars, Venus, Mercury, and Jupiter, they called Interpreters," as being principally concerned in making known to man the will of the gods. Future events they held to be foreshown by their rising, their setting, and their colour, presaging humicanes, tempestuous rains, droughts, the appearance of comets, eclipses, earthquakes, and all other circumstances which were thought to bode good or evil not only to nations in general, but to kings and private persons in particular. The planets also, in their courses through the twelve signs, into which the Chaldeans divided the visible heavens, were held, as his more modern astrologies, to have a great influence, either good or had, on more modern astrologies, to have a great influence, either good or had, on more modern astrologies, to have a great influence, either good or had, on more modern astrologies, to have a great influence, either good or had, on more modern astrologies, to have a great influence, either good or had, on more modern astrologies. as by more modern astrologers, to have a great influence, either good or bad, on men's nativities, so that, from a consideration of their several natures, and respective positions, it might be foreknown what should befal people in after life. The following is remarkable—' As they foretold things to come to other hings formerly so they did to Alexander who conquered Darius, and to his successors Antigonus and Selection. Nicator, and accordingly things fell out as they declared They also tell private men their fortunes, so certainly, that those who have found the thing true by experience, have esteemed it a miracle, and beyond the art of man to perform. After giving some account of their astronomical system, Diodorus adds —"This we may justly and truly say, that the Chaldeans excel all men in astrology, having studied it more than any other art or science. But the number of years during which the Chaldeans allege that their predecessors have been devoted to this study, is incredible for when Alexander was in Asia, they reckoned up four hundred and seventy thousand years since they first began to observe the motions of the stars." Cicero also relicules this pretension. The Chaldeans did certainly, make and record astronomical observations from very ancient times since Calisthenes, the philosopher who accompanied Alexander, found at Babylon such observations, extending Lack wards for 1903 years; and the above preposterous statement will be within this account, if we understand that the number (as corrected) of 473,040 years was, as Dr. Hales concludes, produced by the multiplication of two factors—the square of the Chaldean Saros (a period of lunar inequalities), 18 × 18=324, and the Nabonassarean or Sothiacal period of 1460 years. Whether the statement of the result as "years," arose from a misconception of their statement, or from an intention to deceive, is not very clear; but it does appear that the later Chaldeans were in the habit of turning days into years, to give to themselves an antiquity somewhat more commensurate than the truth could be to

their belief that the world had no beginning
Such were the principles and practices of the men who now appeared before Nebuchadnezzar, and over whom Daniel

was ultimately appointed to preside.

5 "The dream with the interpretation thereof"—Dr Hales observes on this —"The king's requisition to the wise men of Babylon to tell him his dream, in the first instance, before they attempted to interpret it, though as they alleged, in excuse for not doing so, unusual and impossible for mere mortals, was jet founded on profound policy. He justly considered their telling the dream itself, as a sure test of the truth of the interpretation afterwards, and which it was not unreasonable to require of them even upon their own principles, because the same divine power which could com-

municate to them the interpretation, as they professed, could also communicate to them the dream itself. He did not forget the dream, as generally imagined, from the expression 'the thing is gone from me' and which may rather be rendered, with the Septuagint and Arabic, 'the decree is gone forth from me,' and shall not be reversed, or with the Syrine version, "the decree which I have pronounced is certain," or unalterable, namely, for putting them all to death if they could not tell the dream. And this surely was a more consistent reason why the wise men wished to gain time ce suspend the execution of it (verse 8), and why Daniel, who was involved in their danger, complained, 'why is the decree so hasty from the king?" 'Analysis,' ii 456.

31 "A great image"—In ancient coins and medals, nothing is more common than to see cities and nations represented by human figures, male or female. According to the ideas which suggested such symbols, a vast image in the human figure was, therefore, a very fit emblem of sovereign power and dominion, while the materials of which it was composed did most significantly typify the character of the various empires, the succession of which was foreshown by this vision. This last idea, of expressing the condition of things by metallic symbols, was prevalent before the time of Hesiod, who lived about two centuries before Daniel, characterises the succession of ages (four) by the ven

same metals—the ages of gold, silver, brass, and iron

The vision which follows is so clear—as explained by Daniel, and with the illustration derived from his own future visions—that it has been explained with little difference of opinion in essential points except in that portion which is still considered to remain to be fulfilled. Daniel himself declares the head of gold to represent the Babylonian empire, and the other parts, downward, the great empires which should successively arise. The breast and arms of silver, must therefore denote the empire of the Persians the belly and thighs of brass, the empire of Alexander and his successors the third kingdom of iron, which broke in pieces and subdued all things, must mean that of the Romans, and the toes, partly iron and partly clay, cannot but denote the several kingdoms, some strong and some weak which arose upon the ruin of their magnificent empire. The last empire, typified by the stone cut out without hands from the mountain, and breaking in pieces the iron, the brass, the clay, the silver, and the gold—subding all kingdoms and enduring for ever—is by the Jews referred to the kingdom of their still expected Messiah. Christians also apply it to the kingdom of Christ, but under various modifications of explanation and hypothesis which it is not our object to follow, there can however, be no question that this part of the vision can refer to nothing else than to our Swiour's decourse upon court in the topic of the part of the vision can refer to nothing else than to our Swiour's dominion upon earth, whatever form or character that dominion may be considered to bear.

CHAPTER III

1 Nebuchadnezzar dedicateth a golden image in 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image They, being threatened, make a good confession 19 God delivereth them out of the furnace 26 Nebuchadnezzar, seeing the miracle, blesseth God

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits he set it up in the plain of Dura, in the province of

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up, and they stood before the image that Nebuchadnezzar had

4 Then an herald cried 'aloud, To you 'it is commanded, O people, nations, and lan-

guages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, "dulcimer, and all kinds of musick, ye fall

down and worship the golden image that Nebuchadnezzar the king hath set up

6 And whoso falleth not down and worshippeth shall the same hour be cast into

the midst of a burning fiery furnace

7 Therefore at that time, when all the people heard the sound of the cornet flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the

9 They spake and said to the king Nebu-

chadnezzar, O king, live for ever

10 Thou, O king, hast made a decree. that every man that shall hear the sound of the cornet, flute, harp sackbut, psaltery, and dulcimer, and all kinds of musick shall fall down and worship the golden image

11 And whose falleth not down and worshippeth, that he should be east into the

midst of a burning fiery furnice

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach Meshach and Abed nego, these men, Oking have not regarded thee they serve not thy gods nor vorship the golden image which thou hast set up

15 ¶ Then Nebuchadaczzar in li r z and fury commanded to bring & area,

Meshach, and Abed-nego. Then they

brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it 'true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in

this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them

into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst

of the burning fiery furnace.

22 Therefore because the kings "commandment was urgent, and the furnace exceeding hot, the 'flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery fur-

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his 13 counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and "they have no hurt; and the form of

the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the "mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had

passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God

- 29 Therefore 'I make a decree, That every people, nation, and language, which speak "any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be 15 19 cut in pieces, and their houses shall be made a dunghill because there is no other God that can deliver after this
- 30 Then the king "promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon

II CEAH E E "Or, of props of a second St. 12. The defile 2 Craid mobile of strength of Or, manter 10 Or tarlow 11 Chald 12 Or sparse 12 Or, greenore. Chald there is no fart in them. 13 Chald door 10 Chald in decree a made by me.

7 Chald error 13 Chap 2.5 D Chald made pieces 20 Chald made to prosper

Versal. An irrage of gold—D. Hales suggests that this image of gold may have been made and erected by the hanging and amogent confusion in opposition to his dream, and the foregoing interpretation thereof. The whole image, and not the head only, was made of gold to denote the continuance of his empire, and it was consecrated to his tute any and Bell of Bellus (verse 14: ch. iv. 18), whose power he now considered superior to that of the God of the Jews revoking his former confession. Some think that the image was intended as a statue of Nalopolassar, the father of Neumehadnezzar, and whom he proposed to rank among the gods; and others imagine that the image represented Neumeradnezzar himself, who intended to be adored under this form. But the opinion that it was consecrated to the great Haustonian god Bell of Beal, is the most probable and best supported. The dimensions given, stay and in the figure alone, and we are therefore

probably to understand that the height includes the pedestal or pillar on which the statue was elevated. That the Chaldeans were accustomed to set up vast golden images of their gods, and particularly of Belus appears from Herodotus, who, after describing the famous temple dedicated to him, and in which there was no statue adds, that within the precincts of this temple, there was a smaller sacred edifice, upon the ground, within which there was an immunity golden statue of Jupiter (Belus), in a sitting posture around the statue were large tables, which, with the steps and throne, were all of gold, and as the Chaldeans affirmed, contained eight hundred talents of gold. He adds that there was also, not long since, within the sacred enclosure, a statue of solid gold, twelve cubits in height. Darius Hystaspis would fain have taken away this figure, but dared not execute his wishes. But his son Xerxes not only did so, but put to death the priest who endeavoured to prevent its removal. It may seem by no means unlikely that one of these statues, and more particularly, perhaps, the one mentioned last, was the very same that was made by Nebuchadnezzar, and which, after the transaction recorded in this chapter, we may suppose to have been removed from the plain of Dura to the sacred enclosure of the temple.

6 "Hour."—This is the first instance in which division of time by hours occurs in Scripture, and we are, therefore, supplied with a tolerably certain intimation that this was one of the useful things which the Hebrews learnt from the Chaldeans We merely notice this circumstance in passing, as John ix 11, will afford us a better opportunity of considering the manner in which the day was anciently divided into hours

APOSTOLATE OF MASSES AND CRUSADE OF PRAYERS



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directed to the discrimination of the several with any very satisfactory results. The whole ing dispelled, for which reason, as well as beady received some attention in the notes to the ourselves to a few brief notices on such points it "psalteries," do not appear to require further



D DOUBLE.

rurs nowhere but in this chapter, and appears among the Babylonians. The correspo ding which we suppose not only to have been a can orifice through it while the occurrence ggests that they had also the double pipe expose not agric with the context, and a carlet it many different names by anciest writers equired such different names rather proper from any marked distinctions of form. We tubes sometimes of equal diameter that that end into a function of the large respectively had mouth precisions.

in the progress of improvement they came to be made of wood, non-bone and erea missl. Fir we read that is a person placed on two instruments at once either connected or detached, and an az the control the phyer on the double-flute often had a leithern bandage over his mouth to private the ence of the them been able to find any example of the bindaged mouth, of which many instances even in the four other illustrations we have added a very simple instrument (the rate, which is a false for we have

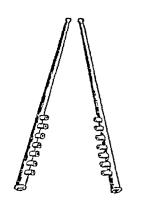
Orientals, and appears to answer very correctly in its form and use to the more common instrument of ancient times. Instruments of the pipe class are of such high antiquity, and so universally diffused, that we have deemed it useless to inquire concerning the inventor, or the time and place of its origin. The reader may find much curious information on the ancient and the modern Oriental instruments of this class in the following papers in the Description de l'Egypte,'—' Mémoire sur la Musique de l'Antique Egypte,' 'Dissertation sur les Instrumens de Musique des Egyptiens,' and 'Instrumens de Musique des Orientaux.' Rosellini has also something on this subject, and Lane's 'Modern Egyptians' should not be overlooked.

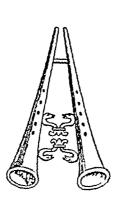


Modern Egyptian Flute (NAY)



Double Flutes (GREEK).







Double FIUTES (ROMAN).

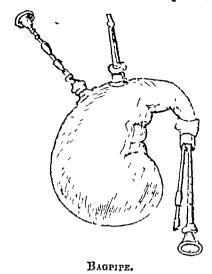
"Sachbut"—The word in the original is NIID and NIIW, subca; whence evidently the Greek support. We must look for it in the sambuca of the ancients. The classical writers mention this instrument as very ancient, and seem to ascribe its invention to the Syrians. Porphyry and Suidas describe it as a triangular instrument of music, furnished with cords of unequal length and thickness, a description which suggests that it was an instrument of the harp kind, perhaps resembling the triangular lyre, of which we have spoken in the note on Psalm xeil 3. Musonius describes the sambuca as rendering a sharp said and we are also told that it was much applicated to accommany the describes the sambuca as rendering a sharp sound, and we are also told that it was much employed to accompany the voice in singing lambic verses.

"Psaltery"—The Chaldee word, ""IDDD pesanterin, is different from that ("DDI nebel") rendered "psaltery" in the earlier Scriptures As however there seems good reason to believe that the respective Chaldee and Hebrew words denote the same instrument, we must refer to the statement already furnished under Psalm ken 3.

"Dulcimer"—The word thus rendered is TINDID sumponial, being just the same word as the supposite of the Greek. Although the Greek word certainly denotes, primarily, a concert or harmony of many instruments, yet it seems also, as in the text, to have been the name of a musical instrument. Servius (on Virgil, Æn xi. 27) describes the symphonia as a sort of bagging, which is in remarkable conformity with the Hebrew writers, who describe the present instrument also as a harmonic conventing of the present instrument also as a harmonic conventing of the same word as the supposite the present instrument also as a harmonic conventing of the same word as the supposite the present instrument also as a harmonic conventing of the same word as the supposite that the same word as the supposite of the same word as the same wo describe the present instrument also as a hagpipe, which is in remarkable conformity with the Hebrew writers, and affording a mourful sound. When we add to this, that the very same name was that which the bagpipe hore among the Moors of Spain, we seem to have a greater mass of probabilities in favour of the bagpipe than can

often be obtained in this class of subjects, or than can be produced for any other alternative which has been suggested The known antiquity of this instrument, together with its continued existence in the East, are also corroborative circumstances The modern Oriental bagpipe is composed of a goat-skin, usually with the hair on, and in the natural form, but deprived of the head, the tail, and the feet, being thus just of the same shape as that used by the water-carriers The pipes are usually of reeds, terminating in the tips of cows' horns, slightly curved, the whole instrument being most primitively simple in its materials and construction.

21 "Their coats, their hosen, and their hats"-It is exceedingly difficult to determine, what articles of dress are really denoted by the words thus translated The סרבל sarbal, is considered by Gesenius to denote such wide drawers or trowsers as are still worn by the Persians and others, and thinks that the present Persian name for this article of dress (shalwar) is the same word in a transposed He adds, "the name has passed with the article of dress into the western languages, as in Greek saedlaça,



σαραθάλλα, σαράσαραι, in Latin, sarabara, saraballa, in Spanish, ceroulas, in Hungarian and Sclavonic, shalwary, in Polish sharmvari. To understand these analogies, it should be observed that b and v are convertible powers in the Hebrew, Chaldee, and other Oriental dialects, ancient and modern. As to the rest the marginal readings of "mantle" for "coat," and "turban" for "hat,"—probably furnish as correct an interpretation as can now be obtained.

CHAPTER IV

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dreams, which the magicians could not interpret 8 Daniel heareth the dream 19 He interpreteth it 28 The story of

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto

2 'I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers and I told the dream before them, but they did not make known unto me the interpretation thereof

8 ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the | and let it be wet with the den of heaven,

spirit of the holy gods and before him 1 told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation there-

10 Thus were the visions of mine head in my bed, 'I saw, and behold a tree in the midst of the earth, and the height thereof

was great
11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the

12 The leaves thereof ucre fair, and the fruit thereof much, and in it was meat for all the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven,

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. let the beasts get away from under it, and the fowls from his branches

15 Nevertheless leave the sturp of his roots in the earth, even with a band of iren and brass, in the tender gress of the feld; and let his portion be with the beasts in the | grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him,

and let seven times pass over him

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men

18 This dream I king Nebuchadnezzar Now thou, O Belteshazzar, declare the interpretation thereof, for a smuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of

- the holy gods is in thee

 19 ¶ Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies
- 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth.
- 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:
- 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.
- 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him,

24 This is the interpretation, O king, and this 25 the decree of the most High, which

is come upon my lord the king.

25 That they shall 'drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to cat

grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will

26 And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be 'a lengthening of thy tranquillity

28 ¶ All this came upon the king Ne-

buchadnezzar

29 At the end of twelve months he walked 'in the palace of the kingdom of Babylon

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee

32 And they shall drive thee from men, and thy dwelling shall be with the heasts of the field they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers,

and his nails like birds' claws

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing and he doeth according to his will in the army of heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him,

"What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, 9 Chap 7 14. Micah 4 7 Luve 1 33. 10 Job 9 12. Is2, 45.9

* Chip 5 21, &c. 222 7 Or, on Fraling of these error mine honour and brightness returned unto me; and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment and those that walk in pride he is able to abase

Verse 30 "Is not this great Babylon, that I have binit ?"-Nebuchadnezzar did not found Babylon, which existed as a city from the earliest ages, but he did liberally employ his vast resources in its improvement, extension, and aggrandisement, until it became that great and magnificent city which the ancient world regarded with equil wonder and admiration The Greek writers do not indeed notice Nebuchadnezzar as the author of the great works at Babylon but rather refer them to two queens—Semiramis who lived before him, and Nitocus who was after him. But on the other hand, the native historian Berosus, together with Megasthenes and Abydenus, expressly attribute them to this great monarch, and moreover it would seem that Nitocns, whom some make the queen of Nebuchadnezrar, and others the wife of his son Evilmerodach, merely completed the great works which he had begun Indeed these could only have been accomplished after the fall of Nineveh, and when Babylon had become the seat of a great empire, neither of which events happened till the time of Nebuchadnezzar

It would occupy far more room than we can spare to describe, after the ancient writers, the glories of "the golden city" We must therefore content ourselves with a very limited statement.

The Euphrates passed through the city, dividing it into two parts, of which that on the western side of the stream exceeded in magnificence and comprehended most of the new improvements. According to Herodotus, the city as a whole, was a perfect square, each side of which was equal to 120 stadia, and consequently, its circuit to 450 stadia which (Greek stadia being of course intended) would make not much less than fifty miles. This extent seems so enormous, that various attempts have been made to reduce it but not, we think, on authority equal to those which furnished and have corroborated the statement and when we see how our own metropolis is spreading around and may be expected at no very remote period to reach the same dimensions, and, still more when we are told that the city was very loosely built, and much of the ground enclosed by the walls was left vacant or had out in cultivited fields and gardens, it may very well be doubted whether it contained a population equal to that of the present London, or comprehended as large a number of buildings. However surprising, therefore, the account may seem in the first

instance, it is much less incredible than has sometimes been supposed

A deep ditch, lined with brickwork and full of water went round the city, and as the soil dug out from it furnished the bricks with which the wall was built, some idea of its capacity may be formed from the alleged dimensions of the wall, which was 200 royal cubits high by fifty in thickness. These bricks were baked in a furnace and committed with hot bitumen. In the wall there were a hundred gates, twenty-five on each side, all these gates were of solid briss and of prodigious size and strength, besides which there were in the wall lining the river, smaller gates of the same metal, from which steps conducted down to the stream Between every two of the great gates there were three watch towers, ten feet higher than the walls, with four such towers at each of the four angles of the will, and three more between each of these angles and the next adjoining gate on either side. There were, however, but 250 towers in all, as they were omitted on that side where the morasses rendered unnecessary the protection which they offered. This grand square was divided into twenty-five grand streets which intersected each other, dividing the city into 626 squares. Fach of these streets went quite across the city in a straight line, extending from a principal gate on one side to another on the opposite side. The vast squares formed, in so extensive a plot by the intersection of the streets, were not built upon, but hollow, and laid out in fields, gardens, and pleasure-grounds, and besides this the houses which lined at the same time the streets and the squares stood much apart from each other, which suffices to show how loosely the city was built. The houses are described as being three or four stories high, and adorned with all the

splendour and magnificence of ancient Oriental taste.

The wonders at Babylon which seem most to have attracted the attention of ancient travellers were the temple of Belus, or rather the pile on which it stood, which pile, from the description given of it may very possibly seem to have been the famous Tower of Confusion, which may have been repaired and this temple or chapel built thereon probably by Nebuchadnezzar (See the note on Gen xi 4) The tower was in the midst of a large enclosure two stadia square, with gates of brass and within which were other sacred buildings as alluded to in the note onch in 1. The banks of the river, in that part which ran through the city, were faced with brick like the enclosing trench, and a continued quay was formed, the whole length of the town. The river was crossed by a bridge said to him been rither more than a furlong in length, and constructed on some new and much admired principle to supply a defect in the bottom of the river, which was all sandy Another communication was afforded by a tunnel under the bed of the rive At the western end of the bridge stood the palace, which Nebuchadnezzar is said to have built to supersede unother smaller and less magnificent, which stood on the other side of the stream. This palace may be taken as that so often smaller and less magnificent, which stood on the other side of the stream. This palace may be taken as that so effect mentioned in the present book. It was enclosed by a triple wall and with its parks and garders was included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure were the law included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure were the law included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure were the law included in a circuit of little less than eight miles. Adjoining this palace, and within the general enclosure were the law in a semilar of the little half of the parks and tree garders formed a specific of feet (about three reres and a half), and were raised on terraces supported by walls or piece leven fiet as the law ing one above another till the uppermost was brought to the level of the top of the city wall common the extensive prospect. The terraces were covered with a deep layer of mould in which were planted to a law in a shrubs and trees many of the latter being of considerable girth and as some trees are found on this set of the contraction of which exist elsewhere in the country it is not impossible that some of these may have been particle and the country of the canals and lake we have incidentally inferred on former occasions, and have no reported.

To the canals and lake we have incidentally referred on former occasions, and have no remarks a minor wonders of ancient Babylon. What we have stated will suffice to suggest a general is useful writing the fatal pride of the Babylonian king—of the scenes which were consimilarly before the error of December 19.

33 He was arrien from men and aid eat eress as even? So—The malady Ly when the Dane the pride of Nebuchaduerur is a subject on which opinions have been recapitulisted in the interesting. Discretation surply Venice the New York of New Who himself gives the explanation which is now generally received and some of the Control of the Contr

view has also been taken by Dr Mead in his 'Medica Sacra,' and by Dr. J. M. Good in his 'Study of Medicine.' We cannot perhaps do better than transcribe the opinion of the former of these learned and pious physicians

"All the circumstances of Nebuchadnezzar's case agree so well with an hypochondriacal madness, that to me it appears evident that Nebuchadnezzar was seized with this distemper, and under its influence ran wild into the fields, and that, fancying himself transformed into an ox, he fed on grass, after the manner of cattle. For every sort of madness is the disease of a disturbed imagination, which this unhappy man laboured under full seven years. And through neglect of taking proper care of himself, his hair and nails grew to an uncommon length, whereby the latter, growing thicker and crooked, resembled the claws of birds. Now the ancients called people affected with this kind of madness 2 unantered (wolf-men) or nurantered (dog-men), because they went abroad in the night imitating wolves or dogs, particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated, either from frequent falls or the latter for dogs. In the manner are the daughters of Profits related to have been made of the sepulchres. or the bites of dogs. In like manner are the daughters of Protus related to have been mad, who, as Virgil says

> - Implerent falses mugitibus agros. 'With mimic howlings fill'd the fields.'

For, as Servius observes, Juno possessed their minds with such a species of fury, that, fancying themselves cows, the, ran into the fields, bellowed often, and dreaded the plough. Nor was this disorder unknown to the moderns, for Schenckius records a remarkable instance of it in a husbandman of Padua, who, imagining himself a wolf, attacked and even killed several people in the fields, and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair. But it may be objected to our opinion that this misfortune was foretold to the king, so that he might have prevented it by correcting his morals, and therefore it is not probable that it befel him in the course of nature. But we know that those things which God executes either through elemency or vengeance are frequently performed by the assistance of natural causes. Thus, having threatened Hezekiah with death, and being afterwards moved by his prayers, he restored him to life, and made use of figs laid on the tumour as a medicine for his disease. He ordered king Herod, upon account of his pride, to be devoured by worms. And nobody doubts but that the plague, which is generally attributed to Divine wrath, most commonly owes its origin to corrupted air." commonly owes its origin to corrupted air "

In corroboration of the view here taken, it may be observed, that after the seven years, the king describes his reason

as returning to him, which as clearly as possible intimates that it had previously been taken from him.

CHAPTER V.

1 Belshazzar's improus feast. 5 A handwriting, unknown to the magicians, troubleth the king. 10 At the commendation of the queen, Daniel is brought 17 He, reproving the hing of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand

- 2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had 'taken out of the temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines, might drink therein
- 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem, and the king, and his princes, his wives, and his concubines, drank in them

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace and the king saw the part of the hand that wrote

changed, and his thoughts troubled him, so that the 'bjoints of his loins were loosed and his knees smote one against another

7 The king cried caloud to bring in the astrologers, the Chaldeans, and the soothsayers And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with 'scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men. but they could not read the writing, nor make known to the king the interpretation

9 Then was king Belshazzar greatly troubled, and his "countenance was changed in him, and his lords were astonied

10 ¶ Now the queen by reason of the words of the king and his lords came into the banquet house and the queen spake and said, O king, live for ever let not thy thoughts trouble thee, nor let thy countenance be changed

11 There is a man in thy kingdom, in whom 2s the spirit of the holy gods, and in the days of thy 10father light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the king Nebuchadnezzar thy "father, the king, I say, thy father, made "master of the magicians, 6 Then the king's countenance was astrologers, Chaldeans, and soothsayers,

5 Chald bindings, or, knots. 1 Chald brought forth 2 C 6 Chald with might 7 Or, purple 2 Chald. brightnesses 8 Chald changed it. ple 2 Chald. brightnesses. 9 Chap 2 48. 4 Or girdles 10 Or, grandfalher 11 Or, grandfather.



BEISHAZZAR & VISION - WEST

12 Forasmuch as an excellent spirit, and knowledge, and understanding, ¹³interpreting of dreams, and shewing of hard sentences, and ¹⁴dissolving of ¹⁵doubts, were found in the same Daniel, whom the king named Belteshazzar now let Daniel be called, and he will shew the interpretation

13 Then was Daniel brought in before the king And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my ¹⁶father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee

15 And now the wise men, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst "make interpretations, and dissolve doubts now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with searlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thiself, and give thy ¹⁶ rewards to another, yet I will read the writing unto the king and make known to him the interpretation

18 O thou king the most high God give Nebuchadnezzar thy father a kingdom and majesty, and glory, and honour

19 And for the majesty that he gave him, all people, nations and languages trembled and feared before him whom he would be slew and whom he would he kept hive, and whom he would he set up, and the he would he put down

20 But when his heart was lifted up and his mind hardened in pade he was the

posed from his kingly throne, and they took

his glory from him

21 And he was ²¹driven from the sons of men; and ²²his heart was made like the beasts, and his dwelling was with the wild asses they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knew-

est all this

23 But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified

24 Then was the part of the hand sent from him, and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN

26 This is the interpretation of the thing MENE, God hath numbered thy kingdom, and finished it.

27 TEKEL, Thou art weighed in the balances, and art found wanting.

28 PERES, Thy kingdom is divided, and given to the Medes and Persians

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the

king of the Chaldcans slain

31 And Darius the Median took the kingdom, 23 being 24 about threescore and two years old.

21 Chap 4.32. 22 Or, he made his heart equal, &c.

23 Chald he as the son of, &c. 24 Or, now

Verse 1. "Belshazzar."—The name of Belshazzar does not occur in the profane historians, and it has therefore become a question with which of the Babylonian kings mentioned by them he should be identified. The other perplexities, historical and chronological, which involve this period of Babylonian history, have also been alluded to by us on more than one occasion. In the note to 2 Kings xxv 27, we have stated, very briefly, the substance of the common account, and, under Erra 1, we have furnished a corrected statement, collected from Dr. Hales. As this matter is of importance to the proper understanding of this chapter, we wish here to return to it, but not further than to enable the reader to see clearly the effect of the different statements. The common account we shall collect from 'L'Art de Vérifier les Dates,' and the other from Hales s' Analysis,' disposing them in opposite columns for the sake of comparison.

BC FROM 'L'ART DE VERIFIER'

- 605 Nebucharyzzan, who was succeeded by his son
- 502 Evil Murodach, who having provoked general indignation by his tyrainly and atrocities, was, after a short reign of about two years, assassinated by his brother-in-law
- 560 Nerigi 1-841, or Neuroassoi assau, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle against Cyrus the Persian, and was succeeded by his son
- 555 Labonoroanchon, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadatas, whose sons he had slain The vacant throne was then ascended by
- 554 Nahonabus, the Labrarrus of Herodotus, the Nahonabus of Josephus and the Brishazzar of Damiel, who was the son of Evilmerodach, and who now succeeded to the throne of his father. After a voluptuous reign, his city was taken by the Persians, under Cyrus, on which occasion he lost his

- B.C FROM HATES'S 'ANALYSIS'
- 604 Nebuchabnezzan, was succeeded by his son
- 561 Evil Mphodacii, or Liverodam, who was slain in a battle against the Medes and Persians, and was succeeded by his son
- 558 Neriglissar, Ninicassolassar, or Brishazzin, the common accounts of whom seem to combine what is said both of Neriglissar and hisson, opposite. He was killed by conspirators on the night of the "impious feast," leaving a son (a boy)

 553 Laborosoarichop, on whose death, nine months after, the disparent leaving a son.

the dynasty became extinct, and the kingdom cane peaceably to "Darius the Mede," or Cyaxares, who, on the well known policy of the Medes and Persians, appointed a Babyloman nobleman, named

NABONADIUS, OF LABYNPIUS, to be king or vicetoy.

This person revolted against Cyrus, who had succeeded to the united empire of the Medes and Persians Cyrus could not immediately attend to him, but at last marched to Babylon, and took the city, as foretold by the prophets, and as we have described in the notes on Jer 11

We believe that this form of stating the question too clearly exhibits the difference generally, and concerning Belshazzar in particular, to render further explanation necessary. It will be observed that the principal point is, that Hales contends that the succession of Darius the Mede to the Babylonian throne vas not attended with war, that Belshazzar was not the king n whose time the city was taken by Gyrus; and, consequently, that the events which took place this night were quite distinct from, and anterior to that siege and capture of the city by the Persian king, which Isaiah and Jeremiah so particularly and remarkably foretold

8 "They could not read the writing"—"The reason why the wise men of Babylon could not read the Divine inscription was, that it was written in the primitive Hebrew character, which differed totally from the Chaldee. It was the original from which the Samaritan was formed, and which therefore it nearly resembled, though greatly superior to it 226

in beauty, symmetry, and elegance. Some advantageous specimens of it are fortunately preserved on sacred shekels and Jewish coins of high antiquity, drawings of which may be seen in Walton's Supplementum de Sicloium form's et inscriptionibus,' prefixed to the first volume of the London Polyglott Bible, and elsewhere" (Hales's Analysis, vol ii p. 463)

We are informed above, that the "wives and conculuings of the king were present at the banquet. It therefore seems probable that the "queen" who now his tappens we the queen mother, and this probability is strengthened by the intimate acquaintance which she exhibits with the affines of set held director's reign, at the latter end of which she, as wife of Evil-merodach, who was regent during his fither salienation of mind, took an active part in the internal policy of the kingdom, and in the completion of the great works which Nebuchadnezzar had begun at Babylon. This she continued during the reigns of her husband and of her son the present Belshazzar. This famous queen Nitocris could not therefore but be well acquainted with the character and services of Daniel. But how happens it that Belshazzar needed the information concerning Daniel which the queen afforded, and how was it that he should have been unacquainted even with the person (as it appears from verse 13—"Art thou that Daniel?"—that he was) of so eminent a person and important public officer as Daniel? An ingenious and not improbable solution of this difficulty has been afforded by Sir John Chardin in his MS quoted by Harmer. As mentioned by the queen, Daniel had been made, by Nebuchadnezzar, "master of the magicians astrologics Childrens and obtains this conclusion from the fact, that when a Persian king dies, both his astrologers and physicians are driven from court—the former for not having predicted, and the latter for not having prevented, his death. If such was the etiquette of the ancient Babylonian, as it is of the modern Persian court we have certainly a most satisfactory solution of the present difficulty, as Daniel must then be supposed to have relinquished his public employments, and to have lived retired in private life during the eight years occupied by the reigns of Evil-merodach and Belsh izzar.

25 "Mene, Mene, Terf, Upharsin'—The word Pfres, below in verse 28, is the singular of the word which is here as Pharsin, with the prefixed u (7), or "and" Whether this singular is in exchange for the plural of the text, or whether it should be inserted before that plural, is doubtful. A repetition of the same words both singular as in Mene, Mene," or one singular and the other plural, as would be "Peres, Upharsin," are forms employed to give intensity to the sense. The words are Chaldean, but being in the ancient Hebrew character, the Chalde ins could not read them, and if they could have done so, it would have been beyond their power to supply that interpretation which Daniel gives. We may take the following view of the inscription and interpretation from Hales.

THE INSCRIPTION

MENE,	MENE,	TEKEL,	[PERLS]	UPHARSIN
"Number,	"Number,"	"Weight"	["Division"]	" and Divisions"

THE INTERPRETATION

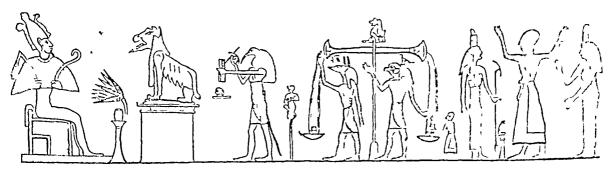
Maye-"God hath numbered thy reign, and

Mene—"hath finished it" The repetition emphatically signifying that the decree was certain, and should shortly come to pass (See Gen xli 32)

TELET -"Thou art weighed in the balance and found wanting" (See Job xxx1 6, Rev vi. 5)

Penes-"Thy Lingdom is divided"

[UPHARSIN]—"And given to the Mede and the Persian." [Darius and Cyrus]



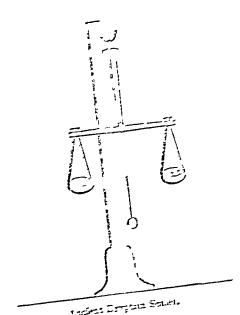
Ancient Egyptian Death Judgment.

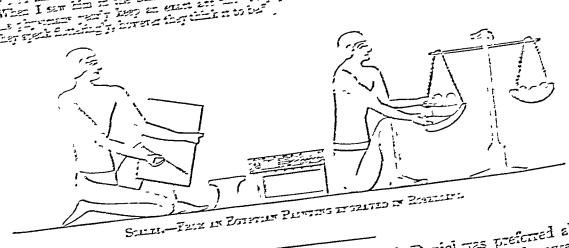
Trom a Drawing on one of the Sepulchral Papyrus Rolls

27 "Thou art weighed in the balances, and art found wanting"—The idea involved in this is suffice each of it is \$10.15 of But it is by no means impossible that the allusion received more force and meaning than we give to it from a refer of to some opinion or custom common among the Babylonians. What that was we carret say proved by but this may be suggested by analogies derived from other sources. Thus the Fryitia sente third it is left at the latter of the dead were solemnly weighed in balances before Os is and that the condition of the left at the minuted according to the preponderance of good or evil. Such judgment scenes are very frequent for any latter of minings and pappin of ancient Egypt, and one of them we have copied as a suitable allocation of the frequent of the walls of a small temple at Davi el-Medicinch has to a vive to the Milkinson, that we shall avail ourselves of his description for allifough that to we man refers to the form the one which we have engraved his account affords an adequate elicitation of the latter of t

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CHAPTER VI.

1 Deniet is neede closely of the previously. containing against him obtain an idilates deree. 19 Danel, conved of the breach there J. 12 out ir o the low don. Is Dane in sund 24 His edreraries described, 25 and find magnifed

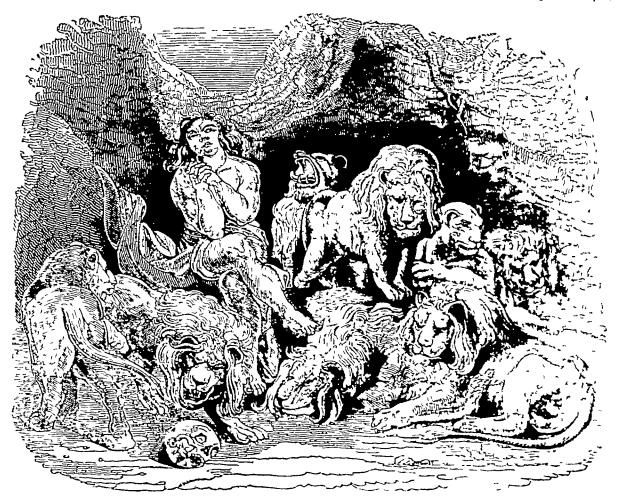
In pleased Darius to set over the kingdom an hundred and twenty princes, which should

be over the whole kingdom: 2 And over these three Presidents: of Them Daniel was first that the princes might give accounts unto them, and the

- 3 Then this Daniel was preferred above the presidents and princes, because and the excelent spirit was in him: end the hing thought to set him over the whole resim
- 4 Then the presidents and prints sought to fird onesion against Daniel con realth. cerning the kingdom; but they could find noise occasion not fault; foresmuch as he was faithful reither was there are enorge feult found in him.
 - 5 Then said these men, We shall not find any occasion against this Daniel, except the fird it against him concerning the law of his

king should have no damage,

* "Tright. Cremyster to be an exact. I see incime to the communical late for my and the communical late for my and the communical section of the contract of t E. En E. = = 228



DINIEI IN THE LIONS' DEN.-RUBENS.

6 Then these presidents and princes 'assembled together to the king, and said thus unto him, King Darius, live for ever

7 All the presidents of the kingdom, the governois, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm *decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be east into the den of lions

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the slaw of the Medes and Persians, which faltereth not

9 Wherefore king Darius signed the

writing and the decree

10 ¶ Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his gave thanks before his God, as he did aforetime

11 Then these men assembled, and found Daniel praying and making supplication before his God

12 Then they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king. shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judih, regardeth not thee O king, nor the decree that then hast signed, but maketh his petition three times a day

14 Then the king, when he leard their knees three times a day, and prayed, and words, was sore displeased with he self, and et has heart on Daniel to deliver him and i e laboured till the going down of the sun) deliver him

15 Then these men assembled unto the ing, and said unto the king, Know, O king, hat the law of the Medes and Persians 15, That no decree nor statute which the king stablisheth may be changed.

16 Then the king commanded, and they rought Daniel, and cast him into the den f lions Now the king spake and said unto Daniel, Thy God whom thou servest con-

inually, he will deliver thee

17 And a stone was brought, and laid ipon the mouth of the den, and the king ealed it with his own signet, and with the ignet of his lords; that the purpose might ot be changed concerning Daniel

18 Then the king went to his palace, ind passed the night fasting, neither were instruments of musick brought before him ind his sleep went from him

19 Then the king arose very early in the norning, and went in haste unto the den of

20 And when he came to the den, he cried with a lamentable voice unto Daniel and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deaver thee from the lions?

21 Then said Daniel unto the king, O

king, live for ever.

22 My God hath sent his angel, and hath | Persian

shut the lions' mouths, that they have not hurt me forasmuch as before him innocency was found in me, and also before thee, O king, have I done no hurt

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel for he is the living God, and stedfast for ever, and his kingdom that which shall not be "destroyed, and his dominion shall be even unto the end

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from

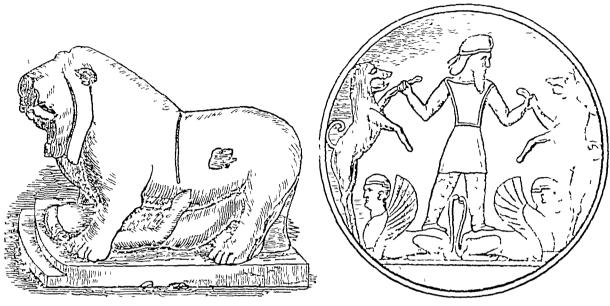
the 'power of the lions

28 So this Daniel prospered in the reign of Darius, and in the reign of "Cyrus the

70-, talle. e Chap 2.44, and 4.3, and 7 14, 27. Luke 1 33 10 Chap. 1 21 9 Heb hard

Versa 1. "Darm: —We have already had occasion to mention this Darms as the Cyanares of the Greek writers. One of his sisters, married to the king of Persia, was the mother of the great Cyrus, and another, married to the king of Bablon, appears to have been the mother of Belshazzar. In his latter days he was in fact governed by his nephew and heir, Cyrus "by that ascendancy," says Hales, 'which great souls have always over little ones." Their interests were so much identified at this time, and the appearance has a first and always over little ones." were so much identified at this time, and the connection between them was so close, that this alone will sufficiently account for the Liedes and Persians being in this book mentioned constantly together. Horne, remarking on the truth which the characters of kings are drawn in the book of Daniel, observes that Xenophon represents Gyazares as weak and pliable, but of a cruel terrane combination of Daniel, observes that Xenophon is and pliable, but of a cruel terrane combination of Daniel, observes that Xenophon is and pliable, but of a cruel terrane combination of Daniel, observes that Xenophon is and pliable but of a cruel terrane combination of Daniel, observes that Xenophon is a process of the combination res as weak and pliable, but of a cruel temper, easily managed for the most part, and ferocious in his anger. Is not this Danius — the same Danius who allowed his nobles to make laws for him, and their repented—suffered Daniel to be east into the lions' den, and their spent a night in lamentation for him, and at last, in strict conformity with Xenophon's descript on, condemned to death, not only his false counsellors, but also their wives and children? — Introduction,' 17. 213

8 "The law of the Medea and Persans, which altereth not"—See the note on Esther vi 1 It is singular that the only law—hich seems to have limited the royal power of the Median and Persian kings, was one by which that power was most strongly magnified and maintained. The king's word was law, and as the king was thus the fountain of law, and as he was looked up to as something more than man—it was quite natural on these premises, however revolting to common sense, to decree that his purpose once declared should not be altered because a law ought to be a determined time on the one hand; and, on the other, because to have allowed him to yield to the voice of reason and reserve, after his purpose had been declared, would have involved an admission that he had been hasty and mistaken termined thing on the one hand; and, on the other, because to have allowed him to yield to the voice of reason and mercy, after his purpose had been declared, would have involved an admission that he had been hasty and mistaken an idea which could not be tolerated under the intense despotisms of Ancient Asia. In the present instance we see the king in consequence of a declaration, the purpose of which he had not comprehended, compelled to do what he viewed with hower and aversion, and in the Book of Esther, we have seen a king unable to recal an order which he had issued for a massacre of the Jews; all he could do being to issue a counter order, allowing the doomed people to stand upon their defence—that is, they were permitted to do their best to kill those, who were, by his previous order, bound to kill them. Thus the lings sometimes suffered—and their people more—from the infallibility which formed one of the royal previous. This custom has been noticed by ancient heathen authors. The same idea of the intense of the royal word has remained in Persa, in a mitigated form, even to modern times. A remarkable example of this is related by Sir John Malcoim of Aga Mahomed Khan, the last but one of the Pers an kings. After alliading to the present case and that in Esther he observes, "the character of the power of the king of Persia has undergone to change. The late king, Aga Mahomed Khan, when encamped near Shiraz said he would not move till the said was off the mountain in the vicinity of his camp. The season proved severe, and the snow remained longer than was expected the army began to suffer distress and sickness but the king said, while the snow remained upon the mountain he would not move and his word was as law, and could not be broken. A multitude of labourers were collected and sent to remove the snow their efforts, and a few fine days, cleared the mountain, and Aga Mahomed Khan marched. This anecdote was related to me by one of his principal chiefs, and who told it to me with a desire of impressing my mind with a high opinion of Aga Mahomed Khan, who knew, he observed, the sacred nature of a word spoken by the king of Persia," 1. 268.



FROM KEPPER

Trou Mighin



FROM PORTIN'S 'TRAVELS'

that it first occurs here at Babylon is a remarkable fact showing the accuracy of the stored writers in the raction of the manners and usages of different nations. We are not aware that any ancient writer menting that the raction of the manners and usages of different nations. We are not aware that any ancient writer menting that the bit into the Babylon were in the habit of throwing offenders to be devoured by hons kept in dens for the property of the we have the still more conclusive evidence of monuments brought to light by mole in travellers on the steering of the we have the still more conclusive evidence of monuments brought to light by mole in travellers on the steering of the Babylon but of Susa also representing hons destroying and preying upon human beings. We will degree to steer the steering and preying upon human beings. We will degree to steer any of the more remarkable of the figures of which we refer to the transaction recorded in the passage tions of some of the more remarkable of the figures to which we refer. The first was found at Babylon and at Babylon is artered to some of the more remarkable of the figures to which we refer. The first was found at Babylon is artered to sent a hon standing over the body of a prostrate man extended on a perfectable which in issues to the sculpture in avery barbirous style. The head has be a lately knowledge that the first of the sculpture in a very barbirous style. The head has be a lately knowledge of the more first of the present the sculpture of the second very comous representation is from a engage with two first of the control of the first of the sculpture of the sculpture of the scenarior of the mouth had a creatable up the intention of the control of the first of the sculpture of the scenarior of the

arity which he finds between the features and dress of the man, and those of the captive Jews in Egypt, in that scritation which we have copied from the source to which he refers under 2 Chron xxxv. On comparing them, derable resemblance may certainly be found about the head and its attire. The third subject is from a block of a marble found near the tomb of Daniel at Susa, and thus described by Sir R. K. Porter in his "Travels" (vol. in "It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to we some deposit. Three of its sides are cut in bus relief, two of them with similar representations of a man apparent of the stone forms the neck of the figure, so that its head forms one of its ends. Two hours in sitting postures are on either side at the top, each having a paw on the head of the man. These are certainly satisfactory illustrates are not in the custom in question, as existing at Babylon and Susa, and others might be adduced from Babylona As to the punishment itself, opinions will be divided. But it is remarkable that Dr. Paley thought that some similar would, as a capital punishment, be preferable to public executions, which he considered to have rather a coing than a corrective effect upon the public mind.

ening than a corrective effect upon the public mind.

CHAPTER VII.

aniel's vision of four beasts 9 Of God's kingdom. 15 The interpretation thereof

the first year of Belshazzar king of Baon Daniel 'had a dream and visions of head upon his bed then he wrote the am, and told the sum of the *matters

Daniel spake and said, I saw in my on by night, and, behold, the four winds he heaven strove upon the great sea

And four great beasts came up from

sea, diverse one from another

The first was like a lion, and had eagle's gs. I beheld till the wings thereof were cked, and it was lifted up from the earth, l made stand upon the feet as a man, and ian's heart was given to it

And behold another beast, a second, e to a bear, and it raised up itself on one e, and it had three ribs in the mouth of between the teeth of it and they said s unto it, Arise, devour much flesh.

After this I beheld, and lo another, like opard, which had upon the back of it four igs of a fowl, the beast had also four

ds; and dominion was given to it

After this I saw in the night visions, l behold a fourth beast, dreadful and terle, and strong exceedingly, and it had at iron teeth it devoured and brake in ces, and stamped the residue with the t of it: and it was diverse from all the ists that were before it, and it had ten

3 I considered the horns, and, behold, re came up among them another little n, before whom there were three of the t horns plucked up by the roots. and, iold, in this horn were eyes like the eyes man, and a mouth speaking great things I beheld till the thrones were cast

garment was white as snow, and the har of his head like the pure wool his throne was like the fiery flame, and his wheels as burning fire

10 A fiery stream issued and came forth from before him sthousand thousands ministered unto him, and ten thousand times ten thousand stood before him the judgment was set, and the books were opened

11 I beheld then because of the voice of the great words which the horn spake I beheld even till the beast was slain, and his body destroyed, and given to the burning

12 As concerning the rest of the beasts, they had their dominion taken away yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed

15 ¶ I Daniel was grieved in my spiritin the midst of my body, and the visions of

my head troubled me

16 I came near unto one of them that stood by, and asked him the truth of all this So he told me, and made me know the interpretation of the things

17 These great beasts, which are four, are four kings, which shall arise out of the

18 But the saints of the 10 most High shall take the lungdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the wn, and the Ancient of days did sit, whose | fourth beast, which was diverse "from all the others, exceeding dreadful, whose teetli were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet,

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows

21 I beheld, and the same horn made war with the saints, and prevailed against them,

22 Until the Ancient of days came, and judgment was given to the saints of the most High, and the time came that the saints possessed the kingdom

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces

24 And the ten horns out of this king-

dom are ten kings'that shall arise and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume

and to destroy it unto the end

27 And the 12kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all "dominions shall serve and obey him

28 Hitherto 28 the end of the matter As for me Daniel, my cogitations much troubled me, and my countenance changed in me but I kept the matter in my heart

Verse 1 "Fisions"-In going through the visions which follow, we shall be constrained by a regard to our limits to remember that the interpretation of prophecy is no part of the duty we have undertaken. Our notes therefore will be few and brief, the necessity for which we the less regret, masmuch as Daniel 19, to a very great extent, his own interpreter, and the reader who compares the visions with each other and who possesses the slightest acquaintance with history, cannot fail to discover the subjects to which they refer, and the remarkable and literal fulfilment they have all received—with the exception of those concluding ones which are left for the time yet future to reveal. So clear are these prophecies, and so definite even in their dates, that it is impossible for the boldest unbelief to dony the divine inspiration of the prophet, without at the same time asserting that the prophecies were written after the events to which they refer. But that they were not so, is demonstrable by the completest proof that ever was brought to bear on any historical or literary question, and for this reason, as well as from the circumstance that nearly all the erents which form the subjects of prediction are the most conspicuous events in general history, and with the details of which we are amply informed by heathen or infidel historians, we have always been of opinion that the book of Dimit for nishes such powerful and analyse are detailed and the subjects of the divine authority of the sacred writers that it is rather surprising that so powerful a weapon as this might be, in skilful and blessed hands, has not been wielded for the overthrow of unbelief

Although we are restricted with respect to notes on this portion of Scripture it may be desirable to prefix a fer-observations for the guidance of the less instructed reader

If the visions in ch vii viii., and xii, be attentively considered, and compared with each other and with the drewn of Nebuchadnezzar, it will clearly appear that they all refer to the same subject, and all describe the same times under a variety of figures. The object as briefly intimated under ch ii 31. is to furnish a prophet cell etch of general history to the end of time, yet so that each sketch contains some particulars which are not to be found in the others, and in some cases one sketch expatiates on one brinch of the subject, which the others pass over slightly. To claim therefore a full view of the information which the prophecies contain, the student of Scripture finds it recessare to collate them with one another The following hints may be useful

THE GENERAL SUBJECT is proposed in the dream of Nebuchadnezzar under the similature of a compound in age of four metals—gold, silver, brass, and iron, and in the present vision by four wild beasts rising from the real toth

denoting four great sovereignties

The Babilonian Empire is represented in chin, by the head of gold, and in the present vision by a long with eagle's wings. There is great propriety in this representation when we recollect that this impire has been described by other prophets under the figures of a hon and an eagle—a long-winged and full-feathered eagle in Exchiel (Jer. 1877). xhm 40°, Ezek xvn 2)

The Medo-Persian Empire-denoted in Nebuchadnezzar's dream by the breast and aims of silver in the pre- of

The Medo-Persian Empire—denoted in Nebuchadnezzar's dream by the breast and aims of silver in the precision, by a bear with three ribs between his teeth, and in the next (viii, 3, 4) by a ram with enequal local tiefler higher than the others, pushing (extending its conquests) to the west, the north and the such. This last explans what is meant by the three ribs in the bears mouth and by the breast and two arms (three portions of a like these chapters the reader will not fail to recollect that the horn was the common symbol of a tree galgo ereceedingly remarkable, and the reader, in training this empire in the dream and vivous can a tail to obtain the receedingly remarkable, and the reader, in training this empire in the dream and vivous can a tail to obtain the represented by the belly and thighs of brass (ii 39), a leopard with four wings and four locality is 6 and 6 for the compass (viii 5-5), and this is explained in xi 2—1 to mean a malfor the four winds of the first posterity. How all this was fulfilled every body knows. The last clause is most remarkable of the solution of this was fulfilled every body knows. The last clause is most remarkable of the solution of the solutio

the excitation of Alexander's posterior from the conquests of their father and the distinction of his rait empire among from the excitation of Alexander's posterior from the conquests of their father and the mentern made. Therefore have of this generals in this raint in Carrander outs more Made from and Greate and the mentern made. the excinsion of A examinary posterior from the comments of the risters and the difference of the vertern parts. Instance having of the generals in this farm, in Carander outs and Marking and Gence and the worth, and Sciences gamed Thrace, B animal and the nintern negrous; or he Property Forested Large and the worth, and Sciences gamed Thrace, B animal and the nintern negrous; Tere Rour Expression for the first engage and most formation and most formation and the consideration and the CHIL AIII

The Roman Engine — In the vision of Nebuchagnezar this emine seems to be respect in its three powers. The Roman Engine — In the vision of Nebuchagnezar this emine seems to be respective the emple as weakened and legis, and of this employer to describe it in its strongest and most five topact on into two emines the extrement of the series to describe it in the feet part in and finding congrate on into two emines the intensity from the feet part in and finding and some year. The feet intensity of a strong and form the first the matter of trained in the matter of trained parts of a large production of the feet part in same employed in the next thought of the feet of the ten trained parts who will be a feet of the feet that the feet into as intensity of the feet the feet that the feet of the feet trained for the feet that and the feet of the feet that the feet of the feet that the feet of the feet that the feet of the feet of the feet that the feet of the feet of the feet that the feet of the feet that the feet of the feet that the feet of the feet of the feet that the feet of should war exceeding great towards the fall and early and it pleasant lord to. Judge, magicing and this thin the primary of the Hist taking are the daily samples, and order to mean to have an agreement of any kind, of him the angel of the Hist taking are the daily samples to mean to have an area of the Hist taking are the daily samples to mean to have an area of the Hist taking are the form is explained to mean to have a function of the Hist taking are the form is explained to mean the first taking are the form is explained to mean the first taking are the first taking Prime of the Hist taking error the daily service, and crear voring the sunday. In the expectable of this rince the expectation of the Hist taking error the daily service, and crear voring the sunday from it government of any kind, of the C. The error of the History of the His commences. The enough do as destricted. On the explanation of the interpretations are finitely the new commences refer to anticoness Elements and his personalisms, but the Personalism and the Romans of the commences refer to anticoness Elements and his personalism can, in a 1 his committeed (in, a fully discussed in Burry esterned modern interpretations is that this representation can, in a 1 his point is fully discussed in Burry and the refer to its to be taken as a time description. Thus you it is fully discussed in Removes Discontinuous Trusteen and the refer to its to be taken as a time description.

Therefore and the time there is no be taken as a time, the trained and the trained to the terminal to the terminal to the terminal trained trained to the terminal trained tra emina treata of 500 years before Course, to the general required on! What a prof. of a Doma Prof. emis He confined by the Record of the Record of the State is stated to the first and seasons, but He confined Doma Record of the Course of the State is stated to the first of the generation to generation.

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Define Record of 500 years before Course it to the general test to the times and seasons, but He confined the generation to generation.

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CHAPTER VIII.

1 Deriet s tinon of the ram and he goat 13 The In the third year of the reign of king Belinter, and ran unto him in the fury of his sharrar a tienn appreciate unto me of the reign of the reign of the reign of the reign of king Belinter, and ran unto him in the fury of his sharrar a tienn appreciate unto the reign of the reign of king Belinter, and ran unto him in the fury of his sharrar a tienn appreciate unto the reign of king Belinter, and ran unto him in the fury of his sharrar a tienn appreciate unto the reign of king Belinter, and ran unto him in the fury of his sharrar a tienn appreciate unto the reign of king Belinter and the reign of king Belinter and

shazzar a vision appeared unto me, eten unto me Daniel after that which appeared unto me at the first.

and I samin a vision, and I was by the river to the ground, and stamped upon him: and of Ulai. pass, when I saw, that I was at Shushan in of Ulai

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

might stand before him, reither was there; any that could deliver out of his hand; but he aid according to his will, and became

ground: and the goat had 'a notable hom

6 And he came to the ram that had tus la between his eyes horns, which I had seen standing before the

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his too horns and there was no power in the rail the palace. Thich is in the profitee of Elam. to stand before him, but he east him don't and I was be the river to the ground and commend mean him: and I was be the river to the ground and commend mean him: there was none that could deliver the rem

8 Therefore the he goat vaxed very great: and when he was strong, the great horn was broken; and for it came up four rotable

ones toward the four winds of heaven. g And out of one of them came forth a

rothward, and southward. so that no beasts; little horn, which waxed exceeding great.

might stand before him. reither was there; toward the conth and toward the east. toward the south, and toward the east, and

10 And it waved great, even to the hest of heaven: and it cast down tome of the host

on neaven: and it cast down come of the stars to the ground, and star ped a fact came from the west on the face of a union them he goat came from the west on the face of . upon them. The carries and the fire the factor of the factor of the first of the

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground,

and it practised, and prospered

- 13 Then I heard one saint speaking, and another saint said unto 10 11 that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression "20f desolation, to give both the sanctuary and the host to be trodden under foot?
- 14 And he said unto me, Unto two thousand and three hundred ¹³days, then shall the sanctuary be 'cleansed
- 15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man
- 16 And I heard a man's voice between the banks of Ulai, which called, and said, ¹⁵Gabriel, make this man to understand the
- 17 So he came near where I stood and when he came, I was afraid, and fell upon my face but he said unto me, Understand, O son of man for at the time of the end shall be the vision
- 18 Now as he was speaking with me, 1 was in a deep sleep on my face toward the ground but he touched me, and 16 set me upright

19 And he said, Behold, I will make thee

know what shall be in the last end of the indignation for at the time appointed the end shall be

20 The ram which thou sawest having two horns are the kings of Media and Per-

21 And the rough goat is the king of Grecia and the great horn that is between his eyes is the first king

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power

23 And in the latter time of their kingdom, when the transgressors 'fare come to the full, a king of fierce countenance, and understanding dark sentences, shall stand

24 And his power shall be mighty, but not by his own power and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the "holy

people

25 And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by ¹⁰peace shall destroy many he shall also stand up against the Prince of princes, but he shall be sobroken without hand

26 And the vision of the evening and the morning which was told is true wherefore shut thou up the vision, for it shall be for many days

27 And I Daniel fainted, and was sick certain days, afterward I rose up, and did the lung's business, and I was astonished at the vision, but none understood it

7 Or, against 8 Or, from him 9 Or, the host was given over fir the transcression against the day specifice
10 Or, the numberer of secrets, or, the worderful numberer 11 Heb Palmon 12 Or, raking desolate 13 Heb error of river of
14 Heb justified 15 Chap 9 21 16 Heb, riade me stand upon my standing 1. Heb, are accomplisted
18 Heb people of the holy ones 19 Or, prosperity 20 2 Mac. 9 4

Verse 2 "At Shushan in the palace"-There is no doubt that Susa, which we afterwards find as one of the roy il cities of Persia, is here intended. As we find a Babylonian palace there in the time of Belshazzar, it would seem that the district was at this time subject to his empire, although it appears always to have been regarded as a part of Persia, and although the ancient classical writers, and the modern Orientals, give a Persian origin to the city. It appears to and although the ancient classical writers, and the modern Orientals, give a Persian origin to the city. It appears to have existed as a city from very ancient times, and is said to have been first made a residence of the Persian coult. Or rendering the temperature remarkably mild in that season but so warm in summer, that the court theorie record to Echatana, the elevated position and more northern situation of which rendered its summers comparatively collishmentable, while the severity of its winter cold compelled a return to the mild region of the plant. The color to have been greatly improved by Darius Hystaspis, and here the Persian kings deposited their times constituted to their kingdom, though it seems from Scripture that Febatana had a share of both. Description with an oblong figure 120 stadia in circumference. The palace was accounted one of the most magnificant views in the world and the fortress was so strong that, according to Polybius (Hist lib views 240, Meinscheller) at the city, was unable to take the fortress but raised the singe in despair. The wealth treasure up to the points among other places, to Sasa, saying to On the banks of the Choose stands that it is the first the last the residence and where are his treasures. Muster of that city, you may be dly vie with Ju, tending the last colors.

(lib 1 c 48)

There has been some considerable dispute concerning the sit of the ancient Sign. It like a 1 it is shown to the Major Rennel in his Geography of Herodo'us preferred to find it at 5 is a sign of miles more to the west or nearer to Babylon. This conclusion was contested with a sign of the major and Navigation of the Ancients. But Sir John Maccelland Kantar which is the sign of the sign o

practically acquainted with both sites, after recapitulating the arguments on both sides, determines for Rennel's alternative, and supplies additional reasons, which may be considered to have set the question at rest. We shall therefore consider Shus to represent the Susa of ancient times. Of the ruins we have no better description than that which Kinneir himself has supplied. They are very extensive, stretching not less perhaps than twelve miles from one extremity to the other. They extend as far as the eastern bank of the Kerah, occupy an immense space between that river and the Abzal, and, like the ruins of Babylon, Ctesiphon, and Kufah, consist of hillocks of earth and ribbish, covered with broken pieces of brick and coloured tile. The largest and most remarkable of these mounds stands at the distance of about two miles from the Kerah. The first is, at the lowest computation, a mile in circumference, and nearly 100 feet in height, and the other, although not quite so high, is double the circuit of the former. These mounds bear some resemblance to the pyramidal heaps of Babylon, with this difference, that, instead of being entirely made of brick, they are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, it would seem, as a kind of prop to the mass. Large blocks of marble covered with hieroglyphics are not unfrequently discovered here by the Arabs, when digging in search of hidden treasure, and at the foot of the most elevated of the pyramids stands the Tomb of Daniel, a small, and apparently modern building, erected on the spot where the relies of that prophet are believed to rest. Sir John Kinneir adds to this account, which is from him, "The city of Shus is now a gloomy wilderness, infested by hons, hyenas, and other beasts of prey. The dread of these furious animals compelled Mr Monteith and myself to take shelter for the night within the walls that encompass Daniel's tomb." With respect to this tomb, the following further information f

"The river of Ular"—Diodorus and Arrian concur with Daniel in describing the Ular, or Euleus, as the niver of Susa, but Herodotus names the Choaspes in that character, we might therefore be led to conclude that the same river is intended by these different names. Kinneir says, "If we admit the ruins of Shus to be those of ancient Susa, the Kerah will correspond with the description of the Choaspes, but not to that of the Euleus, for the latter entered the Persian Gulf by a channel of its own, while the Kerah flows into the Shat-ul-Arab". Knowing, however, how much the courses of ancient streams have been altered in this region, we are not ourselves inclined to lay much stress on this objection, and are still disposed to consider the Choaspes and Euleus as identical, and answering to the modern Kerah. However, as the ruins at Shus are situated at the point where the rivers Kerah and Abzal make their nearest approach to each other, and these ruins extend over much of the distance between them, the alternative is open of supposing that the Choaspes and Euleus were different streams, both rivers of Susa, the former being represented by the Kerah, and the latter by the Abzal. The kings of Persia drank no other water than that of the Choaspes, a sufficient quantity being carried for them wherever they went.

5 "The goat had a notable horn"—This has been explained in the general note, and is universally admitted to describe Alexander—It is rather a curious coincidence that when this conqueror claimed to be the son of Jupiter Ammon—who was worshipped under the figure of a ram, and who, when represented in the human figure, had rams' horns on his head—he assumed, as far as he could, the symbols which denoted his assumed paternage, causing his head to be sometimes represented as horned—One such representation we have copied as a suitable illustration. It is also remarkable that the Oriental Mohammedans still recognize the horns of Alexander, without being aware of the origin of the symbol. In their writings he is frequently mentioned by the title of "The Horned," without any addition.



HEAD OF AI EXANDER.

From a Medal in the Bodleian Library, Oxford, engraved in Vincent s 'Voyage of Nearchus.'

CHAPTER IX

1 Daniel, considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restoration of Jerusalem 20 Gabriel informeth him of the seventy weeks

In the first year of Darius the son of Ahasucrus, of the seed of the Medes, 'which was made king over the realm of the Chaldeans,

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to 'Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with

fasting, and sackcloth, and ashes

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments,

5 'We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy pre-

cepts and from thy judgments

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fa thers, and to all the people of the land

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Isand that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against

thee

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled

against him,

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the pro-

11 Yea all Israel have transgressed thy law, even by departing, that they might not obey thy voice, therefore the curse is poured upon us, and the oath that is written in the the evening oblation

Taw of Moses the servant of God, because

we have sinned against him

12 And he hath confirmed his words. which he spake against us, and against our judges that judged us, by bringing upon us a great evil for under the whole heaven hath not been done as hath been done upon Jerusalem

13 As *it is written in the law of Moses. all this evil is come upon us yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and

understand thy truth

14 Therefore hath the Lord natched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth for we obeyed not his voice

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast regotten thee "renown, as at this day, we have sinned,

we have done wickedly

16 \P O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake

18 O my God, incline thine car, and hear, open thine eyes, and behold our desolations, and the city "which is called by thy name for we do not 15 present our supplications before thee for our rightcousnesses, but for thy great mercies

19 O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thine own sake, O my God for thy city and thy

people are called by thy name

20 ¶ And whiles I was speaking and praying, and confessing my sin and the sin of my people Israel and presenting my supplication before the Loan my God for the holy mountain of my God,

21 Yea, whiles I was speaking in prayer, even the man "Gabriel, whom I had seen in the vision at the Leginning being caused to fly "swiftly, touched me about the time of

** Or in which is to see The Sold and Sold ** Dent 7.9 Notice 1.5 ** His while Baruch 1.15 ** Levit 26.14 No. Dent 26.15 No. and 1.20 of and 1.70 no. 1.5 ** Levit 26.14 No. Dent 26.15 No. and 1.20 of and 1.70 no. 1.5 ** Helicaries of weak the forest file in the second of the second

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth "to give thee skill and understand-

23 At the beginning of thy supplications the 17commandment came forth, and I am come to shew thee, for thou art 18 greatly beloved therefore understand the matter, and consider the vision

24 Seventy weeks are determined upon thy people and upon thy holy city, 'to finish the transgression, and to make an end of sins, and 27 to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and "prophecy, and to anoint the most Holy

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the the desolate.

Messiah the Prince shall be seven weeks. and threescore and two weeks the street "shall be built again, and the "wall, even in 24troublous times

26 And after threescore and two weeks shall Messiah be cut off, 25 but not for himself and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war 25 desolations are determined

27 And he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease, and *for the overspreading of 33 abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon

15 Heb. to wake the chiful of understanding 17 Heb. word. 18 Heb u man of deriver 19 Or, to restrain 17 Or, to seel up 21 Heb prophet. 22 Heb shall return and be built 23 Or, beach or, dich 24 Heb. in stra to fumes 25 Or, and shall have nothing 25 Or, it shall be cut off by desolutions 27 Or, with the abort mable armies 23 Iast. 24. 15 Mash. 13 14. Luke 21 20

Verse 2 "I ..understood by books," &c —Daniel thus calls the prophecies of Jeremiah, referring particularly to the 25th and 29th chapters. The information conveved would be very interesting, were it only that it informs us that the later prophets possessed and studied the writings of their predecessors, and anxiously watched the times of their fulfilment.

24. "Sventy weeks"—These weeks, commencing from the going forth of the decree to restore Jerusalem. Every one sees that "weeks" are not to be literally understood. The, are weeks of years, each meek answering to sever years, and the whole therefore amounting to 490 years, and consequently extending from the year 420 mc to 70 and, corresponding exactly to the respective dates of the decree of Cyrus to restore Jerusalem, and of its final destruction by the Romans. This entire period of seventy weeks of years, is in the ensuing verses historically divided into sixty-two, seven, and one weeks, and the one week subdivided into a half week. The following observations on these divisions are from Hales, who however acknowledges his obligations for the adjustment of the chronology of the seventy weeks to Hans Wood. For of Rossmend of Westmenth, Ireland, published by him (1787) in an anadymons. seventy weeks, to Hans Wood, Esq., of Rossmead, co Westmeath, Ireland, published by him (1787) in an anonymous commentary on the Revelations "After the sixty-two weeks, but not immediately, 'the Messian was cut off,' for the sixty-tro weeks expired and 14, and the one week, or painton week in the midst of which our Lord was crucified, a d 31, began with his public ministry, and 28, and ended with the martyrdom of Stephen, and 34. The passion week began, therefore, two weeks (14 years) after the sixty-two weeks, or at the end of sixty-four weeks; and there weeks, or thirty-five years, after the passion week to the destruction of Jerusalem. So that the seventy weeks must be chronologically divided into sixty-four, one and five weeks. must be chronologically divided into sixty-four, one, and five weeks, for the one week of the prophecy is evidently not the last of the Jerish war, and cannot therefore follow, in the order of time, the sixty-tro and seven weeks The commencement of the war, which ended with the ruin of the city and temple, seems to be fixed at the expiration of the 62 + 7 = 69 weeks, or 483 years, and accordingly the Jewish war commenced in the last, or seventie week, LD, 65, during the administration of Gessius Fiorus, whose exactions drove the Jews into rebellion, according to Josephus.

In the prefatory note to this book, we have intimated the general expectation which this prophecy led the Jews to entertain of the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear, although they knew him the appearance of the Messiah, about the time when he actually did appear him the appearance of the Messiah although the appearance of the Alley although the appeara entertain of the appearance of the Messiah, about the time when he actually did appear, although they knew him not. The prophecy was therefore understood by them as Christians have always understood it. So clear indeed is its specification of the time of the Messiah's appearance, that, says Gill (quoting T. Bab., Bara Bathra, fol. 15. 1)—"Oze of the Rabbins, who lived about fifty years before the coming of Christ, asserted that the coming of the Messiah as signified by Daniel, could not be deferred longer than those fifty years." In fact, all the history of the Jews about 'hat time evinces the prevalence of this belief among them. But the Messiah they expected was one who should appear as a conquering king, and establish a Jewish monarchy all over the world, being blind to the fact that his kingdom vas not of this world. It was this persuasion that chiefly animated them in their war with the Romans. This is testified by Josephus (vii. 12), who states—"That which chiefly excited them in their war was an obscure oracle, found in the how will appear about this time, one coming out of that land should rule over the whole world; which they interpreted of one of their own nation, and many of their wise men were deceived therein. But this oracle signified the empire of Vespasian." This was a very convenient and courtly explanation for the Jewish prest to find. Suctional and Tacitus also state that there was in the world at this time a general fame that one coming out of Judea should rule over the whole—orid. This belief could only have come from the Jews, who had it from Daniel, and the succession of Vespasian, the general commanding against the Jews, to the Roman empire, suggested that application of n to him which even Josephus sanctions, though his sincerity in making it may very well be questioned.

27. "In the midst of the week he shall cause the sarrifice and the oblation to cease"—"In the midst" means any time

27. "In the midst of the week he shall cause the sarrifice and the oblation to cease"—"In the midst" means any time between the commencement and complet on. It is a remarkable fact that, according to Josephus, the sacrifice and oblation, meaning every offering made by fire, did cease before the city was taken. Indeed the Temple was destroyed twenty-seven days before the latter event.

CHAPTER X.

1 Daniel having humbled himself seeth a vision 10 Being troubled with fear he is comforted by the angel

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar, and the thing was true, but the time appointed was 'long' and he understood the thing, and had understanding of the vision

2 In those days I Daniel was mourning

three full weeks

3 I ate no spleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled

4 And in the four and twentieth day of the first month, as I was by the side of the

great river, which is 'Hiddekel,

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of

Uphaz

- 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude
- 7 And I Daniel alone saw the vision for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me for my 7 comeliness was turned in me into corruption, and I retained no strength

9 Yet heard I the voice of his words and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground

10 ¶ And, behold, an hand touched me, which eset me upon my knees and upon the

palms of my hands

11 And he said unto me, O Damel, 10 a man greatly beloved, understand the words that I speak unto thee, and 11 stand upright

for unto thee am I now sent And when he had spoken this word unto me I stood trembling

12 Then said he unto me, Fear not Daniel for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God thy words were heard, and I am come for thy words

13 But the prince of the kingdom of Persia withstood me one and twenty days but lo, Michael, "one of the chief princes came to help me, and I remained there with the

kings of Persia

14 Now I am come to make thee understand what shall befall thy people in the latter days for yet the vision is for many days

15 And when he had spoken such words unto me, I set my face toward the ground,

and I became dumb

16 And, behold one like the similitude of the sons of men touched my lips then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me and I have retained no strength

17 For how can 12 the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me

18 Then there came again and touched me one like the appearance of a man, and he

strengthened me

19 And said, O man greatly beloved, fear not peace be unto thee, be strong, yea be strong. And when he had spoken unto me. I was strengthened, and said Let my lord speak, for thou hast strengthened me

20 Then said he Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia and when I am gone forth, lo, the prince of Gre-

cia shall come

21 But I will show thee that which is noted in the scripture of truth and there is none that "holdeth with me in these things, but Michael your prince

1 Heb creat 2 Heb weeks of days 3 Heb bread of deniet 4 Geo 2 14 4 Heb cream 4 Pril 1 17 14 17 7 Or, vissur 8 Chap 7 28 9 Heb riveed 10 Heb a man of across 11 Heb straight and 14 start 7 Or ter 13 Or this serian of m, 1 rd. 14 Heb strengtheseth that

Verse 4 "Hiddekel"—That is, the Tigns. This shows that Daniel was at Sesa Balticulter gentled in 13 to 14 prince of the hing low of Persia"—From the context this would seem to mean a tank one on an angel—and that an evil one—who endeavoured to influence the Persians against the Jews of the Gabriel who was commissioned to remain at the Persian court to include the kind and the test of the whose assistance in the accomplishment of this object. Michael came. This is the entire the though other interpretations have been suggested. It is well observed here to Bolland We appeared with the invisible world to decide that nothing of this kind activity occurs. The application of the last of the court of the court of the court of the court of the last of the court of the court of the last of the court of the court of the last of the court of the last of the last of the court of the last of th

CHAPTER XI.

1 The overthrow of Persia by the hing of Grecia.
5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen

2 And now will I show thee the truth Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all and by his strength through his riches he shall stir up all against the realm of Grecia

3 And a mighty king shall stand up, that shall rule with great dominion, and do ac-

cording to his will

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his domi-nion which he ruled for his kingdom shall be plucked up, even for others beside those

5 ¶ And the king of the south shall be strong, and one of his princes, and he shall be strong above him, and have dominion, his dominion shall be a great dominion

6 And in the end of years they 'shall join themselves together, for the king's daughter of the south shall come to the king of the north to make an agreement but she shall not retain the power of the arm, nerther shall he stand, nor his arm but she shall be given up, and they that brought her, and the that begat her, and he that strengthened her in these times

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal

against them, and shall prevail

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold, and he shall continue more years than the king

9 So the king of the south shall come into his kingdom, and shall return into his own

10 But his sons shall be stirred up, and shall assemble a multitude of great forces. and one shall certainly come, and overflow, and pass through then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north and he shall set forth a great multitude; but the multitude shall be given into his hand

12 And when he hath taken away the multitude, his heart shall be lifted up, and he shall east down many ten thousands but

he shall not be strengthened by it

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come 'after certain years with a great army and with much riches

14 And in those times there shall many stand up against the king of the south also the robbers of thy people shall exalt themselves to establish the vision, but they shall

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities, and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand

16 But he that cometh against him shall do according to his own will, and none shall stand before him and he shall stand in the 10 "glorious land, which by his hand shall be consumed

17 He shall also set his face to enter with the strength of his whole kingdom, and "up: right ones with him; thus shall he do and he shall give him the daughter of women, 13 corrupting her · but she shall not stand on his side, neither be for him

18 After this shall he turn his face unto the isles, and shall take many but a prince 14 for his own behalf shall cause 15 the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him

19 Then he shall turn his face toward the fort of his own land but he shall stumble

and fall, and not be found.

20 Then shall stand up in his estate 16a raiser of taxes in the glory of the kingdom but within few days he shall be destroyed, neither in "anger, nor in battle

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom but he shall come in peaceably, and obtain the kingdom by flat

22 And with the arms of a flood shall they be overflown from before him, and shall be broken, yea, also the prince of the cove-

23 And after the league made with him he shall work decentfully for he shall come up, and shall become strong with a small

people

- 24 He shall enter 18 peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his fathers' fathers, he shall scatter among them the prey, and spoil, and riches yea, and he shall "forecast his devices against the strong holds, even for a time
- 25 And he shall stir up his power and his courage against the king of the south with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand for they shall forecast devices against him

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow and many shall fall down

slaın

- 27 And both these kings' chearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper for yet the end shall be at the time appointed
- 28 Then shall he return into his land with great riches, and his heart shall be against the holy covenant, and he shall do exploits, and return to his own land

29 At the time appointed he shall return, and come toward the south, but it shall not

be as the former, or as the latter

30 ¶ For the ships of Chittim shall come against him therefore he shall be grieved, and return, and have indignation against the holy covenant so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant

31 And aims shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily racrifice, and they shall place the abomination that

ri maketh desolate

32 And such as do wickedly against the covenant shall he "corrupt by flatteries" but the people that do know their God shall be strong, and do exploits

33 And they that understand among the people shall instruct many yet they shall fall by the sword, and by flame, by captivity. and by spoil, many days

34 Now when they shall fall, they shall be holpen with a little help but many shall

cleave to them with flatteries

35 And some of them of understanding shall fall, to try 23them, and to purge. and to make them white, even to the time of the end because it is yet for a time appointed

36 And the king shall do according to his will, and he shall exalt himself and magnify himself above every god and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished for that that is determined shall be done

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god for he shall magnify himself above all

38 But "in his estate shall he honour the God of 25 25 forces and a god whom his fa thers knew not shall be honour with gold. and silver, and with precious stones, and 27pleasant things

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory he shall cause them to rule over many, and

shall divide the land for "gain

40 And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many slups, and he shall enter into the countries, and shall overflow and

41 He shall enter also into the ""glorious land, and many countries shall be overthrown but these shall escape out of his hand, et en Edom, and Moab, and the chief of the children of Ammon

42 He shall "stretch forth his hand also upon the countries and the land of Egypt

shall not escape

43 But he shall have power over the trensures of gold and of silver, and over all the precious things of Egypt and the Liby and and the Ethiopians shall be at his step-

41 But tidings out of the east and out of the north shall trouble him therefore be

shall go forth with great fury to destroy, and | his palaces between the seas in the 33 34 gloriutterly to make away many

ous holy mountain, yet he shall come to his 45 And he shall plant the tabernacles of | end, and none shall help him

23 Or, goodly

24 Heb. mountain of delight of holiness-

CHAP XI.—To Dr Hales, who has furnished us so much valuable help in this book, we are indebted for the following general view of this chapter -

"The last prophecy contains four parts in the eleventh chapter, and an appendix in the twelfth

"I The first part explains the overthrow of the Persian empire, under Darius Codomanus, the last king, by Alexande-

the Great, and the division of his great empire among his four generals -verses 2-4

"2 The second details, with minute historical precision, the intermarriages and wars of the kings of the north and south, or of Syria and Egypt, and the oppressions and persecutions of the Jews, between the two contending powers, till the depression of Syria by the Romans—verses 5-30

"3 The third takes up the conclusion of the second vision, and relates, in continuation, the proceedings of the Romans after the resolution of the daily sacrifice, and setting up the abomination of desolation, at the destruction of the second vision, and relates, in continuation, the proceedings of the Romans after the resolution of the daily sacrifice, and setting up the abomination of desolation, at the destruction of the second vision, and relates and relates the resolution of the second vision.

tion of Jerusalem, A.D 70, their various persecutions, blasphemies, apostacies, and innotations, heathen and

-verses 30-39.

of Palestine, his conquest of many countries in the east, except Moab, Edom, and Ammon, and, in the south, of Egypt, Libya, and Ethiopia. His return in consequence of tidings from the north which shall trouble him, his planting the tabernacle of his palace in the glorious holy mount between the two seas, and his final destruction, without any to help him -verses 40-45

"This last part of the prophecy appears to be unfulfilled, and to coincide, in point of time, with the third wie of the Apocalypse. They are therefore both sealed, or shut up, for the present, till further lights shall be furnished by the

event."—'Analysis,' vol. 11 p. 523.

CHAPTER XII.

1 Michael shall deliver Israel from their troubles 5 Daniel is informed of the times

And at that time shall Michael stand up, the great prince which standeth for the children of thy people. and there shall be a time of trouble, such as never was since there was a nation even to that same time and at that time thy people shall be delivered, every one that shall be found written in the book

2 And many of them that sleep in the dust of the earth shall awake, 'some to everlasting life, and some to shame and ever-

lasting contempt

3 And they that be 'wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end many shall run to and fro, and know-

ledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river

6 And one said to the man clothed in Tinen, which was upon the waters of the river, Howlong shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that hveth for ever that it shall be for a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished

8 And I heard, but I understood not, then said I, O my Lord, what shall be the

end of these things?

9 And he said, Go thy way, Daniel for the words are closed up and scaled till the time of the end

- 10 Many shall be purified, and made white, and tried, but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand
- 11 And from the time that the daily sacrifice shall be taken away, and 'the abomination that "maketh desolate set up, there shall be a thousand two hundred and ninety

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and

thirty days

13 But go thou thy way till the end be "for thou shalt rest, and stand in thy lot at the end of the days.

7 Revel 10 5. 2 Watt. 13, 43, 4 Heo lip 5 Chap. 10 5 COr, from above ce. 10 Or, astonuheth. 11 Or, and thou, i.e. 1 Matt, 55 46 John 5 59 ² Or trachers ² Watt. 13. 43. 4: ³ Heb. to se' up the abomination, &c. s Or, park

E A.

CHAPTER I.

1 Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamuh, 8 and Lo ammi 10 The restoration of Judah and Israel



HE word of the Lord that came untoHosea, the son of Beeri, days the of Uzziah, Jotham, Ahaz, and Hezekiali, kings of Judah, and in the days of Jeroboam the

son of Joash, king of Israel

- 2 The beginning of the word of the Lord by Hosea And the Lord said to Hosea, Go take unto thee a wife of whoredoms and children of wholedoms for the land hath committed great wholedom, c'eparting from the Lord.
- 3 So he went and took Gomer the daughter of Diblaim, which conceived, and bare him a son
 - 4 And the Lord said unto him, Call his | shall be the day of Jerreel

name Jezreel, for yet a little while, and I will 'avenge the blood of Jezrcel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel

5 And it shall come to pass at that day, that I will break the bow of Israel in the

valley of Jezreel

6 ¶ And she conceived again, and hare a daughter And God said unto him, Call her name Lo-ruhamah for I will no more have mercy upon the house of Israel, but I will utterly take them away

7 But I will have mercy upon the house of Judah, and will save them by the Lord then God, and will not save them by bow, nor by sword, nor by battle, by horses, nor

by horsemen

8 ¶ Now when she had weaned Lo-ruha-

mah, she conceived, and bare a son

9 Then said God, Call his name Loammi for ye are not my people, and I will

not be your God

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, 'and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ic are the sons of the living God

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land for great

That is, Not having oldaned mercy Theb. I will not add any more to That is, not my geople Rom 9 25 26 TO, in read of that I feel 34 24 Feel 34 24

Hosna—Our own division of "Four prophets the greater and twelve proplets the less" see as to reall it always as a certain sense, as forming one book. This was also the view of the Jews. Thus Stephen graines as a certain sense, as forming one book. This was also the view of the Jews. Thus Stephen graines as a certain Amos, says, 'It is written in the book of the prophets" (Acts vii. 42). Josephi's all o counts them as are the Kimchi reports from the Rabbins that the twelve prophets were put together in one book less ficint' than some the stephen should be lost. All this only implies that in the early copies of the He'rew Sen, tree the same these twelve prophets were put together in one roll or volund. He sen is placed first for that a because he had a largest of those which contain prophecies delivered before the Captivity and indeed the lage of all the twelve with the single exception of Zechariah. In order of time he was preceded by Jo aliand for the first had a fact that he had a fact the first for the single exception of Zechariah. In order of time he was preceded by Jo aliand for the first for the forther we have a fact the first for the single exception of zechariah. In order of time he was preceded by Jo aliand for the first for the forther we have a fact the first for the single exception of zechariah. In order of time he was preceded by Jo aliand for the first for the forther with the single exception of zechariah. For this purpose we give the table of Bishop Gray 2 1 2 213

PROPHETS B C.				kings of judan	KINGS OF ISRAEL
JONAH	Between 8	56 and 3	784 •	••	John, and Jehoahaz, according to Bishop Lloyd, but Jeroboam II. according to Blair (2 Kings xiv. 25).
AMOS	8	10	785 .	Uzziah (Chap. 1 1.)	. Jeroboam II. (Chap L l.)
Hosea.	8	10.	725 .	Uzziah, Jotham, Ahaz, the third year of Hezekiah	• ••
Isaian.	8	10	698	Úzriah, Jotham, Ahaz, and Here- kiah (chap 1 I), and perhaps Manasseh	•
Joel	81	10 or I:		Uzziah, or possibly Manasseh	•
Mican.	7	58 .	699 .	Jotham, Ahaz, and Hezekiah (Ch	. Pekah and Hosea.
NAHUM .	7	20	698	Probably towards the close of Hezekiah's reign.	•
Zephaniah		10		In the reign of Josiah (Ch 1 1.)	•
JEREMIAH.		28		From the thirteenth year of Josiah	•
HABAKKUK					•
DINIEL .			534	During all the Captivity.	•
OBADIAH .	5	88	583 .	Between the taking of Jerusalem by Nehuchadnezzar, and the de- struction of the Edomites by him.	•
EZEKIEL .	5	95	536	During part of the Captivity.	•
HAGGII .		20 to		After the return from Babylon.	••
Zechariah	From 5	20 to	518 .	••	•
or longer					
Malachi.	Between 436 and 420			•	•

This table does not profess to fix the precise times of every prophet beyond dispute, as with respect to some of them, the indications of Scripture are not very clear as to particular years, and the chronological informations which they offer are traced with difficulty. The order in which the names occur shows the order of presumed semionty, when that is not indicated by the date. Thus the table does not fix the particular year after 810 gc in which Amos, Hosea, Isaiah, and Joel severally began to prophesy, but is contented to intimate that none began earlier, and to suggest the order of priority, after 810, by the order in which the names are given. It appears from the list of kings that, however calculated, Hosea must have lived and prophesied for a very long time. That he commenced his prophetic life early in the long reign of Uzziah is clear from the mention of Jerobeam. Ling of Jeroel. for that king died in the fifteenth in the long reign of Uzziah is clear from the mention of Jeroboam, king of Israel, for that king died in the fifteenth of Uzziah, after a reign of forty-seven years, and from thence to the beginning of Hezel iah's reign, in whose time also Hosea prophesied, was about seventy years. This therefore must have been the least duration of his prophetic life and it may have been considerably more, within the reigns specified, as from the first year of Uzziah to the last of Hezekiah gives not less than 113 years

As the prophecies of Hosea are chiefly directed against the abominations of the ten tribes forming the kingdom of Israel it seems probable that he was a native of that kingdom, and resided in it. Some of the Jewish commentators, indeed, make him of the tribe of Reuben by confounding his father Beeri with the Beerah, a prince of that tribe who Others say he was of Issachar, but there is no authority for either was carried into captivity by Tiglathpileser

assertion, and the first is chronologically improbable

Bishop Horsley thinks that it is a mistaken notion that Hosea's prophecies are almost wholly against the kingdom of Israel, or that the captivity of the ten tribes is the immediate and principal subject. On the contrary, he conceives that Hosea's principal subject is also that which is the principal subject of all the prophets—the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, and their final restoration to God's favour "He seems, indeed, of all the prophety, if I may so express my conception of his peculiar character, to have been the most of a low. Comparatively the content of the low of the content of the low of th to have been the most of a Jew Comparatively he seems to care little about other people He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen He meddles not like Daniel, with the revolutions of the great consists of the people with the revolutions of the great consists of the His own country seems to engross his whole attention, her with the revolutions of the great empires of the world privileges, her crimes, her punishments, her pardon

His country and his kindred is the subject next his heart. Their crimes excite his indignation, their sufferings interest his pity, their future exaltation is the object on which his imagination fixes with delight. Not that the ten tribes are exclusively his subject. His country is indeed his peculiar and constant subject, but his country generally, in both its branches, not in either taken by itself."

The style of Hosea has been skilfully characterised by Bishops Lowth and Horsley. We give the statement of the

latter, as the result of a more intimate acquaintance with this prophet's peculiarities than Lowth had occasion to realize "He delights in a style which always becomes obscure, when the language of the writer ceases to be a living language He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, discontant services, not wrought up into reveals an other of the prophets. jointed sentences; not wrought up into periods, in which the connection of one clause with another, and the dialectic relations are made manifest to the reader by an artificial collocation, and by those connective particles that make one discourse of parts, which otherwise appear as a string of unconnected propositions, which it is left to the reader's discourse of the transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices but the perfections of the half marketic to the excumulators it of similitude. Yet these are not the vices but the perfections of the holy prophet's style, for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject." suited to his subject."

Verse 4. "Call his name Jezreel."—There seem to be no less than three allusions declared here by the interposition of one name. The royal city was called Jezreel, or, as we may spell it, Izrael (2 Kings xv. 10, 11), and here a great slaughter of Ahab's family was made by Jehu. Jezreel, or Izrael, was also the name of the valley or plain in which the city stood, and where Israel was routed, with great loss, by the Assyrians (2 Kings xv. 29). To signify, therefore,

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the punishment of Jehu's posterity for the blood shed at Jezreel, and the punishment of Jezreel or Izrael (which different from Israel only in a single letter, scarcely distinguishable in pronunciation) in the field of Jezreel Hosens son was sa This single name thus became a sign and memorial of all these things. See Chandler 'Defence of this tianity?

CHAPTER II

1 The idolatry of the people 6 God's judgments against them 14 His promises of reconciliation with them.

SAY ye unto your brethren, 'Ammi, and to your sisters, Ruhamah

- 2 Plead with your mother, plead for she as not my wife, neither am I her husband let her therefore put away her 'whoredoms out of her sight, and her adulteries from between her breasts,
- 3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst
- 4 And I will not have mercy upon her children, for they be the children of whore-
- 5 For their mother hath played the harshe that conceived them hath done shamefully for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my ⁰dıınk
- 6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths
- 7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find them then shall she say, I will go and return to my first husband, for then was it better with me than now
- 8 For she did not know that I gave her corn, and "wine, and oil, and multiplied her silver and gold, "which they prepared for
- 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will "recover my wool and my flax guen to cover her nakedness
- 10 And now will I discover her "lewdness in the sight of her lovers, and none shall deliver her out of mine hand
- II I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts

- 12 And I will "destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me and I will make them a forest and the beasts of the field shall cat them
- 13 And I will visit upon her the days of Baahm, wherein she burned incense to them, and she decked herself with her carrings and her jewels, and she went after her lovers, and forgat me, saith the Lord

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak 15 14 comfortably unto her

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt

16 And it shall be at that day saith the LORD, that thou shalt call me "Ish, and shalt call me no more "Baali

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name

- 18 And in that day will I make a "covenant for them with the beasts of the held, and with the fowls of heaven, and with the creeping things of the ground and I will break the bow and the sword and the battle out of the earth, and will make them to be down safely
- 19 And I will betroth thee unto me for ever yea, I will betroth thee unto me in righteousness, and in judgment and in lovingkindness, and in mercies
- 20 I will even betroth thee unto me in faithfulness and thou shalt know the Lor o
- 21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth,
- 22 And the earth shall hear the corn and the wine, and the oil and they shall hear Jezreel
- 23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy and I's will say to them which were not my people, Thea est my people, and they shall say, They cert it's

Verse 6 "Thorns"—We have intimated on former occasions that a considerable number of different words in the original are rendered by 'thorn" in our version. By the present word, I'D sir, we may probably understand one or more species of buckthorn, and particularly the Zisyphus spana Christ, or Christ's thorn, so called because it is commonly supposed to have been the same which formed the crown of mockery and torture set on the head of our Saviour It is impossible to be certain on this point, but the plant stem and crooked thorn of this plant, would certainly have suited it but too well to this barbarous use. A hedge, also, of such thorns would offer a more formidable obstacle to any one who should attempt to pass through, than one formed of any species growing in this country, masmuch as the thorns are large, hooked, and exceedingly numerous. The flowers grow in flattish headed clusters the leaves are egg-shaped, with a downy pubescence underneath, and the thorns occur in pairs, and are evidently the transformed stipulæ.

15. "The valley of Achor."—Jerome says that this valley was to the north of Jericho, and that in his time it still retained its ancient name. It was eminent for its fertility, and in allusion to this, and to its being one of the earliest of the acquisitions of the Helicews in the land of promise, giving them the hope and foretaste of the entire possession, it is here significantly called "a door of hope."

CHAPTER III.

1 By the expraison of an adulteress, 4 is shewed the desolation of Israel before their restoration

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons 'of wine

2 So I bought her to me for fifteen pieces of silver, and for an homer of bailey, and an half homer of barley

3 And I said unto her, Thou shalt abide

for me many days, thou shalt not play the harlot, and thou shalt not be for another man so will I also be for thee

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacisfice, and without an image, and without an ephod, and without teraphim

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days

¹Heb of grapes ²Heb lethech ³ Deut. 21 13 ⁴ Heb a standing, or, statue ⁵ Jer 30 ⁹ Ezek 34 23 ⁶ Isa. 2.5

Verse 2 "An homer of barley"—From the ideas universally connected with bread, as the staff of life, it is usual, in some parts of the East, for the marriage contract to contain a measure of corn, over and above the stipulated payment in money.

4 "Without teraphim"—See the note on Gen xxx 19. The verse seems to intimate that while, on the one hand, they should be unable to conduct the worship of God in the manner prescribed by the law, on the other, and at the same time, they should neglect their ancient and favourite objects of superstition. This was true during the Captivity, and is true at this day. The mournful comment of Rabbi Kimchi on this deserves attention, 'These are the days of the Captivity, in which we are at this day.' (Kimchi flourished in the 12th century). We have no king nor prince out of Israel, for we are in the power of the Gentiles and of their kings and princes. We have no sacrifices for God, nor images for idols no ephod, for God, that declares future things, nor any teraphim, for idolatry, which show things to come, according to the mind of those that believe in them." Other Hebrew commentators interpret to the same effect.

CHAPTER IV

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry.
15 Judah is exhorted to take warning by Israel's calamity.

HEAR the word of the LORD, ye children of Israel for the LORD hath a 'controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and *blood toucheth blood

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away

4 Yet let no man strive, nor reprove ano ther for thy people are as they that strive with the priest

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother

6 ¶ My people are 'destroyed for lack of knowledge because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me seeing thou hast forgotten the law of thy God, I will also forget thy children

7 As they were increased, so they sinned against me therefore will I change their glory into shame

8 They eat up the sin of my people, and they *set their heart on their iniquity
9 And there shall be, *like people, like

priest and I will punish them for their ways, and reward them their doings

10 For they shall eat, and not have enough they shall commit whoredom, and shall not increase because they have left off to take heed to the LORD

1 11 Whoredom and wine and new wine

take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good therefore your daughters shall commit whoredom, and your spouses shall commit adultery

14 I will not punish your daughters when

they commit whoredom, nor your spouses when they commit adultery for the uselves are separated with whores, and they sacrifice with harlots therefore the people that doth not understand shall 10 fall

15 ¶ Though thou, Israel, play the harlot, yet let not Judah offend, and come not ve unto Gilgal, neither go ye up to "Beth-aven,

nor swear, The Lord hieth

16 For Israel slideth back as a backshiding heifer now the Lord will feed them as a lamb in a large place

17 Ephram is joined to idols let him

18 Their drink "is sour they have committed whoredom continually her "rulers with shame do love, Give ye

19 The wind hath bound her up in her wings, and they shall be ashamed because

of their sacrifices

8 Heb cause to return 9 Or, Shall I not, &c. 10 10 Or, le punished 11 1 Kings 12 29 If Heb is gine

Verse 12 "Their staff declareth unto them"—The terms "stock," and "staff," may possibly be terms of contempt and decision, applied to idols, which were often of wood. The allusion is however more usually applied to a species of divination by means of rods or staves, which was much in use among the ancient heather. There are notices of very vination by means of rods or staves, which was much in use among the ancient heathen. There are notices of very various practices of this description, to more than one of which the prophet may possibly allude. Theophylact illustrates this text, by noticing a very common practice, to which he supposes it may allude. The diviners set up rods and he in to mutter verses and enchantments, and when the rods fell they drew their presages from the minner and direction of the fall. The Hebrew writers however, thus describe the custom which they suppose to be intended. When a person began a journey or commenced any other undertaking, he desired to know whether the result would be prosperous or otherwise, and, to this end he took a branch of a tree or rod, and stripped off the bark on one side and left it on the other. He then threw up the rod twice and if the side with the bark lay upwards the first time, and the pecked side the second time, the omen was good, and he proceeded in his undertaking, but if the reverse happened the sign was bad, and the matter in hand was for the time discontinued. If either of the sides appeared uppermost at both throws, the sign was neither good nor evil, and the man decided as he judged best. Another way was tor a man to take a roll and measure its length by spans, or by the length of his finger, saying each time. I will go, I will not go or 'I and measure its length by spans, or by the length of his finger, saying each time 'I will go, I will not go or 'I will do, I will forbear," alternately and he decided according to the alternative which was associated with the last span or finger's measure. The method of divination by rods, as in use among the ancient Germans, and describe I by span or ingers measure—the method of divination by rous, as in the among the indicated Germans, and described to Tucitus (De Moribus German c. x.), was not much unlike one of the modes of divination by arrows—as noticed under Ezek, xxi. 21. They cut a twig of a fruit tree into several pieces, and, having distinguished the pieces by marky threw them promiseuously into a white cloth. Then the priest of the community—if information was desired concerning a public event, or, if a private one, the father of a family—addressed a prayer to the gods and looking towards heaven, took up each piece thrice, one after another and, from the order in which the marks presented themselves, he have the father of the father o drew inferences for the solution of the difficulty or for the prediction of the future. Herodotus also (Melp laxin), describes the original and common distination of the Seythians as by rods, but the application of the details given by him are not very clear—Things not very unlike some of these, and at least equally absurd, are do it daily by ignorant people in our own country. The difference is, that with us such persons only are addicted to these practices whereas anciently they were matters of solemnity and ceremony, by which not only the uninstructed people, but the clurate I the learned, and the great, were guided, and by which, important measures of public and private conduct were of experiment. Yet all men think they act with reason, and they satisfied their understandings with such conclusions as rods, pieces of wood stones com or wheat—this very thing is most admirable in the presignification of things inanimate—such as public Noods, pieces of wood stones com or wheat—this very thing is most admirable in the presignification of thing 1 phecy, because it imparts soul to things inanimate, motion to things immovable, and makes all things to be cless a known, to partake of reason, and to be defined by the measures of intellection though possessing no particular for themselves." (Jamblichus Oa the Mysteries of the Egyptians, Chaldeans, and Assyrmans—Tullus Trans a 1 2 More on the subject may be found there, and from which it seems that it was understood that the go's be not appeared to used these things as instruments for making known their will. But for this belief no reason is given and we know well that none existed.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent

Here ye this, O priests, and hearken, ye

house of Israel and give ye ear, O house of the king, for judgment is toward von lecause ye have been a snare on Mizj in, and a net spread upon Tabor

2 And the revolters are profound to

make slaughter, 'though I have been 'a rebuker of them all.

3 I know Ephraim, and Israel is not hid for now, O Ephraim, thou committest whoredom, and Israel is defiled

4 ° They will not frame their doings to turn unto their God; for the spirit of whoredoms us in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify to his face therefore shall Israel and Ephraim fall in their iniquity, Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD, but they shall not find him, he hath withdrawn himself from them

7 They have dealt treacherously against the Lord for they have begotten strange children now shall a month devour them with their portions

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah ery aloud at Beth-aven, after thee, O Benjamin

9 Ephraim shall be desolate in the day

of rebuke: among the tribes of Israel have I made known that which shall surely

[B C. 780,

10 The princes of Judah were like them that remove the bound · therefore I will pour out my wrath upon them like water

11 Ephraim is oppressed and broken in judgment, because he willingly walked after

the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as 'rot-

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb. yet could he not heal you, nor cure you of your wound

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah I, even I, will tear and go away, I will take

away, and none shall rescue him

15 ¶ I will go and return to my place, 7till they acknowledge their offence, and seek my face in their affliction they will seek me early

² Heb a correction ³ Heb They will not give ⁴ Or, Their doings will not suffer them.
⁵ Or, to the lang of Jareb, or, to the lang that should plead 7 Hev till they be guilty 5 Or, a worm.

Verse 2 "The revolters," &c.—Gesenius translates this clause, "In slaying (of sacrifices), they sin greatly " and understands that the allusion is to human sacrifices It will be observed that the snare on Mizpah and the net on Tabor, doubtless allude to their being used as "high places" for idolatrous worship, which was often signalized by the sacrifices. fice of human beings. But, on the other hand, Horsley thinks that the figure is continued in the present verse, and translates "prickers" instead of "revolters," and explains, in his note, that the "prickers" were scouts that waited on harseback attendants on the harseback attendants on the horseback, attendants on the chase, whose business it was to scour the country all round, and drive the wild beasts into the toils Some others, adopting the same idea, have however supposed that the allusion is less to huntsmen than to fowlers, who lay themselves flat upon the ground to manage their snares and nets, and to observe and secure the birds they succeed in decoying.

CHAPTER VI.

1 An exhortation to repentance 4 A complaint of their untowardness and imquity

Come, and let us return unto the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up

2 'After two days will he revive us in the third day he will raise us up, and we

shall live in his sight

- 3 Then shall we know, if we follow on to know the LORD his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth
- 4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your 2goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the

prophets, I have slain them by the words of my mouth and thy judgments are as the light that goeth forth

6 For I desired mercy, and not sacrifice, and the knowledge of God more than burnt

7 But they blike men have transgressed the covenant there have they dealt treach erously against me

8 Gilead 20 a city of them that work in

quity, and is 'polluted with blood

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent for they commit elewdness

10 I have seen an horrible thing in the house of Israel there is the whoredom of Ephraim, Israel is defiled

11 Also, O Judah, he hath set an har vest for thee, when I returned the captivity of my people

2 Or, mercy, or, kindness 3 Or, that thy judgments might be, &c. 41 Sam 15 22 Eccles 5 1 Matt 9, 13, and 12.7. 5 Or, like Adam 6 Or, cunning for blood 7 Heb with one shoulder, or, to Shechem 6 Or, enormity

CHAPTER VII

1 A reproof of manifold sins 11 Go's wrath against them for their hypocrisy

When I would have healed Israel then the imquity of Ephraim was discovered, and the 'wickedness of Samaria for they commit falsehood, and the thief cometh in, and the troop of robbers 'spoileth without

2 And they *consider not in their hearts that I remember all their wickedness now their own doings have beset them about,

they are before my face

3 They make the king glad with their wickedness, and the princes with their lies

- 4 They are all adulterers, as an oven heated by the baker, *uho ceaseth *from raising after he hath kneaded the dough, until it be leavened
- 5 In the day of our king the princes have made him sick with bottles of wine, he stretched out his hand with scorners.
- 6 For they have made ready their heart like an oven, whiles they lie in wait their baker sleepeth all the night, in the morning it burneth as a flaming fire

7 They are all hot as an oven, and have devoured their judges, all their kings are fallen there is none among them that call-

eth unto me

8 Ephraim, he hath mixed himself | land of Egypt

among the people, Ephram is a cake not turned

9 Strangers have devoured his strength and he knoweth it not yea gray hairs are there and there upon him yet he knoweth not

10 And the 'pride of Israel testifieth to his face and they do not return to the Lond their God, nor seek him for all this

11 ¶ Ephram also is like a silly dove without heart—they call to Egypt, they go to Assyria

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them, as their congregation hath heard

13 Woe unto them' for they have fled from me "destruction unto them' because they have transgressed against me though I have redeemed them, yet they have spoken hes against me

14 And they have not cried unto me with their heart, when they howled upon their beds they assemble themselves for corn and wine, and they rebel against me

15 Though I "have bound and strengthened their arms, yet do they imagine missible against me

chief against me

16 They return, but not to the most High they are like a deceiful bow—their princes shall fall by the sword for the 'rage of their tongue—this shall be their decision in the land of Egypt

1 Heb crils 2 Heb strippeth 3 Heb say rot to 4 Or the raiser will cease 5 Or from waking 6 Or t. th he tit'r plants of 10 Or, charled 8 Heb, sprintled 9 Chap 5 5 10 Heb spoil, 11 Or, charled 14 P at 73 0

Verse 5 "The day of our king"—The Hebrew writers understand that this was either the onniver are of the king's birth or accession. It was no doubt some public feast-day or other, signalized, at the palace, by intemperate durling, and when the king, being intoxicated, "stretched forth his hand with scorners," an expression which usually it considered to profamity or impliety. This is perhaps one of many passages which allude to their recent occurrences, concerning which we possess no information

- The data an oven?—In the course of this work, and particularly under Gen, xviii and Levin we have mentioned various methods of baking bread in the East, as well as the different ovens employed for the purpose. We have it is all the baking of bread on the heated ground, or sand and upon heated stones the simple plate of many if the underneath, the portable oven of eartherware, and, what most nearly approaches to our idea of many if it underneath, the portable oven of eartherware, and, what most nearly approaches to our idea of many if it is underneath, the portable oven of eartherware, and, what most nearly approaches to our idea of many if it is underneath, the portable oven of eartherware, and, what most nearly approaches to our idea of many if it is nearer approach to our oven than this last, is offered in our first engrying in the following page is displayed in the nearer approach to our oven than this last, is offered in our first engrying in the following page is displayed in towns of sufficient population, in Western Asia and Faylt to support takes by trude. They could not the markets, as represented in the cut, where the master has his cakes arraiged for the viriet of a going on behind. The oven is rather large and is half occupied by the combustible materials which they have the second in the trude. They have the manufes are the content and approaches to the principle of the iron plate or pan. The principle of the rout plate or pan. The principle of the principle of the iron plate or pan. The principle approaches to the first of the content is a convenient adaptation of the principle of the iron plate or pan. The principle approaches to the first of the content is a convenient adaptation of the principle of the iron plate or pan. The principle approaches to the first of the content is a convenient adaptation of the principle of the iron plate or pan. The principle of the principle of the iron plate or instance as many is a convenient adaptation of the principle of the iron plate or pan. The principle of
- Il 'Ip'ran c'sous like as l'y a ceruther the ret"—There is the Green the saids dose without heart "—or railer with a tunders and g—n the gent of its flight that is the is upon its own powers for the market recess where the in erference of non-critic narrowing of the plant.

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further molestation Israel, instead of taking shelter under the wing of the Almighty, who is a God near at hand, and not afar off, rested his hope of defence upon the celerity of his negotiations—stretching his wing towards Assyria or Egypt, but in the length of the flight is overtaken, secured, and dies in the cruel talons of his unrelenting pursuer.



Modern Oriental Baker.



MODERN OAIENTAL PASTRYCOOK.

CHAPTER VIII

5 and idolatry

SET the trumpet to thy mouth He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against law

2 Israel shall cry unto me, My God, we know thee

3 Israel hath cast off the thing that is

good the enemy shall pursue him

- 4 They have set up kings, but not by me they have made princes, and I knew it not of their silver and their gold have they made them idols, that they may be cut
- 5 ¶ Thy calf, O Samaria, hath cast thee off, mine anger is kindled against them how long will it be ere they attain to innocency?

6 For from Israel was it also the workman made it, therefore it is not God but the calf of Samaria shall be broken in pieces

7 For they have sown the wind, and they shall reap the whirlwind it hath no stalk

1 Heb the roof of thy mouth

1 Or, standing corn

1, 12 Destruction is threatened for their imprety,

the bud shall yield no meal if so be it yield, the strangers shall swallow it up 8 Israel is swallowed up now shall they

be among the Gentiles as a vessel wherein

is no pleasure

9 For they are gone up to Assyria, a wild ass alone by himself Ephraim hath hired 3lovers

10 Yea, though they have hired among the nations, now will I gather them, and they shall 'sorrow a little for the burden of the king of princes

11 Because Ephraim hath made many altars to sin, altars shall be unto him to

12 I have written to him the great things of my law, but they were counted as a strange

13 They sacrifice flesh for the sacrifices of mine offerings, and cat it, but the Lord accepteth them not, now will be remember their iniquity, and visit their sins shall return to Egypt

14 For Israel hath forgotten his Maker, and buildeth temples, and Judah hath multiplied fenced cities but I will send a fire upon his cities, and it shall devour the pa-

laces thereof

4 Or. Legin 3 Or, In the sacry ces of mercy frags, they & c.

Verse 8 "A ressel wherein is no pleasure -A similar expression occurs in Jer Alin 38 with an addition as to its being broken, which suggests that the vessel was of earthenware from which the allusion is taken. To understand the use of an earthen vessel as a figure of insignificance and worthlessness it should be stated that the earthenware vessels in common use in the East, for various purposes, are so exceedingly cheap that the earthenware possession which any one can have. The common sorts moreover are not well or strongly compacted and are so constantly breaking that they are decidedly penshable articles, and a source of constant though small expense. This may be shown by the single fact that the present writer, having occasion during summer is is customary to keep for his single use a water-jug and cup—both of earthenware for the sake of keeping the water cool—found it necessary to purchase several at once from his experience that probably not less than a dozen would be broken in the course of the season, though they were by no means subject to rough treatment

8 Heb lores

CHAPTER IX

The distress and captuity of Israel for their sins and idolatry

Rejoice not, O Israel, for joy, as other people for thou hast gone a whoring from thy God thou hast loved a 'reward 'upon every cornfloor

- 2 The floor and the "winepress shall not feed them, and the new wine shall fail in her
- 3 They shall not dwell in the Lords land but Ephraim shall return to Egypt and they shall eat unclean things in Assyria
- 4 They shall not offer wine offerings to the Lord, neither shall they be pleasing

unto him their sacrifices shall be unto them as the bread of mourners all that eat thereof shall be polluted for their bread for their soul shall not come into the house of the Lord

5 What will ye do in the solemn day, and in the day of the feast of the Loi D?

- 6 For, lo, they are gone because of 'de Egypt shall gather them up struction Memphis shall bury them The pleasant places for their silver, nettles shall po ess them thorns shall be in their taken the
- 7 The days of visitation are cover to days of recompence are come Israelal know it the prophet is a fool, the special man to mad for the multitude of there i quity, and the great hatred

- 8 The watchman of Ephraim was with my God but the prophet is a snare of a fowler in all his ways, and hatred "in the house of his God.
- 9 They have deeply corrupted themselves, as in the days of Gibeah therefore he will remember their iniquity, he will visit their sins
- 10 I found Israel like grapes in the wilderness, I saw your fathers as the firstipe in the fig tice at her first time but they went to 10 Baal-peor, and separated themselves unto that shame, and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the concep-

12 Though they bring up their children, yet will I beleave them, that there shall not | shall be wanderers among the nations

be a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place but Ephraim shall bring forth his children to the murderer

14 Give them, O Lord what wilt thou give? give them a "miscarrying womb and

dry breasts.

15 All their wickedness 121s in Gilgal for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more all their princes are revolters

16 Ephram is smitten, their root is dried up, they shall bear no fruit yea, though they bring forth, yet will I slay even 13the

beloved fruit of their womb

17 My God will cast them away, because they did not hearken unto him and they

9 Judges 19 18 10 Num 25 3 11 Heb that easteth the fruit 12 Chap 12 11

Verse 1. "Thou hast loved a reward upon every configer". This is susceptible of various interpretations. The most probable seems to be, that they attributed the plenty of their corn-floors to the favour of the idols whom they served, and acknowledged the obligation either by giving to them the offerings therefrom which were due to the Lord, or by erecting alters to their honour on their coin floors, as an act of thanksgiving for a good harvest, which they attributed to them, or in order to obtain one. Both things may indeed have been done. The Targum seems to take the latter sense,-"You have creed from the worship of your God, you have loved to serve idols on all corn-floors"

6. " Nettles"—The Hebrew word קיבונש (/ imosh) very probably denotes the common nettle, one of those offensive weeds which at once indicate a neglect of cultivation and hinder us from gathering what else of a vegetable nature may be instructive and engaging. The nettle (Urtica) is the type of a numerous family, and though apparently of little value itself, is connected by kindred marks with trees and shrubs which are in divers places of the highest importance. As none of God's works in creation are without use, or exclusively permicious, it is due even to the nettle to observe that it can be described as of little value only in a relative sense, for the common nettle (Urtica dioica), main ages since, had a three fold application,—as nutritive, when gathered young as a pot-herb, as yielding tough fibres for the manufacture of cloth, and as a vesicatory, or producing irritation and blisters when laid upon a suffering part of the body. body.

"Thorns"—We have already had occasion to express our opinion that the word here employed (IIII choack)—one of the many rendered "thorns" in our version—is a general name for different kinds of thorny, prickly plants. It is therefore of little use to attempt to identify it with any particular species, but perhaps, with a regard to the etymology of the word, it might not be unsafe to limit its signification to such kinds as have their thorns hooked, as the same word appears to denote a fish-hook in Job xl 26, xli 2

CHAPTER X.

Israel is reproved and threatened for their imprety and idolatry

Israel is 'an empty vine, he bringeth forth fruit unto himself according to the multitude of his fruit he hath increased the altars according to the goodness of his land they have made goodly *images

2 Then heart is divided, now shall they be found faulty he shall break down their

altars, he shall spoil their images

3 For now they shall say, We have no king, because we feared not the Lord, what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant thus judgment springeth up as hemlock in the fur rows of the field

- 5 The inhabitants of Samaria shall fear because of the calves of Beth-aven for the people thereof shall moun over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from
- 6 It shall be also carried unto Assyria for a present to king Jareb Ephraim shall receive shame, and Israel shall be ashamed of his own counsel

7 As for Samaria, her king is cut off as

the foam upon the water

8 The high places also of Aven, the sin of Israel, shall be destroyed the thorn and the thistle shall come up on their altars, oand they shall say to the mountains, Cover us, and to the hills, Fall on us

9 O Israel, thou hast sinned from the days of Gibeah there they stood the battle in Gibeah against the children of iniquity did not overtake them

10 It is in my desire that I should chastise them, and the people shall be gathered against them, when they shall bind them-

selves in their two furrows

11 And Ephraim is as an heifer that is taught, and leveth to tread out the coin, but I passed over upon 10her fair neck. I will make Ephraim to ride, Judah shall plow, and Jacob shall break his clods

12 Sow to yourselves in rightcourness,

reap in mercy; "break up your fallow ground for it is time to seek the Loke, till he come and rain rightcourness upon you

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies because thou didst trust in thy way in

the multitude of thy mighty men

14 Therefore shall a tunult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled ¹²Beth-arbel in the day of battle—the mother was dashed in pieces upon her children

15 So shall Beth-el do unto you because of 15 your great wickedness in a morning shall the king of Isiael utterly be cut

off

8 Isa 2 19 Luke 23 30 Revel 6 16, and 9 6 9 Or, when I shall bird them for their two transgressions or, in their tire I leave 10 lieb the beauty of her neck 11 Jer 4 3 12 Kings 18 34, and 19 13 13 lieb the er left or revi

Verse 6 "King Jareb"—This occurs also in ch v 13 Interpreters are much divided about it in both cases as our translators indicate by putting "king Jareb" in the text, and giving the alternatives, 'king of Jareb," and 'tle king that should plead," in the margin. This suggests that the subject is involved in the greatest possible uncertainty. I iking it as a proper name, we do not know whether it is the king's own name, or that of the country or of a chief city in the country, which he governed and if it be not a proper name we are ignorant whether it is to be taken as a characterizing epithet applied to the king, or as a title of honour and distinction. Understood as the former, the derivation of the word from 117 involves the notions of contending, pleading with or for, and avenging, and hence such translations as "the king who takes up quarrels" (Horsley), 'the king who should plead or contend, 'and 'the avenging, king' (Houligant). But, again, instead of coming from 117, it may be from the Syriac root of purb, signifying 'to be great," or "magnificent — which would produce "the great," or 'mighty king, 'and as this is such a title as Oriental monarchs were accustomed to assume, this alternative seems as probable as any. We know that "the great king" was the style by which the king of Persia was usually distinguished. It is commonly understood, as the risu tof all the alternatives suggested that the king of Assyria is intended, and the prophecy is usually explained by a reference to 2 Kings xvii 3. Many think that this clause applies to the conduct of Judah and that either the name has been dropped, or that Judah must be understood as included under the nominative Piphraim under this view the clause would be explained by a reference to 2 Kings xvii 3. Horsley, for one, is of this opinion, and Pocock seen's to incline to it.

The text describes the golden calf at Bethel, as carried away and presented to the king of Assaria. It is hardly to be supposed that the Israelites themselves sent it to him as a present, but rather that it was among the spoil which the Assarian army should make and convey to their own country, according to the custom of the Orientals, as also of

the Romans, to carry away the gods of conquered nations

- 8 'Thorn'—This is another of the different words rendered 'thorn' in our version. The original is I'z, which may very possibly denote the Onomis spinosa, or rest harrow, a papilionaceous shrub of a thorny nature, and which, like the dardar or thistle, is in some places a great foe to the farmer. Here it is represented as overgrowing the altar, to intimate the ruinous and neglected state of that idolatrous worship whereby Jeroboam, the son of Net., made Israel to sin
- 11 * Judah shall plow and Jacob shall break his clode —It seems probable that the custom here alluded to is similar to that which still continues in Persia. There, as fast as the ground is turned up, menders the clods with large we dear mallets, and also employ a small harrow, assisted by the spade, to level the turrows, and the ridge between them. It has however been doubted whether any harrow was used by the Hebrews, whose operations after ploughing in it is not to have consisted in breaking the clods, and covering the side when sown by cross forrows. This was an ancient of tom, and still prevails in Palestine, where also when the soil is sandy they often sow without previous the intervious of the previous of the continues with the Scriptural intimations but coincides with the notice which Phry takes of the precessing the ancient Syrians.
- 12 'Till he come and rain —This and other allus ons regarding rain, in connection will agree to the may perhaps receive some illustration from the fact, that when the termer or auti much it instructions of commonly two or three days of heavy rain after which the weather clears up for twe trior that it is a return and continue at intervals during the winter. The present inhalitants of the land it courth to be sowing till these rains have commenced for till then the ground is so parched and hard from the fact of the mer, that to sow before the rain would be to throw away the seed even if ploughing with the results of the practicable.

CHAPTER XI.

1 Tre ingrafitude of Irrael unto God for his benefig. 5 His judgment. 8 God's mercy toward them.

Wher Israel vas a child, then I loved him.

and called my son out of Egypt

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that

I healed them.

- 4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them
- 5 THe shall not return into the land of Egypt but the Assyrian shall be his king, because they refused to return.
- 6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels

7 And my people are bent to backshding I ful with the saints

from me: though they called them to the most High. snone at all would exalt him.

S How shall I give thee up, Ephran? how shall I deliver thee Israel? how shall I make thee as 'Admah? how shall I set thee as Zebolm? mine heart is turned within me my repentings are kindled together

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephrain for I am God, and not man: the Holv Oze in the midst of thee: and I will not enter

into the city.

10 They shall walk after the LORD' be shall roar like a lion: when he shall rear, then the children shall tremble from the

11 They shall tremble as a bird out of Ecopt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lorp.

12 Ephraim compasseth me about rith lies, and the house of Israel with decent but Judah yet ruleth with God, and is faul-

: Uning in the After the Estate of the Company of the *Gen 12 St. Ames & H. - 10% and Came # Add

- Vers i. "I deer ther with cords of a real rate bords of level.—That is, they were drawn by such this of reasons of new and or which man acts upon and induces his on them and fell or men; as contrasted with three banks of new and or make no appeal. It is a restrain that it is still a primite expression in the East to describe as the ords of live that which third a child to his parent, or a which to her historial.

 Take of the price or their face?—The roke was led upon the needs and shoulders of the lab iming animal into any upon the face; hence some suppose that here we show I understand the word?", which imind, denotes a vike rather of a bodie or margin, the kind emoral of which ear or discension, to refresh himself with hod, as me following cause seems to infinite. However, it is very likely that the mode endered may not be understand in a to be understand in the face or may notably indestant that it refers to the engine of reason and that the yoke is real i interned, in which case he may notably indestand that it refers to the engine of reason the yoke forward come make no merce and cold the needs of the lab immode. Proceeds illustrates this new by an entire that from Course in containing a rise of another. Roman historially in the point to a timing let him there the yoke forward come in a trust the needs in Roman historials that refreshed, swelling ansation. The Targem seems to of their quality relations suggested, thus paraginasing. My word was to them as a good historial in the lighters treatmain for course and losses the tricks in their laws.

 Advah...Zerum—These were two of the reflies of the real.** which the Lord creather, as recorded in Gen.
- 9. * Adrich...Zerini —These were two of the refuse of the plan. Twhich the Lord overfiner, as recorded in Gin. The names are menunced with those of Sodom and Gomorah in Deut. xxx. 23
- II. 4 Then a all tremide on a best out of Egypt and an a dress out of the land of At you. —The all mine seems to be rather to the special and alarmed brok—a done in particular—than to the alarm use. If Hence Hows'ey renders a They shall have the spannow from Paryte and like the done from Assyra. No doubt many Jews of the ten three was had been captures in Assyra. Or who had sought returned in Egypt, returned to their own country as well as the capture of Judain after the Course of Cyrus in farour of the nature. And to this the prophet appears to refer.

CHAPTER XII.

1 A reprecy of Ephram. Judah, and Jacob 3 By former factours he exhibited to repentance. 7 Exhibiting early processes God.

EFERALL feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lozd hath also a controversy with Judah, and will 'punish Jacob according to is his memorial.

his ways: according to his doings will be recompense him.

3 f He took his brother by the heel m the womb. and by his strength he 'had power with God:

4 Yez, he had power over the angel and prevailed: he wept. and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the Lord

*Gen. 15. 15. * Hen. 2711 of fines, or, belones hand springly. * Gen. Cl. 24, &c. * Gen. C5. 2, 10. * Earl. C. 12. l Hell-Address

6 Therefore turn thou to thy God keep mercy and judgment, and wait on thy God continually

7 ¶ He is 7a merchant, the balances of deceit are in his hand he loveth to op-

piess

- 8 And Ephraim said, Yet I am become rich, I have found me out substance "in all my labours they shall find none iniquity in me "that were sin
- 9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts
- 10 I have also spoken by the prophets, upon him, and and I have multiplied visions, and used return unto him

similitudes, "by the ministry of the pro-

11 Is there iniquity in Gilead? surely they are vanity they sacrifice bullocks in ¹²Gilgal, yea, their altars are as heaps in the furrows of the fields

12 And Jacob ¹³fled into the country of Syria, and Israel ¹⁴served for a wife, and for a wife he kept sheep

13 And by a prophet the Long brought Israel out of Egypt, and by a prophet was

he preserved

14 Ephraim provoked him to anger is most bitterly—therefore shall he leave his isblood upon him, and his reproach shall his Lord return unto him

7 Or, Canaan 8 Or deceive 9 Or all my labours suffice me not he shall have punishment of iniquity in tehem is sin 10 Heb tellect 11 Heb by the hand 12 Chap. 4 15 and 9 15 13 Gen 28 5 14 Gen 29 20,28 15 Exed 12 50,51, and 13 3.

Verse 1 "Oil is carried into Egypt"—When the Hebrews wanted to pay their court to the Fgyptians, they could hardly transmit a more acceptable offering than a quantity of the excellent olive oil which their country produced in such abundance and perfection. The difference between Egypt and Palestine in this respect has been already noticed. The present inhabitants of Egypt consume as much oil, perhaps as any people. It is used not only for lamps but with food. But as Egypt is not a country of the olive, the Egyptians, although they value highly its oil, are obliged for the most part to content themselves with inferior vegetable oils, less palatable to the taste with food and burning less brightly and smelling disagreeably in lamps. If this was the case anciently, as no doubt it was, we may find a good reason for the sending of oil to Egypt. It is here evidently regarded as a criminal act, and that criminality is usually supposed to consist in its being offered as a bribe to Pharaoh to induce him to render that assistance which the Hebrews should not have sought. But as much oil was consumed in honour of idols. Harmer ingeniously conjectures that the Jews are considered culpable in sending oil to Egypt, with the knowledge that it would be, and with the intention that it should be, thus employed

11. "Their altars are as heaps in the furrous of the fields'—This probably means to express the number of the idolatrous altars dispersed over the country, by comparing them to the frequent heaps of stones thrown up by husbandmen on lands cleared for the plough—It has, however, been suggested by some writers, that the passage may rather be understood to describe the ruined condition to which such altars should be reduced.

CHAPTER XIII

1 Ephraim's glory, by reason of tdolatry, i anisheth 5 God's anger for their unkindness 9 A promise of God's mercy 15 A judgment for rebellion.

WHEN Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died

- 2 And now 'they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen they say of them, Let 'the men that sacrifice kiss the calves
- 3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney
- 4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me for there is no saviour beside me

- 5 ¶ I did know thee in the wilderness, in the land of great drought
- 6 According to their pasture, so were they filled, they were filled, and their heart was exalted, therefore have they forgotten me
- 7 Therefore I will be unto them as a hon as a leopard by the way will I observe them
- 8 I will meet them as a bear that is bereased of her whelps, and will rend the caul of their heart, and there will I desour them like a hon—the wild beast shall tear them
- 9 ¶ O Israel, thou hast destroyed thyself, but in me is thine help
- 10 I will be thy king where is a yeller that may save thee in all thy cit es? and the judges of whom thou saidst, Give ve a king and princes?

11 I gave thee a king in thre at get, or I took him away in my wrath

12 The iniquity of Ephraim is bound up, his sin is hid

13 The sorrows of a travailing woman shall come upon him he is an unwise son, for he should not stay slong in the place of

the breaking forth of children

14 I will ransom them from othe power of the grave, I will redeem them from NO death, I will be thy plagues, O grave, I will be thy destruction. repentance shall be hid from mine eyes

15 ¶ Though he be fruitful among his brethren, "an east wind shall come, the wind of the Lond shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up he shall spoil the treasure of all "pleasant vessels

16 Samaria shall become desolate, for she hath rebelled against her God they shall fall by the sword. their infants shall be dashed in pieces, and their women with

child shall be ripped up

11 Fzel 19 12 12 Heb vessels of desire 8 Heb a time 2 Heb the hand. 10 1 Cor 15 54, 55

Verse 2. "Kiss the calles"—This has already been mentioned as an act of reverence and worship. We may add here the very apposite instance which Horsley cites from Cicero (in Verrem), who mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers.

3 "Smoke out of the chimney"—The only thing in the East that approaches to a chimney, is a funnel above the fire place, to conduct the smoke out of the room. A structure rising above the roof, for the same purpose and to increase the draught, is not known, nor is the other much in use. There is no evidence for the existence of a chimney in ancient times—It is not clear that even the Romans had any, and none certainly occur at Pompeii or Herculaneom. They employed charred wood, or wood that emitted no smoke, or let the smoke escape at the windows, or at holes made for the purpose—In the present instance, the word rendered "chimney," TIN arubeh, means any kind of hole or opening, and particularly a window; hence, as Jerome explains, it is here to be understood of a hole or opening of some kind at which the smoke escaped, without saying what kind of hole or opening it might be.

CHAPTER XIV

1 An exhortation to repentance 4 A promise of God's blessing.

O Isnari, return unto the Lord thy God, for thou hast fallen by thine iniquity

2 Take with you words, and turn to the Lord say unto him, Take away all iniquity, and receive us graciously so will we render the 'calves of our lips

3 Asshur shall not save us, we will not ride upon horses neither will we say any more to the work of our hands, Ye are our for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely for mine anger is turned

away from him

shall grow as the hly, and cast forth his roots as Lebanon 6 His branches shall spread, and his

5 I will be as the dew unto Israel he

beauty shall be as the olive tree, and his

smell as Lebanon

7 They that dwell under his shadow shall return they shall revive as the corn, and grow as the vine the scent thereof shall be as the wine of Lebanon

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him I am like a green fir

tree. From me is thy fruit found

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. but the transgressors shall fall therein

1 Or, give good. # Heb. 13 15 7 Or, memorial 3 Or, blossom 4 Heb strike. 5 Heb shall go o Or, blossom

Verse 5 "He shall grow as the hily"—Dr Russell, in his 'Natural History of Aleppo,' says —"After the first rams in the autumn, the fields everywhere throw out the autumnal hily daffodil, and the few plants that have stood the summer now grow with fresh vigour" This hily grows also in the Holy Land, under the same circumstances

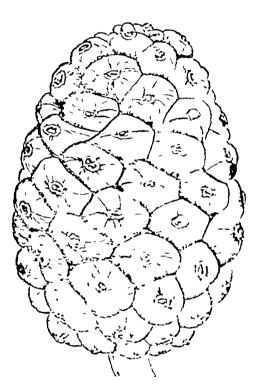
7 "The unne of Lebanon"—Harmer has collected from travellers some distinct notices of the still superior quality of the wine of Lebanon—or at least of one of its wines—and we can ourselves confirm their statements, having had opportunities of comparing it with other wines of the Levant. Raiwolff relates that the patriarch (at Canobin) gark him some white wine in Venice glasses, of which he was tempted to drink a good deal, for it was so pleasant that he never, in all his life, drank any like it. Le Bruyn, when at the same place, says he found there more delicate wines than were to be met with anywhere else in the world "They are red, of a beautiful colour, and so only that they adhere to the glass" After citing the present text, he adds, that there were other wines, not so good, but more abundant. "As the patriarch had a great esteem for us, he always caused the best to be given to us I found it so excellent that I did not think I ever tasted any kind of drink more delicious" La Roque, at the same convent, observes that it would be difficult to find elsewhere more excellent wines than can be there obtained—"Which caused in serves that it would be difficult to find elsewhere more excellent wines than can be there obtained—"Which caused in to finish the reputation of the wine of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts the most common is the red, and the most exquisite is of the colour of our muscadine wine 'golden wine' on account of its colour'

8. "Green fir Iree"—The Septuagint translates açriv9:; svzázívoza, an umbrageous juniper tree, but there is no need

to go wide from the English translation "fir tree," since the Pinus pinea, or stone pine, produces an edible nut within the scales of its cone. This handsome fruit measures about four inches in length, and about three in diameter, the scales are polygonal, with an umblicated or depressed crown, and before expansion form a beautiful mosaic parement. The meat of each nut is as sweet as an almond, and far more wholesome. These cones are occasionally brought to this country, and sold by foreign fruiterers, while the nuts disengaged from their confinement are made to form a part in comfits and other confections. The Portuguese call them Pinhao, and cultivate the tree for the sake of the fruit. The leaves are confined in pairs within a membranous hose or sheath at the base and are five or six inches long. The male flowers occur in large red clusters at the extremity of the branches, and form an elegant setting off with the verdure around them. These male flowers are accompanied by the fertile cones, so that both courspire to ornament the same branch. The free attains to a great height when in full prosperity, and illustrates in a striking manner the comparison used by the sacred penman. "I am like a green fir-tree. From me is the fruit found." The Pinna pinea is, however, not the only fir-tree that bears an edible nut, for we have the Pinus cembra, or the Siberian stone pine, which among the Tartars and the Swiss serves for a dessert, and in seasons of plenty for a much relished article of diet. The leaves are clustered in fives, and the flowers present a most beautiful appearance. The kernel within each nut is about the size of a pea. The tree wears a very showy aspect, delights in marshy situations, and yields a timber that has a finer grain than that of the common deal. One or perhaps both of these trees may be referred to in the verse of the prophet, either of them will justify the comparison, which is all we require. We can easily conceive that they were the subject of cultivation, if not the native products of



STONE PINE.

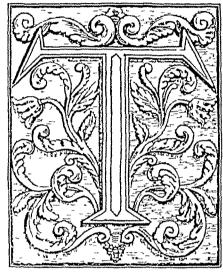


CONE OF THE STO E PINI.

JOEL.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint



HE word of the Lord that camé to Joel the son of Pethuel

2 Hear this, ye old men, and give ear, all ye inhabitants of the land Hath this been in your days, or even in

the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their chil-

dren another generation

4 That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpiller eaten

5 Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and sharked my fig tree, he hath made it clean have, and

my fig tree he hath made it clean bare, and cast it away, the branches thereof are made

white

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth

9 The meat offering and the drink offer- | the wilderness

ing is cut off from the house of the Lord, the priests, the Lord's ministers, mourn.

10 The field is wasted, the land mourneth, for the corn is wasted the new wine is

^adried up, the oil languisheth

11 Be ye ashamed, O ye husbandmen, howl, O ye vinedressers, for the wheat and for the barley, because the harvest of the

field is perished

12 The vine is dried up, and the fig tree languisheth, the pomegranate tree, the palm tree also, and the apple tree, cven all the trees of the field, are withered because joy is withered away from the sons of men

13 Gird yourselves, and lament, ye priests howl, ye ministers of the altar come, he all night in sackcloth, ye ministers of my God for the meat offering and the drink offering is withholden from the house of your God

14 ¶ 'Sanctify ye a fast, call a 'solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from

the Almighty shall it come

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The 'seed is rotten under their clods, the garners are laid desolate, the bains are broken down, for the corn is withered.

18 How do the beasts groan the herds of cattle are perplexed, because they have no pasture, yea, the flocks of sheep are made desolate

19 O Lord, to thee will I cry for the fire hath devoued the spastures of the wilder ness, and the flame hath burned all the trees

of the field

20 The beasts of the field cry also unto thee for the rivers of waters are dired up, and the fire hath devoured the pastures of the wilderness

1 Heb the residue of the palmer worm. 2 Heb laid my fig tree for a barking 2 Or, ashamed 6 Chap 2 15 6 Or, day of restraint 6 Isa 13 6 7 Heb grains 2 Or, habitations

Toris—That Toel was the son of Pethuel is all the certain information we possess concerning him the tribe of Reuben, and a native of the town of Bethoron, are reports which rest on very doubtful authority Concerning the time in which this prophecy was delivered, such internal evidence, affirmative and negative, which it offers

tends to support the conclusion which may be found in the table prefixed to Hosen. Joel is cited as a propiet in the New Testament, and the important prophecy with which the book concludes, has occas oned his being regarded with peculiar reverence by the Jews Bishop Lowth considers that the style of Joel is essentially different from that of Hosea but the general character of his diction, though of a different kind, is not less poetical. Dr. Grav, 130% availing himself of Lowth, thus characterises the style of the prophet — The style of Joel is equally purpose of a different kind. elegant, obscure only towards the conclusion, where the beauties of his expression are somewhat shaded by clius one to circumstances yet unaccomplished. His descriptions are highly animated, the contexture of the prophecy in the first and second chapters is extremely curious, and the double destruction to be produced by locusts, and those cremes of which they are the harbingers is painted with the most expressive force, in terms that are reciprocally include to it. and admirably adapted to the twofold character of the description '

Verse 4 "The palmerworm"—The Hebrew writers generally agree that the four insects mentioned in this ver c are different species of the locust, and this opinion has been supported by Bochart with his usual ability and rest ich There is, however, a very strong objection to this conclusion in the fact, that the three rendered "palmerworm canker-worm," and "caterpillar," in our version, were not regarded as locusts by the Seventy, who were likely in this matter to be acquainted with the real meaning of the Hebrew words, and who wrote much earlier than any of those Hebrew writers who consider all the words to denote varieties of the locust. Without therefore pretending to arrive at any positive conclusion on so precarious a subject, we shall regard the three insects in question as different from locusts, for the sake of obtaining a view which shall give us the advantage of being in agreement both with the Septuagint and with the original text, so far as the meaning of the latter can be ascertained

First, then, as to the "palmerworm ' The original name is Did, gazam, zápzr of the Septuagint This seems to be the caterpillar, which was called eruca by the Romans, ab erodendo from gnawing as Isidore remarks. The ancients describe it as a worm, which rolls up itself in the leaves of herbs, and especially the vine, including perhaps several species of insect under one name. Plautus, an old Latin poet, speaks of it as a mischievous beast that rolls itself up in a vine leaf "Imitatus nequam bestiam et maleficam involutam in pampino". It does not fly like the locust from plant to plant, or run hither and thither like some other insects, and leave them half eaten, but continues upon the perishing herbage till by its sluggish motion and lazy jaws it has devoured the whole. The ranges inside by caterpillars are too familiar to render any expatiation upon them necessary. A reference to the respective meanings of the Hebrew, Latin and Greek terms makes it probable that the same kind of insect was intended by Did. xauer, The first is from 113, to cut or shear, the second from *aux="e", to bend, and the third from er ider to, gnawing—the first and last pointing out to us its mischievous operations, and the second the habit of rolling i self up in a leaf, to protect itself against those enemies which are every moment upon the watch to secure it. The Articlevies in has dud, which seems to be a general denomination for what we call the larva state of an insect such is for instance, the caterpillar is in respect of the butterfly, being then in the second grade of its progress towards the perfect or ina, condition

"Locust" - ATLAN, arbeh, axels of the Septuagint and the jerad of the Arabic version The present is the common name for the locust in the Hebrew Scriptures. The locust and its ravages have been slightly alluded to in former notes, and on the present occasion it may not be amiss to glance at the Gryllus Migratorius in respect of the order and fun ly to which it belongs, the Orthoptera and the Saltatoria. All the insects of this order are characterised by having oft or pliant covers under which the true wings are folded, often with the elegance of a fair. The mouth has its parts very distinct and prominent, especially the mandibles, which are strong and robust, and seem destined for the work of destrict tion Some of the grasshoppers apply these jaws with so much pertinacity that we have seen them suffer their hears to be pulled off rather than quit their hold. When put into a box with beetles, they will full to york and bife off the horny limbs of their luckless companions with as much address as if they had been shorn off with a p ir of set ors. The members of this order generally subsist upon the living vegetable to which they do incalculable har n by their voracious disposition. The female is generally provided with a sword-like appending which serves to conduct the eggs to the ground, where they are hatched, and assume the shape of the perfect insect except in the absence of wings These insects are provided with a crop or membranous stomach formed like a bappape and a massiand wing-cases lar guzzird presenting a singular analogy to the gallinaceous fowls, the hen the partridge, and the dove

The account we have given of the strength and magnitude of the mandibles possessed by the locust t the idustrates what is said in a subsequent verse "For a nation is come up upon my land, strong and without number, ich is the fact the teeth of a lion, and he hath the cheek teeth of a lioness." With these destructive weapons the swa m of locusts had stripped the bark off the vine and the fig-tree and rendered them so white and bare that nothing more v is to be found. 'It hath cast it away,' or forsaken it, after having completed the work of devastation

"Canterworm' - py yelek - The Septungint (eff Jue,) would seem to determine this to be a s, ecces of Me' ' - he ce May-chaffer, which in certain summers are very numerous, and are very destructive to vegetation particularly to trees The melolontha is provided with strong mandibles and jaws by which it makes great have among the haves. It antenna or horns consist of a knob borne upon a pedicle. This knob is divisible into several pates and ferris a local-

tiful characteristic of the family

* Caterpiller — DIT chard, speech of the Septuagint which is equivalent to our works 'll ht a divide 'T'. Arabic would lead us to suppose the chasil to have meant the plant-louse or a lie and wis pitting to be the chasil to have meant the plant-louse or a lie and wis pitting to be the chasil to have meant the plant-louse or a lie and wis pitting to be the complete missing. I or it is not unlikely that the same word was applied an ong the Greens to decorate which had also been used to signify the mildew. The mildew is a species of fingus that the cases to be a the convent of the back, which is greatly promoted by moisture or damp air of the result of a feet of the arbits lives in numerous families and sucks the juices of the plants by its trunk. It is considered to the volumer shoots makes them assume strange shapes. The honey dew which is some prices and by these insects flows from a pair of horn like tules situated upon the tack of the aline. They were a very very distinguished with farmaceous or cottons, threads disposed in small handles. vered with farmiceous or cottony threads disposed in small bundles

12 * The palm tree — The palm tree has been slightly noticed on different occasions of a refinite — relater of dates—has been given under 1's exu. In Fxel xi we have a remarkable wild palm growing in Smar. We now odd further protocal allust the second results are the rolls.

the is as the subject seems to require

The numerous allowed so to the palm particularly in the period Som, take subject seems to require

which it was held not only for the surpless parace of is for a lation account of the surpless parace of is for a lation account of the surpless parace of is for a lation account of the surpless and importance of which it is not exceeded and perhaps scancely equalled, by any power of the surpless and importance of which it is not exceeded and perhaps scancely equalled, by any power of the surpless and importance of which it is not exceeded and perhaps scancely equalled, by any power of the surpless and importance of which it is not exceeded and perhaps scancely equalled, by any power of the surpless and in the surpless are supplessed in the surpless and the surpless are supplessed in the surpless are supplessed in the surpless and the surpless are supplessed in the surpless and the surpless are supplessed in the surpless are supplessed

There are many varieties of the palm family, some of them not very well defined; but there is no doubt that the palm tree known and prized so highly by the Hebrews was the common date palm (Phænix daciylifera); which is therefore that which should engage our principal attention But besides this, they could not be unacquainted with the down palm, which abounded in Egypt as it does at present, and we have therefore introduced a representation of this also. That the date palm was anciently frequent in Palestine is expressly affirmed by ancient writers—so much was this the case indeed, that the tree appears to have been made by the Romans a symbol of the Hebrew nation. We thus find it on the medals which commemorate the victories of Vespasian and Titus, while upon a medal of Domitian it is delineated as an emblem of Neapolis or Naplosa, the ancient Sichem, and upon another of Trajan it appears as the symbol of Sepphons, the metropolis of Galilee. And the palm tree in Judea does still mountfully typify the desolate condition of the Hebrew people. It was prosperous in their prosperous days, and has become desolate with their desolation. Palestine is not now a country of the palm. Such extensive plantations and forests of this generous tree as adorn and bless the plain of Egypt and the borders and oases of the North African and Arabian deserts, are nowhere seen in Judea. There are some trees in the south and in the plain of Jericho, the ancient "city of palms," but at Jerusalem, Sichem, and other places more to the north, two or three palms are rarely seen together, and even these, as their front seldom or never comes to maturity, are of no further service than, like the palm free of Deborah, to shade the dwellings of the inhabitants, and to supply them with branches at their solemn festivals. As it is not our object to enter into any extended botanical account of this tree, we content ourselves with introducing the following very clear description from an interesting statement concerning it in the 'Library of Entertaining Knowledge,' (Vegetable Substances, vol. 1. p 353) "The date palm, though some of the family are more majestic, is still a beautiful tree. The stem of it shoots up, in one cylindrical column, to the height of fifty or sixty feet, without branch or division, and of the same thickness throughout its whole length. When it attains this he ght, its diameter is from a foot to eighteen inches. From the summit of this majestic trunk, it throws out a magnificent crown of leaves, which are equally graceful in their formation and their arrangement. The main stems of these leaves are from eight to twelve feet long, firm, shining, and tapering, and each embraces at its insertion a considerable part of the trunk. The trunk of the palm is in fact made up of the remains of leaves, the ends of which are prominent just under the crown, but more obliterated towards the root of the tree. The bottoms of these leaves are enveloped in membranous sheaths, or fringed with very tough root of the tree. The bottoms of these leaves are enveloped in membranous sheaths, or fringed with very tough fibrous matter. These leaves are pinnated, or in the form of feathers, each leaf being composed of a great number of long narrow leaflets which are alternate, and of a bright lively green. Near the base of the leaf these leaflets are often three feet long, but even then they are not one inch in breadth, neither do they open flat, but remain with a ridge in the middle, like the Leel of a boat. When the leaves are young they are twisted together, and matted up with long fibres, which open and disperse as the leaf expands. The young leaflet is also armed at the extremity with a hard black spine or thorn. They are more stiff and firmer than the leaves of any other tree."



DATE PALI: (Pharix deciglifera).

Doch Pale (Greefera Thebasca)

The fibrous character of the stem, composed of the roots of leaves, renders the trunk useless as timber—indeed it cannot be called timber—but very valuable for other purposes. The character of the wood of palms has lately been an object of attention, and a communication on the subject from Mr. Gardner, residing in Brazil was read at the late meeting of the British Association. By making a vertical section of a palm four inches in circumference. Mr. Gardner traced, very plantly, woody fibres proceeding from the base of the leaves to the centre of the stem, at an angle of 18° they then turned downwards and outwards to within a few lines of the external corticle of the stem running parallel with its axis, the distance between these two points being about two feet and a half. The fibres were traced quite distinctly up to the centre of the leaf. In answer to questions proposed by Professor Lindley, the author further stated,—1. That the wood of palms was always hard and compact outside, gradually getting softer towards the centre, the fibres of the upper leaves not descending to so great a length as the lower. 2. The wood is much harder at the bottom than at any other part of the stem, the inhabitants of tropical climates using only this part for economical purposes. (Report, in the 'Athenœum,' Sept. 16, 1837.)

It should be observed, that the lower leaves of the crown droop and wither every year, and are cut off at the base in such a manner that the stumps left upon the trunk, from the base to the leafy top, give the stem a remarkable appearance.

It should be observed, that the lower leaves of the crown droop and wither every year, and are cut off at the base in such a manner that the stumps left upon the trunk, from the base to the leafy top, give the stem a remarkable appearance, and have the advantage of serving as steps to enable persons to ascend to the summit, which would otherwise be a very difficult enterprise. This ascent is necessary, not only to lop the decayed leaves and gather the fruit, but to impregnate the fruit-bearing tree. For the date-palm is a diocious tree, having the male flowers in one plant, and the female, or fruiting ones, in another. The male tree bears no fruit, and that of the female would be abortive without communication from the flowers of the male. This distinction has been known and acted upon from the most ancient times in Africa and the south-west of Asia. and Scott Waring suggests that it is from the neglect of this that none of the palms of India bear fruit. We notice this chiefly as furnishing a reason, beyond the mere grace of its form, for the name of the date palm, Tamar, being used by the Hebrews as a proper name for females, and apparently a very common one, for of the few women whose names occur in Scripture two bear this name, the daughter in law of Judah,

and the sister of Absalom

19 "The fire hath devoured the pastures of the wilderness"—This appears to refer to the custom of setting the parcled herbage on fire before the autumnal rains, with a further allusion, probably, to the sometimes destructive spread of the conflagration far beyond the intention of those by whom it was kindled



JOEL.—FROM THE FRESCOES BY MICHAEL ANGELO IN THE SATINE CHAPTE.

CHAPTER II.

1 He sheweth unto Zion the terribleness of God's judgment 12 He exholiteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon 21 He comforteth Zion with present, 28 and future blessings

Blow ye the 'trumpet in Zion, and sound an alarm in my holy mountain let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand,

- 2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains a great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations
- 3 A fire devoureth before them, and behind them a flame burneth the land as as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them

4 The appearance of them is as the appearance of horses; and as horsemen, so

shall they run

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array

6 Before their face the people shall be much pained all faces shall gather black-

ness

7 They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks

S Neither shall one thrust another; they shall walk every one in his path and when they fall upon the sword, they shall not be

wounded

9 They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief

10 The earth shall quake before them, the heavens shall tremble 5the sun and the moon shall be dark, and the stars shall with-

draw their shining

II And the Lord shall utter his voice before his army for his camp is very great for he is strong that executeth his word for the day of the Lord is great and very terrible, and who can abide it? 12 ¶ Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rend your heart, and not your garments, and turn unto the Lord your God for he 25 gracious and merciful, slow to anger, and of great kindness, and repent-

eth him of the evil.

14 °Who knoweth of he will return and repent, and leave a blessing behind him, even a meat offering and a drink offering unto the Lord your God?

15 ¶ Blow the trumpet in Zion, 10 sanctify

a fast, call a solemn assembly

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts let the bridegroom go forth of his chamber, and the bride out of her closet

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should "rule over them between the should they say among the people, Where is their God?

18 I Then will the Lord be jealous for

his land, and pity his people

19 Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith and I will no more make you a reproach among the heathen

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part to ward the utmost sea, and his stink shall come up, and his ill savour shall come up, because 10 he hath done great things.

21 ¶ Fear not, O land, be glad and rejoice for the Lord will do great things.

22 Be not afraid, ye beasts of the field for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength

23 Be glad then, ye children of Zion, and rejoice in the Lord your God for he hath given you 'the former rain 'moderately, and he 'will cause to come down for you the rain, the former rain, and the latter rain in the first month

24 And the floors shall be full of wheat,

1 Or, cornet 2 Heb of generation and generation 2 Heb pot 4 Or, dart. 5 Isn 13 10 Fzck 32 7

2 Jer 39 7 Amos 5 18 / ph 1 15 7 Jer 4 1 8 Exod 34 6 Psul 86 5 Jouah 4 2 9 Jounh 6 9 10 Chap 1 14 - 11 Or, use a bye word against them 12 Psul 42 10, and 79 10, and 115 2 13 Heb he hall magnified to do 15 Heb, according to righteousness 15 Lev 26 4 Dent. 11 14

and the fats shall overflow with wine and

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you

26 And ye shall cat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you and my people shall never be ashamed

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else and my people shall never be ashamed

28 ¶ And it shall come to pass afterward, that I "will pour out my spirit upon all flesh, and your sons and your daughters | the Lord shall call.

shall prophesy, your old men shall dream dreams, your young men shall see visions

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit

30 And I will shew wonders in the lieavens and in the earth, blood, and fire and

pillars of smoke

31 18The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come

32 And it shall come to pass that "whosoever shall call on the name of the Lord shall be delivered for in mount Zion and in Jerusalem shall be deliverance as the LORD hath said, and in the remnant whom

17 Isa 44 3 Acts 2.17 18 Chap 3 15 19 Rom 10 13

Verse 2 ' A day of darkness and of gloominess"—In the preceding chapter the prophet describes the locusts as the army of God, and now pursuing the same metaphor, he describes more particularly their fierceness and speed (v 4), the noise and din of their approach (v 5) the regularity of their mirch (v 7 8), their obscuring the light of dig by their number and flight (v 2-10) the havock they should occasion (v 3), the places they should invide (v 7 9) and the consternation and distress which they should bring upon all the inhabitants of the lind (v 6) We are forand the consternation and distress which they should bring upon all the inhabitants of the land (i b). We are forbidden by our limits to give to the various details of this sublime description all the illustration which it might receive, and which our reading and personal observations might enable us to supply. We shall therefore confine ourselves to a very few observations. In the first place, we beg the reader to observe how many points of this description have been unintentionally illustrated and confirmed by the infidel Volney, in his account of the ranges of the locusts in Syrin One might almost imagine that he had written to illustrate the prophet. "Syria, as well as Egypt Person and almost all the south of Asia is subject to another calamity, no less directful (than earthquakes), I mean those directors confirmed by tracellers. The quantity of these insects is incredible to all who have not been subjected. witnessed their astonishing numbers, the whole earth is covered with them for the space of several leagues. Then ise they make in browsing on the trees and herbage may be heard to a great distance, and resembles that of an army they make in browsing on the trees and herbage may be heard to a great distance, and resembles that of an army foraging in secret. The Tartars themselves are a less destructive enemy than these little animals, one would integrible that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears as if a covering had been removed, trees and plants stripped of their leaves and reduced to their naked boughs and stime cause the dreary image of winter to succeed, in an instant, to the rich scenery of spring. When these clouds of locusts take their flight, to surmount any obstacle or to triverse more rapidly a desert soil, the hea ens may be literally in the beobscured by them. Happily this calamity is not frequently repeated, for it is the inevitable forerunner of funnic and the maladies it occasions? (Trivels in Egypt and Syria, vol. 1 pp. 283—4). This is really an admirable condensed commentary on the present description, and as such may be taken in the place of a longer statement which could do the more than corroborate and amplify its details. We shall therefore only add that some notion in its before of the point of view in which the Orientals regard these destructive creatures from the meaning which they give to the the point of view in which the Orientals regard these destructive creatures from the meaning which they give to the inscription which they think may be deciphered upon their wings. Some allege the characters to be Childaic a disignify "the scourge of God, whilst others contend that they form Arabic letters and read, 'We are the army of the mighty God we have each ninety and nine eggs, and had we but the hundredth, we would consume the wolld and all that it contains"

4 "The appearance of their is as the appearance of horses" &c.—This may perhaps allude rather to their rap dity and force than to their form. We may however state that the first time we saw locusts browsing with their values clearly the idea of comparing them to horses arose spontaneously to our minds—as we had not previously net with such comparison, and did not at the time advert to the present text. The resemblance in the head first strick of rather than the comparison and did not at the time advert to the present text. comparison and did not at the time advert to the present fext. The resemblance in the head first strick of rattering and this notion having once arisen, other analogies were found or imagined in its general appearance and activation feeding. We have since found the observation very common. The It thans indeed from this result in the course catalogies, or little horse. Sir W. Ouseley reports — Zakana Carvini divides the locusts into the cut of the locusts into the course from Joel and the Apocalypse. For the latter, he of course refers to Review 1. Submit with the from a Bedouin near Bussorah, a particular comparison of the locust to other animals. Int as this proceeding in Revelations) did not occur to him at the time, he thought it a mere farcy of the Arab situal the locust to the Regional II. Compared the head of the locust to that of a scorpious and the fee'ers of Nicolahorium. Compare this with the passage alluded to to the hur of a virgin

20 • His stink shall come up &c — The figures employed in this verse are derived for the first of antes the career of the locust legious—but which at the same time, is frequently accordingly and dissistious effects from the stench attending the decay of such enormic secretary and all a continuing their owner determined by the direction of the wind. This is a more in a continuing their owner decourse over the southey alight up in it when we are and are a wind do so as much from the grant quarted with the seal and unable to destinate the first and are a wind storms whether on the land or seal are the chief spents of the closure and then find and are the storms whether on the land or seal are the chief spents of the closure and then find and are the storms whether on the land or seal are the chief spents of the closure and then find and are the storms whether on the land or seal are the chief spents of the closure and then find any other continuity.

a vast extent with their bodies, and fill the rivers; or, if upon the sea, at no great distance from the land, the continued storms, or the common operation of wind and tide, cast up their bodies on the shore, which they line in dense masses, casting an intolerable odour far around, and by which pestilential disorders are necessarily generated. In connection with the whole account, and the humiliation and supplication recommended on the occasion, we have been much struck by a passage in Alvarez, relating a visitation of locusts in Abyssinia, and the measures taken on the occasion by the Portuguese missionaries. "The plague of God being come upon us, the priests of the place repaired unto me, beseeching me to give them some remedy to chase them away To which I answered, that I could tell them none other remedy save only to pray devoutly to God, that He would them out of the country." This was done by the Portuguese and the country of guese "according to their custom, and I commanded those of the town to cry unto God like as we did, saying in their language 'Zio Marina Christos !' that is, 'O Lord God, have mercy upon us'. It pleased God to hear us sinners, for as we returned homeward, there came so many of them (the locusts) behind us, that it seemed they would break our heads and our shoulders, they struck us so hard,* that they seemed to be blows of stones and of staves, and went from this part towards the sea. The men, women, and children which stayed in the town were gotten up to the roofs of the houses, praising God, because the locusts began to depart and fly before us, and part of them followed after us In the meanwhile arose a great storm and thunder towards the sea, which came right against them, and lasted three bours, with an exceeding great shower and tempest which filled all the rivers and when the water ceased, it was a dreadful thing to behold the locusts, which we measured to be above two fathoms high upon the banks of the rivers, and in some

rivers there were exceeding great mountains of them, in such wise that on the next morning there was not one of them found alive upon the ground" ('Puichas his Pilgrimes,' p 1046-7)

Out of numerous other illustrations we can only afford room for another from De Tott, who states that he often say the shores of the Black Sea, towards the Bosphorus of Thrace, covered with the dried remains of locusts, in such multiplicative and the state of the titudes that one could not walk along the strand without sinking half leg deep into a bed of their skinny skeletons. He had opportunities of observing the true cause of this destruction, being witness to their ruin by a storm which overtook them so near the shore that their bodies were cast upon the land while jet entire. This produced so great an

infection that it was several days before they could be approached

CHAPTER III.

1 God's judgments against the enemies of his reople 9 God will be known in his judgment blessing upon the church.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land

3 And they have cast lots for my people, and have given a boy for an harlot, and sold

a girl for wine, that they might drink

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your tem-

ples my goodly 'pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border

7 Behold, I will raise them out of the place whither ye have sold them, and will I return your recompence upon your own

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off for the Lord hath spoken 1t.

9 ¶ Proclaim ye this among the Gen tiles, Prepare war, wake up the mighty men, let all the men of war draw near, let

them come up.

10 Beat your plowshares into swords, and your pruninghooks into spears let the

weak say, I am strong

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about thither cause thy mighty ones to come down, O LORD

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat for there will I sit to judge all the heathen round

13 Put ye in the sickle, for the harvest is ripe come, get you down, for the press 15 full, the fats overflow; for their wickedness

14 Multitudes, multitudes in the valley of edecision for the day of the Lord is near

in the valley of decision

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

e Or, the LORD thall trage an # Heb, the spat of the Greenant Rev 14.15 * Heb. sarchfy 4 Isa. 2. * Or, convision, or threshing 1 Heb denral's Or, scyther.
Chap 2.31 4 Isa. 2. 4.

^{*} We know no other traveller who has made this observation; but we can vouch for its accuracy, having had order to excertance the very hard and which the tion to experience the very hard raps which they give in flying against any person or object standing in their way. 264

16 The Lord also shall ¹⁰10ar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake but the Lord uill be the ¹¹hope of his people, and the strength of the children of Isiael

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain then shall Jerusalem be ¹²holy, and there shall no ¹³strangers pass through her

any more

18 ¶ And it shall come to pass in that day, that the mountains shall 'drop down new wine, and the hills shall flow with milk,

and all the rivers of Judah "shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land

20 But Judah shall "dwell for ever and Jerusalem from generation to generation

21 For I will cleanse their blood that I have not cleansed ¹⁷ for the Lord dwelleth in Zion

, 10 Jer 25 30 Amos 1 2. 11 Heb place of repair, or harbour 12 Heb. holmess 13 Rev 21 27 14 Amos 9 13 15 Heb. 52 16 Or, abide 17 Or, even I the LORD that dwelleth in Zion.



VALUES OF JEHOBHAPHAT AND BROOK KIDRON, WITH THE INCIPAT TOWN - CANCE

Verse 2 "The valley of Jehoshaphat"—The word Jehoshaphat which give a name to the fact of the means "the judgment of Jehoshaphat" and hence a question arises whether the valley are means after this king or should be rendered the valley of the Leafley of the point interpreters are divided as also on—whether a particular valley is definitely of the Leafley of the transfer of the point interpreters are divided as also on—whether a particular valley is definitely of draged at the transfer of the state of the Leafley of Leafley Leafley of Leafley of Leafley Leafley of Leafley Leafley of Leafley Leafley Leafley Leafley of Leafley Le

lower or southern part of it, where its expansion is greatest. It is noticed by most fravellers. Sandys thus speaks of it for the contracted between the contracted by most free contracted by most free contracted by most free cont lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. Sandys thus speaks of it lower or southern part of it, where its expansion is greatest. It is noticed by most travellers. making Mohammed himself the judge, and others as an assessor with Christ, who shall sit enthroned on Olivet to Moslems must have founded this notion on the Moslems must have founded this notion on the But the Jerusalem Moslems must have founded this notion with Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion on the Jerusalem Moslems must have founded this notion of the Jerusalem Moslems must have founded this notion of the Jerusalem Moslems must have founded this notion of the Jerusalem Moslems must have founded this notion of the Jerusalem Moslems must have founded this notion of the Jerusalem Moslems must have founded the Jerusalem Moslems must have f

traditions of the Jews and Christians, as it is not one of the general doctrines of the sect, and is incompatible with what those doctrines teach. We cannot find it in the Koran, in the Book of Traditions, or in Jalal—Addin's 'History's the Temple.'

of the Temple.

The western side is a rocky flat, with a few patches of earth here and there. The Mount of Olics The Yalley is now for the most part a rocky flat, with a few patches of earth here and there of the Mount of Olics. The yalley is now for the most part a rocky flat, with a few patches of earth here and the declivities of the Mount of Olics. The yalley is now for the most power to execute nace their own formed by the high chalk cliff supporting the city wall, and the accient Jews, from the number of old sepulchral rocky flat, with a few patches of earth here and there. The western side is formed by the declivities of the Mount of Olics for the Mount of the Mount of the accient Jews, from the number of old sepulchral remains from the number of old sepulchral remains of the Mount of the Mount of Olics.

The Yalley is now for the most part a rocky flat, with a few patches of earth here and there. The Western side is not provided in the Mount of Olics of the Mount of Olics of the Alley is now for the Mount of the Mount of the Mount of the Mount of Olics of the Alley is now for the Mount of the Mount and that of Offence. It was evidently a burial-place of the ancient Jews, from the number of old sepulchral remains and that of Offence. It was evidently a burial-place of the ancient the means nor power to execute nace their own and excavations which it offers, and which the Jews have had neither the means nor power to execute nace that of the place, is an excavations which it offers, and which the Jews have had neither the final judgment to take place, is and excavations which it offers, and which they here expect the final judgment to take place, is an excavation. That it was the cemetery of their fathers, and that they here expect the final judgment to take place, is a constant. and excavations which it offers, and which the Jews have had neither the means nor power to execute size, is a and excavations which it offers, and which the Jews have had neither the means nor power to take place, is a said excavations which it offers, and which the Jews have had neither the means nor power to take place, is a said excavations which it offers, and which the Jews have had neither the means nor power to take place, is a said excavations which it offers, and which they here expect the final judgment to the more deroit. For this reason many of the more deroit and the valley of Jehoshaphat. For this value, and to be buried in the exacting Tarks, and not seldon a sensition. That it was the cemetery of the world, to die there, and to be buried in the exacting Tarks, and not seldon seldon. That it was the cemetery of the world, to die there, and to be buried in the exacting Tarks, and not seldon seldon. That it was the cemetery of the world, to die there, and to be buried in the exacting Tarks, and not seldon seldon. The modern Jews content themselves for the manner prices are often part to the exacting the manner prices are often part to the exacting the manner prices are often part to the manner prices are often part to the exacting the more deroit. The modern Jews content themselves for the manner prices are often part to the exacting the more deroit for the more deroit the manner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting that the part to the manner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting the more deroit Hermanner prices are often part to the exacting the more deroit the manner prices are often part to the more deroit the more prices are often part to the more deroit the more deroit the mor of the Temple. the Printege of interment in this venerated spot, immense prices are often Jews content themselves for the most part.

The modern Jews content themselves for the manner of common limestone, raised after the manner of common limestone, raised after the manner of common limestone, raised after the scene offers a most desolate of marble, or of common limestone, raised after the scene offers a most desolate of marble, or of common limestone, raised after the scene offers a most desolate of marble, or of marble, or of common limestone, raised after the scene offers a most desolate of marble, or of these hills where no living creature is seen,—from the adalready sound, Buck of melancholy appearance or of these hills where no living creature is seen,—from the solitude of these hills where no living creature is seen,—from the solitude of these hills where no living creature is seen,—from the solitude of these hills where no living creature is seen,—from the solitude of these hills where no living creature is seen,—from the raile of marble, or of the marble, or of marble, or of marble, or of these are should not or of marble, or of marble, or of the marble, or of marble, or of these are should not or of these are of marble, or of marble, or of these are of marble, or of marble, mgham, 1. 293 &c., Richardson, 11. 363

A M O

CHAPTER I

1 Amos sheweth God s judgment upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon



HE words of Amos, who was among the herdmen Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two

years before the 'earthquake'

2 And he said, The Lord will roar from Zion, and utter his voice from Jerusalem, and the habitations of the shepherds shall mourn, and the top of Carmel shall wither

3 Thus saith the Lord For three transgressions of Damascus, and for four. I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of iron

4 But I will send a fire into the house of Hazael, which shall devour the palaces of

Ben-hadad

- 5 I will break also the bar of Damascus, and cut off the inhabitant from 'the plain of Aven, and him that holdeth the sceptre from the house of Eden and the people of Syria shall go into captivity unto Kir, saith the Lord
 - 6 Thus saith the Lord, For three he and his princes together, saith the Lord

transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive the whole captivity, to deliver them up to Edom

7 But I will send a fire on the wall of Gaza, which shall devour the palaces

thereof

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron and the remnant of the Philistines shall perish, saith the Lord Gon

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof, because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof because he did pursue his brother with the sword, and odid cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever

12 But I will send a fire upon Teman which shall devour the palaces of Bozrah

13 ¶ Thus saith the Lord. For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof, because they have "rapped up the women with child of Gilead that they might enlarge their border

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of buttle with a tempest in the day of the whirlwind

15 And their king shall go into cuptivity

1 Tech 14 5 * For 25.30 Joel 3 16 * On, ten fin four 4 On a month or let the good in distance of the On, Bell eden 2 China 18 18 * On commed then away in him an incorp, a * Help the commer effect of 10 Help commer effect of 10 Help commer effect of 10 Help commercial a companion of 11 On, dended the north of

Is as—In the first verse. Amos describes himself as of Teleon a town in the tribuef Julia for a Sum ax and in the first verse. Amos describes himself as of Teleon a town in the tribuef Julia for a Sum ax and in the first verse in the did not commonly reside them. As and I store sum which is the timated he is warned by Amazinh the priest of Bethel to retire into the land of Julia for the seem equivalent to telling him to go lower again, and thus confirm the impression of the second of the 2 N 2

that he was of the tribe of Judah. From the passage mentioned, however, a contrary inference has been deduced, by Calmet and others, who suppose that he was of Israel, and went to Tekoa when warned to withdraw into Judah by Amaziah, and hence that the first verse describes him as resident at Tekoa, not as being a native of the place, and this notion is supposed to receive confirmation from the almost exclusive reference of the prophecies of Amos to the ten tribes. We have, however, very little hesitation in considering the first explanation the most probable of the two

Amos particularly informs us concerning his condition of life. He was a herdsman and shepherd, and a gatherer (or cultivator) of sycamore fruit (ch 1 1, vii 14) he was not a prophet, neither a prophets son (vii 14), by which we are doubtless to understand that he had not been brought up in those "schools of the prophets" which appear to have been founded by Samuel (see I Sam x 5), and the students in which were called "prophets," and "sons of the prophets". It was not from these colleges, but from the sheepfolds, that the Lord called him to prophesy. We have no other information concerning the life or death of this prophet but a doubtful tradition, preserved by the Pseudo Epiphanius, states that he was often beaten and buffeted by Amaziah, the priest at Bethel, whose son at last drove a nail into his temples, upon which he was carried, alive, into his own country, where he died and was buried in the sepulchre of his fathers at Telea. The following is what Bishop Lowth says with respect to the style of Amos.—

temples, upon which he was carried, alive, into his own country, where he died and was buried in the sepulcite of his fathers at Tekoa. The following is what Bishop Lowth says with respect to the style of Amos.—
"Jerome calls Amos 'rude in speech, but not in knowledge,' applying to him what St. Paul modestly professes of himself (2 Cor xi 6). Many have followed the authority of Jerome in speaking of this prophet, as if he were indeed quite rude, ineloquent, and destitute of all the embellishments of composition. The matter is however far otherwise Let any person who has candour and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and I think he will agree with me, that our shepherd 'is not a whit behind the very chief of the prophets." He will agree that as in sublimity and magnificence he is almost equal to the greatest, so in splendour of diction and elegance of expression he is scarcely inferior to any. The same celestial Spirit indeed actuated Isaiah and Daniel in the court, and Amos in the sheepfold, constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes 'from the mouth of babes and sucklings perfecting praise' occasionally employing the natural eloquence of some, and occasionally making others eloquent."

Verse 1 "Two years before the earthquake"—This earthquake appears to have been a well known and marked event of this period Many years after, it was referred to by Zechariah (xiv. 5), as a terrible calamity which happened in the time of Uzziah, and Lowth thinks it is also alluded to in Isa v 25. The Jewish writers, including Josephus, and, after them, many Christian commentators, assign this to an earthquake which they allege to have attended the attempt of this king to burn incense upon the golden altar (2 Chron xxvi 16). Josephus says, that on this occasion a great carthquake shook the ground, and a rent was made in the temple, through which the bright rays of the sun shone in upon the king's face, and made apparent the leprosy which was upon him. At the same time, at a place called Enge before the city on the west, the mountain was rent, and one half fell and rolled itself four furlongs, stopping at the foot of the east mountains, so that the road and the royal gardens were spoiled by the obstruction. This is not mortioned in the Scriptural narrative of the event, which does however mention the occurrence of an earthquake in the time of Uzziah. It is possible that the real earthquake was such, substantially, as Josephus describes, but that he erroneously connects it with the sacrilege of Uzziah. It is perfectly clear that the earthquake mentioned by Amos must have been earlier than the latter transaction, for this prophecy, "two years before the earthquake," was dilivered in the lifetime of Jeroboam II, king of Israel. This king died in the fifteenth of Uzziah, and consequently the earth quake could not have been later than the seventeenth of the same reign, and may have been considerably sooner. But Uzziah reigned in all fifty-two years, and his sacrilegious attempt was made towards the end of his reign, as appears from the circumstance that, then becoming a leper, the regency was assumed by his son, and as this son was but twenty five years old at the demise of his father (2 Chron xxvii 1), he was so far f

3 "For three transgressions .. and for four"—Houbigant renders this frequent expression by,—"After three transgressions of Damascus, I will not bear that which was the fourth, because," &c "This certainly produces a clear meaning, but it seems better to understand the phrase as a colloquial expression of plurality, equivalent to "many" The meaning would therefore be correctly conveyed by translating, "For the repeated transgressions of Damascus," &c A similar form of expression occurs in the Greek and Latin poets, as in Homer (Odyss v 306), repeated by Virgil (An 1 98), where he makes Æneas exclaim—

O thrice and four times happy!

5 "I will breal also the bar of Damascus"—Here we have the singular "bar" for the plural "bars"—meaning the gates and fortifications of Damascus Hewlett, in illustration, aptly notices that one of the city gates of London is still called 'Temple-bar,' another entrance was called 'Holborn-bars,' and a third, 'Smithfield-bars.'

CHAPTER II

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel 9 God complaineth of their unthankfulness.

Thus saith the Lord, For three transgressions of Moab, and for four, I will not turn away the punishment thereof, because he burned the bones of the king of Edom into lime

2 But I will send a fire upon Moab, and

It shall devour the palaces of Kirioth and Moab shall die with tumult, with shouting, and with the sound of the trumpet

3 And I will cut off the judge from the midst thereof, and will slay all the princes

thereof with him, saith the Lord 4 ¶ Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the law of the Lord, and have not kept his command-

ments, and their lies caused them to err, after the which their fathers have walked

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem

6 Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because *they sold the righteous for silver, and the poor for a pair of shoes,

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek and a man and his father will go in unto the same maid, to profance

my holy name

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in

the house of their god

- 9 ¶ Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath
 - 10 Also I brought you up from the land

of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite

11 And I raised up of your sons for prophets, and of your young men for Nazarites Is it not even thus, O ye children of Israel? saith the Lord

12 But ye gave the Nazarites wine to drink, and commanded the prophets, 'saying, Prophesy not.

13 Behold, I am pressed under you as a cart is pressed that is full of sheaves

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself

15 Neither shall he stand that handleth the bow, and he that is swift of foot shall not deliver himself neither shall be that rideth the horse deliver himself

16 And he that is 10 courageous among the mighty shall flee away naked in that day saith the Lord

4 Or, such as have fined or mulcled 5 Num 21 24 Dout 2, 31 Josh 24 9 8 Or, I will press your place as a curt full of shower presseth 9 Heb. hu s at collective 10 Heb strong of tis heart 2 Chap 8 6 6 1 vol 12 51 ³ Or, young woman ⁷ Ch ip 7 12 13

Verse 1 "He burned the bones of the king of Edom into time"—This does not perhaps mean any more than that the body of the king of Edom was treated with much indignity—burned till the bones became like him. That the burnet bones were netually made into lime and used by the king of Moab to plaster his palace as however, the interpretation suggested by the Targum and some of the Rabbins. This interpretation seems to be derived from the fact that the original word (TW nd), rendered time equally means platter. Bones, when reduced to ashes contain eights part out of one hundred, of phosphate of lime, and if the Rabbinical explanation be correct at might suggest one of the uses to which bones were in those times employed. If bones were used to make plaster, those of animals were doubtless employed for the purpose, and the barbarous act of the king of Moab would, under this view, seem to be that he insulted the remains of the king of Edom, by burning down his bones for plaster with those of brute animils

6 "For a pair of shoes" or "sandals," which appears to have been a proverbial expression, as it still is in the Fast, to denote anything of trifling and inadequate value. The passage refers to the conduct of corrupt judges in accepting bribes from parties interested in the cause before them, and deciding unjustly in favour of the wealthier suitor. Such practices are still most notoriously common in the East

CHAPTER III

1 The necessity of God's judgment against Israel 9 The publication of it, with the causes thereof

HI AR this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying

2 You only have I known of all the families of the earth—therefore I will 'punish

you for all your iniquities

3 Can two walk together, except they be

agreed?

- I Will a hon roar in the forest when he hath no prev? will a young hon 'cry out of his den, if he have taken nothing?

earth, where no gin is for him? shall one take up a snare from the earth and have taken nothing at all?

6 Shall a trumpet be blown in the city. and the people 'not be afraid? shall there be evil in a city, and the Lord hath not done 11?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his serv ints the prophets

8 The hon hath roared who will not fear? the Lord God hath spoken who can but

prophesy?

9 C Publish in the patient of Ast of and in the palices in the lander Egipt, - 1 sar, Assemble cursilie if the 5 Can a bird fall in a snare upon the tains of Sainti and be titl on t

mults in the midst thereof, and the 'op- | Samaria in the corner of a bed, and 'in Dapressed in the midst thereof.

10 For they know not to do right, saith the Lord, who store up violence and 'rob-

bery in their palaces

II Therefore thus saith the Lord God. An adversary there shall be even round about the land: and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord. As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in

mascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts.

14 That in the day that I shall 'visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivery shall perish, and the great houses shall

have an end, saith the LORD.

8 O-, entire interferi. 3 O-, p.m.ah Intelf -* On, oppress was - * On, spr 2. "Headisteh

Verse 12. As the risphere taketh out of the mouth of the firm two legs, or a piece of an ear."—An explanation of this may be derived from a companion of Gen. with 20, with Erod. will 13, from which we learn that when a flock will be derived from a companion of Gen. entrured to a sherkerd or other person he res expected to make good the loss of any sheep "tom of teasts" miss enforced to a shellerd or other person, he may expected to make good the loss of any sheep "torn of leasts" might be a minuted the torn certain, or part of it in evidence of the encountance, and hence of course, when the flock was attacked by a will least, the shepherd mas annuals to secure so much of the torn remains as might furnish sufficient of to the owner that his protectly had not been improperly displied of by the shepherd. There is something of a smaller test remined in Person of their who have in their hands any of the bright horse. These animals are marked in the next things, and when one of them dies, the holder cuts out the piece of skin bearing the mark with a portion of the first element to the animals and it is, the proper officer, who then blots the horse from the royal register, after the nime is a first in animal and a natural death and not from any vant of care. He then stands exceived and an other norms is given to him. It is said that the officers of the stables are able to discover, by sterpartice prete in mater is a first nours mention the animal ded from nunger, hard work, or violence (Chardir, tome might be a directly a directly of a feet.—The course has already been nonced as the place of honour in the East. By the word nursed med a directly a directly of a feet.—The course has already been nonced as the place of honour in the East. By the word nursed med the directly a directly of a directly of the modes of

dered " red." a diract or for suffer on which the Onental's usually su, is probably to be understood. See the notes or

Dett. if. 11. and 2 Sam. w. f.

CHAPTER IV

1 He reprove in I-rael for oppression, 4 for idolatry, 6 and for their incorrigibleness.

HEAR this word, we kine of Bashan, that are in the mountain of Samaria. which oppress the poor. which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that. lo, the days shall come upon you, that he will take you array with hooks, and your posterity with fishhooks.

3 And we shall go out at the breaches every cor at that which is before her, and 'ye shall cast then into the palace, saith the Lord

4 Come to Beth-cl and transgress. at Gilgal multiply transgression: and bring your sacrifices every morning, and your

tithes after "three years 5 And offer a secrifice of thanksciving

with leaven, and proclaim and publish the free offerings: for 'this liketh you, O ve children of Israel, saith the Lord Goo.

6 And I also have given you cleanness of teeth in all your cities, and want of bread

in all your places: yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the ram from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city one piece was rained upon, and the piece whereupon it rained not withered

S So two or three cities wandered unto one city, to drink water: but they were not satisfied yet have ye not returned unto me,

saith the Lord

9 I have smitten you with blasting and mildew when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured ther. yet have ye not returned unto me, saith the Lord

10 I have sent among you the pestilered 'after the manner of Egypt your young men have I slain with the sword, and have taken away your horses . and I have made the stink of your camps to come up unto your rostrils yet have ye not returned unto me, saith the

11 I have overthrown ome of you, as God

"Come the tensor" was flaguled "Het Company (Appl) A Petur Godge And 1996 of the 1996 of the control of the con 270

overthrew "Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning yet have ye not returned unto me, saith the LORD

12 Therefore thus will I do unto thee, O Israel and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains and createth the swind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name

8 Gen. 19 24, 25

Or, spirit

Verse 6 "Cleanness of teeth"—A proverbial expression to express famine, derived from the general, rather than a particular observation, that things remain clean when unused The famine, if any one in particular be alluded to, may be that mentioned in 2 Kings viii

11 "As a firebrand plucked out of the burning'—This is a proverbial expression several times repeated in Scripture denoting a narrow escape from imminent danger. The same figure, in the same signification, was also employed by the heathen writers.

CHAPTER V

1 A lamentation for Israel 4 An exhortation to repentance 21 God rejecteth their hypocritical service

HLAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen, she shall no more rise she is forsaken upon her land, there is none to raise her up

3 For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of

Israel

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live

5 But seek not 'Beth-el, nor enter into Gilgal, and pass not to Beer-sheba for Gilgal shall surely go into captivity, and Beth-el shall come to nought

6 Seek the LORD, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

S Seck him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night that calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is his name

9 That strengtheneth the 'spoiled against the strong, so that the spoiled shall come

against the fortress

10 They hate him that rebuketh in the gate and they abhor him that speaketh uprightly

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat "ye have built houses of hewn stone, but ye shall not dwell in them, ye have planted "pleasant vineyards, but ye shall not drink wine of them

12 For I know your manifold transgressions and your mighty sins—they afflict the just, they take ⁷a bribe, and they turn aside the poor in the gate from their right

13 Therefore the prudent shall keep silence in that time, for it is an evil time

14 Seek good, and not evil, that ye may live and so the LORD, the God of hosts, shall be with you, as ye have spoken

15 "Hate the evil, and love the good, and establish judgment in the gate it may be that the Lord God of hosts will be gracious

unto the remnant of Joseph

16 Therefore the Lord, the God of hosts, the Lord, saith thus, Wailing shall be in all streets and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing

17 And in all vineyards shall be wailing for I will pass through thee south the Loko

18 'Woe unto you that desire the day of the Lord' to what end is it for you? the day of the Lord is darkness and not light

19 As if a man did flee from a lion, and a bear met him or went into the house and leaned his hand on the wall and a surpent bit him

20 Shall not the day of the Lord bed. rl-ness and not light? even very dark and no brightness in it?

21 ¶ I hate I despise your feet despise and I will not i smell in your sole in the holes

22 Though ve offer me burnt offerings! and your meat offerings, I will not accept them. neither will I regard the *peace offerings of your fat beasts

23 Take thou away from me the noise of thy songs; for I will not hear the melody

of thy viols
24 But let judgment ¹²run down as waters, and righteousness as a mighty stream

> 12 0-, thankafferings 13 Heb roll.

25 "Have ye offered unto me sacrifices and offerings in the wilderness forty years. O house of Israel?

26 But ye have borne "the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves
27 Therefore will I cause you to go into

captivity beyond Damascus, saith the LORD, whose name is The God of hosts

14 Ac's 7 42 15 Or, Sicculh your I ing

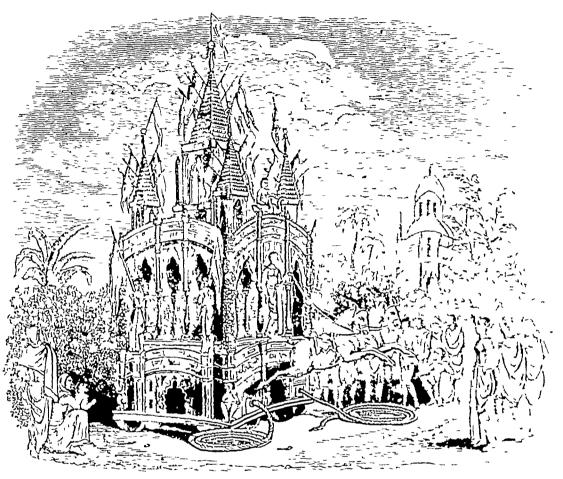


Mover of Worn

Verse 8. "The seven stars and Oren" COULT ICON, Kemah and Kent, concerning both of which see the notes of Job xxxx ...

16 'Call' such as are shifted of law entation to walling"—This doubtless aliades to the mourning vowen of when we have already spoten, particularly under Jer. ix. The pictorial illustration which we now introduce and is an interesting practical commentary on the custom. The scene is a Turkish cemetery. The women, at the grave of coelertly intered, are professional monuters, as appears by their tambournes, which form the proper instruments and hadges of the realing. They could not be introduced so characteristically as among the graves, and their presence there are explained by the fact, that although the more proper sphere of their vocation is to mourn over the unintered course and while following it to the towns, yet they also often accompany the chief female mourner in the daily visits which sharps to the grave during the seven first days of mourning, and sometimes go alone to mourn over the grave when he absolute, unable to attend. unable to attend,

19 "Leaned his hand on the wall, and a serpent bit him"—The smaller serpents in the East delight to harbour in the old walls of houses, and particularly of dark chambers to which they obtain easy access, as the doors hing loosely, and the windows are often mere wooden lattices without glass. In such situations they will remain and increase, unless extirpated, and their extirpation from such places is the principal vocation of the serpent channer who in some respects answers to the rat-catcher of Europe. It is particularly common to find serpents and also scorpions, in houses or rooms that have remained for any time unoccupied, and the new occupants are obliged to be careful. Under these circumstances such accidents as that to which the prophet refers are by no means uncommon.



CAR OF A HINDOO GOD

25 "Ye have borne the tabernacle of your Moloch and Chun," &c —This is a very difficult verse, the full investigation of which, or even a mere statement of the different views which have been taken of its contents would take far mere room than we can afford, or should consider to be profitably occupied. A few observations however as to the nature of the act here condemned, and the time in which it was committed, may not be misapplied, and these happen to be the most important points, as well as the clearest and those which involve the least discussion.

It may be necessary, first, to premise that the clauses of this verse have under different theories been supposed to refer to one and the same idol. Moloch, or to two Moloch and Chiun, or to three the two thus ranged and are their unnamed, in the star of your god," or, as some would prefer "your star god." In connection with this the fit lowing are the principal alternatives of translation. It As in our version, 2 the love the tabernacle of your Moloch (Neucome Boothroyd &c.)—a version which supposes that confus on in the Hell we text has been produced by transposition and attempts to restore the supposed correct reading at the fit we text has been produced by transposition and attempts to restore the supposed correct reading at the fit we text has been produced by transposition and attempts to restore the supposed correct reading at the fit while confused for your dols the star of your god. (Calriet, General X to the fit of this is produced chiefly by the understanding of Chiun (MD) not as a proper rame but as the fit of the confused which the idol was borne, and certainly this explanation does make the clause agree that with the confused which the idol was borne, and certainly this explanation does make the clause agree that with the confused attempt to identify the others involves a most unprofitable discussion which we shall asked attempt at the fit of the slightly advert to it under Acts you where the present text is cited by St. Sepher.

It is generally agreed that the net with which the prophet reproaches the Hebreus constitutional about in solution procession or during a murch, the shrine car or postable tengine of a solution symbol, or it might be the tent or tabernacle of the industry which was entered applied, and pitched for the idols reception. The interpretation which rejects the industry of suggest toth a car for the murch of the idol and a tent for las reception. Here is in the receptable of some kind or other is intended, and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the asswell in the same of the idol and nothing can be mining the idol and a tent in the same of the idol and in the idol

ancient or modern, the worship or reverence of images is found, it has been and is customary to carry about some principal idols on solemn festival occasions, under a canopy, in cars or chariots, or upon the shoulders of men. How mag inficently such affairs are managed by the Hindoos is known to all, and we have introduced a representation of one of their idols cars, or movable temples, as a suitable illustration of the general practice, but not certainly of the particular form in which that practice may have been followed by the Hebrews. We may also refer to the curious specimens of a Phænician car of this kind, for the goddess Astarte, afforded by the ancient coin which we have engraved under 2 Chron. xv. We also know that not only were the images of idols thus carried about in procession on festival occasions, but that they were sometimes conveyed about in armies with much state and ceremony. That the idolations Hebrews had the custom of carrying their idols about, is clear from other passages, and it is possible they may have taken it from the Egyptians, among whom it existed in remote time, as attested not only by ancient writers, but from the evidence of existing paintings and sculptures. And this derivation of the practice may seem the more obvious, if we conceive that the circumstance to which the prophet refers occurred during the forty years' wanderings in the desert, when the Hebrews were deeply imbued with the idolatites of Egypt. That it did then occur seems to be very obviously intimated, and is generally allowed, though disputed by some on the ground, chiefly, that so conspicuous an act of idolatry could not have been concealed from Moses, or have been allowed by him. But it is not necessary to contend that they constantly did this during the years of their sojourning it is enough to suppose that they did so—that they got up idolatrous processions during one or more of those occasions when, in the wilderness, the people turned aside to idols—when, abandoning themselves to the worship of the golde

CHAPTER VI

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness

¹Woe to them that ²are at ease in Zion, and trust in the mountain of Samaria, which are named ³4chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that sput far away the evil day, and cause the seat of violence to come

near:

4 That he upon beds of ivory, and *stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That 'chant to the sound of the viol, and invent to themselves instruments of mu-

sick, like David;

6 That drink 'wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the 'affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed

- 8 12 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces therefore will I deliver up the city with 12 all that is therein.
- 9 And it shall come to pass, if there remain ten men in one house, that they shall die
- 10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that 28 by the sides of the house, Is there yet any with thee? and he shall say, No Then shall he say, "Hold thy tongue for "we may not make mention of the name of the Lord

11 For, behold, the Lord commandeth, and he will smite the great house with obreaches, and the little house with clefts

12 ¶ Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock.

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns

by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the "river of the wilderness

1 Luke 6.24. * Or, are secure * Exod 19 5 * Or first fruits * Exek. 12 27 * Chap 5 18 * 7 Or, hal lation.

* Or, alored with superfinites * Or quarry 19 Or, in locals of wine 11 Heb breach. 12 Jer 51 14 13 Heb the falsess then f

14 Chap 5. 13 15 Or, they will not, or, have not. 13 Or, droppings 17 Or, calley

Verse 4 "That he upon beds of wory"—From the description, given in this and the following verses, of the fearts of the Hebrews, it would seem that they had arrived at a somewhat luxumous condition of life in the time of Amos. Such of the usages to which it refers, as have not already been illustrated, we shall hereafter have occasion to notice separately. At present it may suffice to sum up the information it contains—That the Hebrews reclined at their entertainments upon splendid couches or beds; the guests were anomated with rich ointiments or oils, they indulged fixely is wine; and were entertained with vical and instrumental music. All these usages were common in most ancies.

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nations, and nearly all these, and others which may be collected from different passages of Scripture, are still returned in the East. One important exception is the drinking of wine, which is forbidden by the law of Mohammed, and which gives a peculiar character of sobriety, but not dulness, to the most luxurious entertainments of Western Asia in which the law is not transgressed

5. "Chant to the sound of the viol"—The word here rendered "viol" is the same as the מבל, which has already been noticed under Ps. xcii and cviii.

10. "He that burneth him"—This remarkable passage has been incidentally illustrated under Jer xxxv 5, and since then, the illustration of this text has been further anticipated by some intimations which have been given in the note on Ezek xxxil 22. It will be seen from these notes that we are disposed to contend that the custom of burning the dead was at one time in use among the Hebrews, though perhaps not commonly in use. We are willing to allow however, that even at this time, when burning appears to have been regarded as an honourable mode of disposing of the remains even of kings, the practice was more generally resorted to when deaths occurred in great numbers, from plague war, or other circumstances. The prophet is here describing the effects of pestilence. And it appears—from the admission of the Rabbins, that fires were kept burning in the valley of Tophet to consume dead carcases for fear of pestilence—that the Hebrews were not ignorant that the mephric vapours arising from putrescent bodies were favourable to the rise and spread of pestilence. On the subject of this connection an interesting paper was read by Mr Urquhart at the recent meeting of the British Association at Liverpool, on which occasion Colonel Briggs observed that the plague was unknown in India, and attributed it to the custom of burning the dead (Report in 'Athenœum,' Sept. 30 1837). If the Hebrews burned their dead, when deaths were numerous, as a measure of precaution for preventing the spread of pestilence, they knew more than is known to the present inhabitants of Syria.

CHAPTER VII

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos 7 By the wall of a plumbline is signified the rejection of Israel 10 Amaziah complaineth of Amos 14 Amos sheweth his calling, 16 and Amaziah's judgment

Thus hath the Lord God shewed unto me, and, behold, he formed 'grasshoppers in the beginning of the shooting up of the latter growth, and, lo, it was the latter growth after the king's mowings

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee 2by whom shall Jacob arise? for he is small

3 The Lord repented for this It shall

not be, saith the Lord

4 Thus hath the Lord God shewed unto me and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part

5 Then said I, O Lord God, cease, I beseech thee by whom shall Jacob arise? for

he is small

6 The Lond repented for this This also

shall not be, saith the Lord God

7 Thus he shewed me and, behold, the Lord stood upon a wall made by a plumb-

line, with a plumbline in his hand

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel. I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel the land is not able to bear all his words

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land

12 Also Amaziah said unto Amos, O thou seer, go, fice thee away into the land of Judah, and there eat bread, and prophesy there

13 But prophesy not again any more at Beth-el for it is the king's chapel, and it is the 'king's court

14 ¶ Then answered Amos and said to Amaziah, I uas no prophet, neither uas I a prophet's son, but I was an herdman, and a gatherer of 'sycomore fruit

15 And the LORD took me 'as I followed the flock, and the LORD said unto me, Go,

prophesy unto my people Israel

16 ¶ Now therefore hear thou the word of the Lord Thou sayest, Prophesy not against Israel and drop not thy word against the house of Isaac

17 Therefore thus saith the Lond, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword and thy land shall be divided by line and thou shall do in a polluted laid and Israel shall surely go into captivity forth of his land

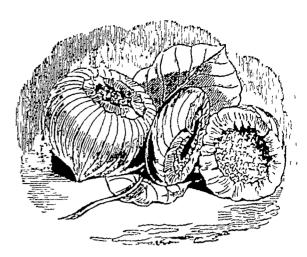
1 Or green worms. * Or whoof (or, for) fan i staustande 30 received 4 Helde streft 1 7,2 m. 11 en a., 6 Helde femilied 11 et 21 et 21 2

Notes 1 Grand operation—See the note on Nohum in 17.

Fred the growth after the king a morning to —It is discount to in less and this with it is a second to the second to

of grass, in certain common pastures, was appropriated to the king's cattle, and if so, we have another instance of those severe regal exactions which Samuel foretold to the Hebrews when they were so anxious to have a king "to rule them like the nations" If we suppose the first growth was for the king's horses, we then obtain a good reason for that growth being preferred, as it is usual to turn the horses out to grass in about the month of March, when the grass is pretty well grown up, and it is at this time only that they are fed with grass. The after growth appears to have been left to the people, and this was consumed by the "grasshoppers" The original word, rendered "mowings," means as well eating or feeding down, as cutting down, and the former sense would seem preferable, as it is not usual to cut down grass or to make hay in the East.

14 "Sycomore fruit"—The fig-sycamore tree and its fruit have been noticed under 1 Kings x, with an allusion to the present text, illustrating the probable employment of Amos We are now enabled to introduce a representation of the fruit, referring to the above note for explanatory particulars.



Sycamore Pigs (Ficus sycomorus)

CHAPTER VIII

1 By a basket of summer fruit is shewed the mopinquity of Israel's end 4 Oppression is reproved 11 A famine of the word threatened

Thus hath the Lord God shewed unto me and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will not again pass by them any more

3 And the songs of the temple 'shall be howlings in that day, saith the Lord God there shall be many dead bodies in every place, they shall cast them forth 'with silence

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail

5 Saying, When will the 'new moon be gone, that we may sell corn? and the sabbath, that we may 'set forth wheat, making the cphah small, and the shekel great, and 'falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat?

sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out and drowned, as by the flood of Egypt

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son, and the end thereof as a bitter day

Il ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it

13 In that day shall the fair virgins and

young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth, and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again

1 Heb. shall howl. 2 Heb be silent 3 Or, month 4 Heb open 5 Heb perverting the balances of deceil. 5 Chap. 2, 6

Verse 5 "Making the cphah small, and the shekel great"—That is, the sellers gave less than the due measure, but took care that the metal with which they were paid should be of full weight. Or, if we suppose that the payment they received was weighed by themselves, and in their own scales, it is easy to conclude that they falsified the balance to make their payment too great, as they did the ephah to make the measure of corn too small.

CHAPTER IX

1 The certainty of the desolation 11 The restoring of the tabernacle of David

I saw the Lord standing upon the altar and he said, Smite the Intel of the door, that the posts may shake and cut them in the head, all of them, and I will slay the last of them with the sword he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered

2 Though they dig into hell, thence shall mine hand take them, though they climb up to heaven, thence will I bring them down

- 3 And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the scrpent, and he shall bite them
- 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them and 'I will set mine eyes upon them for evil, and not for good

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt

6 It is he that buildeth his 567stories in the heaven, and hath founded his "troop in the earth, he that calleth for the waters of the sea, and poureth them out upon the face of the earth The Lord is his name

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Have not I brought up Israel out of

the land of Egypt? and the "Philistines from Caphtor, and the Syrians from Kir?

- 8 Behold, the eyes of the Lord Gop are upon the sinful kingdom, and I will destroy it from off the face of the earth saving that I will not utterly destroy the house of Jacob. saith the Lord
- 9 For, lo, I will command, and I will "sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least "grain fall upon the earth

10 All the sinners of my people shall die by the sword, which say, The evil shall not

overtake nor prevent us

- II In that day will I raise up the "tabernacle of David that is fallen, and 'close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old
- 12 That they may possess the remnant of Edom, and of all the heathen, "which are called by my name, saith the Loko that doeth this
- 13 Behold, the days come, saith the Loud, that the plowman shall overtake the reaper, and the treader of grapes him that "soweth seed, and the mountains shall drop ""sweet wine, and all the hills shall melt
- 14 And I will bring again the captivity of my people of Israel, and they shall build the waste citics, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and cat the fruit of them
- 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God

1 Or chapiter of krop 2 Or wound them. 2 Psal, 130 8 Cc. 4 Jet 44 11 5 Or spleres 4 Heb accept of 11 sal, 104 3 8 Or, bundle 2 Chap 5 8 10 Jet 47 4 11 Heb came to rave 27 Heb stone 13 Acts 15 IC. 14 Heb. Jet 2 or u :

13 Heb upon whom my name is called 15 Heb draweth forth. 17 Or, new wine 18 Jeel 3 15

Verse 5 "The flood of Egypt"—This is an interesting allusion to the annual overflowing of the Nile by which the land is poetically represented as being 'drowned'. This inundation has been noticed under Exod via 15.

- 6 "Buildeth his stories in the heaven," &c.—Harmer collects from Jer xxii 13, 14 that the chief and rost examented apartments in the palace which Jehonakim set himself to build were upper clambers. He are to from R so I "The chief rooms of the houses of Aleppo at this div are those above, the ground floor being there chiefs not a set for their horses and servants. Perhaps the prophet Amos referred to this circumstance when he speke of the leave size God's chambers the most noble and splendid apartments of the palace of God, and where his presence is classification and the bundle or collection of its offices its numerous little mean apartments the divisions of this card. '(O) is a tions,' vol 1 p 344). What is here said of the houses in Aleppo is equally true in office Ore alter a said the tast rooms and apartments occupied by the family being alove ground while the good fleer is except high the kitchens and servants' offices and apartments
- 13 'The ploterian shall overtake the reaper" &c —S n three expressions occur in Let and 5, or larger that the posterial terms to denote the copiousness and long cort number of the largest and value. Here the largest expressions involve the intimation that the virtage and harvest should not be guiltered in any times of the largest expressions involve the intimation that the virtage and harvest should not be guiltered in any times. expressions involve the infimation that the virtage and harvest alould not be gothered in an i now and probably was then, often recessary from fear of the Arabs and others released their running dependance is upon the reported fronter decomplete. Thus understand their confit of the renot only abundance but peace and safety

The recurrent shall deep errest wire. —This is a fire poetical expression den in a the about a refer to a survey and being usually planted on the deel vites of the late.

OBADIAH.

1 The destruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob 17 The salvation and restory of Jacob



HEvision of Obadiah Thus saith the Lord con-Gop cerning E-¹ We dom, heard have rumour from the Lord, and an ambassador is sent among the heathen, Arise

ye,

and let us rise up against her in battle

2 Behold, I have made thee small among the heathen thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, Who shall bring me down to the ground?

4 'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars thence will I bring thee down, saith

the Lord

5 If thieves came to thee, if robbers by night. (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border 'the men that were at peace with thee have deceived thee, and prevailed against thee; 'they that cat thy bread have laid a wound under thee there is none understanding in lum

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall he dismayed, to the end that every one of the mount of Esau may be cut off by

10 ¶ For thy violence against thy brother Jacob shame shall cover thee, and thou

shalt be cut off for ever

11 In the day that thou stoodest on the other side, in the day that the strangers 10 carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of

12 But "thou shouldest not have looked on the day of thy brother in the day that he became a stranger, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction, neither shouldest thou have "spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity, yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their "substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape, neither shouldest thou have "delivered up those of his that did remain in

the day of distress

15 For the day of the Lord is near upon all the heathen. 'as thou hast done, it shall be done unto thee. thy reward shall return upon thine own head

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea they shall drink, and they shall 'swallow down, and they shall be as though they had not been.

17 But upon mount Zion shall be "de-

The file of the file of the file of the state of the stat

OBADIAH

hverance, and ¹⁸there shall be holiness, and the house of Jacob shall possess their possessions

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it

19 And they of the south shall possess the mount of Esau, and they of the plain

the Philistines and they shall possess the fields of Ephraim, and the fields of Samaria and Benjamin shall possess Gilead

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath and the captivity of Jerusalem, "which is in Sepharad, shall possess the cities of the south

21 And coarrours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lond's

10 Or, it shall be holy 19 Or, shall possess that which is in Sephanad 20 1 Tim. 4 16. James 5 20 21 Luke 1 33

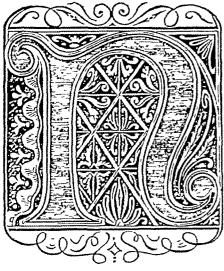
Obadiah.—The Scriptures afford us no information whatever conceining this prophet, and the time in which I clived can only be conjectured from the bearing of his prophecy. The uncertainty concerning the person and history of this prophet has given occasion to a multitude of conjectures, which it is not worth while to repeat since none of them come to us with the least authority. The opinion most generally entertained by the Jews themselves, that this was the same Obadiah who is so honourably distinguished in the history of Elijah, seems the least probable of any, and some of the more judicious of the Hebrew commentators, as Aben-Ezri and Kimchi, candidly confess that the time and history of the prophet are unknown. However, from the matter of the prophecy, which recites the triumph of the Edomites over the desolation of Israel, and their most unbrotherly conduct on that occasion, and proceeds to pronounce their doom, it is generally concluded by modern writers that Obadiah was the contemporary of Ieremiah and Izekich and delivered this prophecy within the interval of the few years which took place between the destruction of Jerusalem by Nebuchadnezzar, and the desolation of Edom by the same prince. The object of the prophecy is substantially the same as that in Jer xix 7—22, and it is observable that the early part of the present book abounds in expressions identical with or similar to those found in that prophecy of Jeremiah, on which account, as well as because I dom has already engaged a considerable share of our attention, no further observations will now be offered

Verse 14 "To cut off those of his that did escape"—On the destruction of Ierusalem many Iews endeavoured to evape into Egypt, and, seeing by what strong enunty the Edomites were actuated, it is exceedingly probable that they did not fail to avail themselves of the facilities which their intermediate position officed for cutting off and destroying numbers of these fugitives

JONAH.

CHAPTER I.

1 Jonah, sent to Nineveh, fleeth to Tarshish. 4 He is bewrayed by a tempest, 11 thrown into the sea, 17 and swallowed by a fish.



OW the word of the Lord came unto 'Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it, for their

wickedness is come up before me

3 But Jonah rose up to fice unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord

4 ¶ But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be

broken

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that uere in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship, and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish

not

7 And they said every one to his fellow,

Come, and let us cast lots, that we may know for whose cause this evil is upon us So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us, What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the

dry land

10 Then were the men ⁵exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea "wrought, and was tempestuous

12 And he said unto them, Take me up, and cast me forth into the sea, so shall the sea be calm unto you for I know that for my sake this great tempest is upon you

13 Nevertheless the men rowed hard to bring it to the land, but they could not for the sea wrought, and was tempestuous

against them

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood for thou, O LORD, hast done as it pleased thee

15 So they took up Jonah, and cast him forth into the sea and the sea 'ceased from her raging

16 Then the men feared the Lord exceedingly, and "offered a sacrifice unto the

Lord, and made vows

17 ¶ Now the Lond had prepared a great fish to swallow up Jonah And "Jonah was in the "belly of the fish three days and three nights

Called Natth 12 33, Junus 2 Gen 10 11, 12 Chap 3 3 2 Heb. east forth. 4 Heb thought to be broken 10 Heb. and to select the transe of the stands of the stand



JONAH -FROM THE FRESCOES, BY MICHAEL ANGELO, IN THE SISTING CHAPEL

Jonan —In 2 Kings xiv 25, there is a notice of this prophet which supplies some information concerning him not to be found in his book of prophecy. It states that he was a native of Gath-hepher, a town of Zebulun, in the kingdom of Israel, and in after times a part of Galilee. The remaining information is open to two interpretations. We are told that certain things were done by Jeroboam II king of Israel, according to the word of the Lord God of Israel which he spake by the hand of his servant Jonah. If this means that this word of the Lord was delivered personally to Jeroboam by Jonah, we then learn that he lived in the reign of that monarch and was contemporary with the earliest of the prophets (Amos and Hosea) whose writings are exhibited in a collected form. But it may be understood that the word of the Lord by Jonah was a prediction delivered by Jonah in a preceding reign and fulfilled in that of Jeroboam, in which case, he of course becomes more ancient than the earliest of the other prophets whose time can be acceptably earlier, than Amos and Hosea.

We have no authentic information concerning Jonah later than the transaction which the present bolk reaches. The probability is that he returned to his own country, and died and was buried there. Such loweser, is not the open of the people of Mesopotamia, for on one of the mounds which mark the site of ancient Niterch a torb is shown which is alleged to cover the remains of the prophet. But on the other hand another to not of the same $|x_1|^2$ to which similar claims were made existed even in the time of Jerome, at a place within the trille of Ice is a nearly to from Sepphoris on the road to Tilenas which still retained the name of Gath. Benjamin of Ticle is a region describes the tomb of Jonah as on a hill near Supphoris. It is also noticed by There is those sais to the Ticle is a region of draw near. The Moslems, indeed who have a garbled version in the Koran of the range to the specific of the position which he perceived to speak disparagingly of Jonah as compared with the first of the position which he perceived to speak disparagingly of Jonah as compared with the first of the position which he perceived to speak disparagingly of Jonah as compared with the first of the first and the first of the position which he perceived to speak disparagingly of Jonah as compared with the first of the firs

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- Verse 3 ' To fiee unto Tarshith "-Concerning the place to which Jonah designed to go, opinions have been greatly d aded according to all the varieties of explanation which have been applied to Tarshish in general, and to which we have had former occasions to allude According to some, it denotes the sea generally and accordingly, the Targum suggests that he intended simply to go to sea, and, the Mediterranean being intended, this must of course have led him in an opposite direct on to that which he ought to have taken—westward instead of eastward. It is more generally understood, however, that a particular place is intended. Josephus says it was Tarsus, in Cilicia, the birth-place of St. Paul, and Tunes or Carthago in Africa, and Tartessus in Spain, have been offered as other alternatives. To us the last alternative seems as probable as any. The object of Johah would have led him to desire to take a very distant voyage, in the contrary direction to Nineteh and these conditions are well answered by Tartessus, besides which we may observe that the people of the stip were manifestly Productions—for they were foreigners and idolaters, and these were the only a chimen trat Jonal was likely to find at Joppa and that they understood his language also implies that they were material and at Joppa and that they understood his language also implies that they were made and at Joppa and that they understood his language also implies that they were made and at Joppa and that they understood his language also implies that they were made and at Joppa and they have been offered as other alternatives. Joppa a Primite an ship is sund to Turtessus than to any of the other places, for Tartessus belonged to them, being an im orient colonial emporium with which they maintained a constant and extensive intercourse, which is not the case with respect to any of the other places which we have named.
- 5 ' Down into the order of the thap "-It is easiest to understand this to mean the sleeping-berths, which in the ships of the Photnicians seem to have been, as they are now, constructed in or against the sides of the ships. We are aware of no emerce that the ancients had in their ships such things as swinging Leds, or hammocks.
- 7 "For whose cause this evil is upon its"—It was a common notion among the ancient mariners, that an extraordinary form must be attributed to the indignation of the gods against some guilty person on hoard the ship. This was particularly so men there was anything so unusual or unseasonable in the storm as to suggest the idea of its being supernatural as was probably the case in the present instance. Under similar circumstances, when the vessel which carried Diagoras was assaired by a storm, the sa lors had no difficulty in concluding that it arose principally on account of that philosopher, who was an open profesor of athe sm
- 15. Cast him forth into the sea '-This was an obvious resource of sailors who became convinced that the storm by with the were enclarged was owng to the presence of a particular person. There are other examples of guilty or excepted from heir getnorm everyoard on such occasions. The hesitation which the present mariners felt as to must them should do to Jonah to make the sea calm, is well illustrated by Archbishop Newcome by the following extract from the Argonautics of Ospheus-

'And much they doubted in their prudent minds, Whetner to bill, and cast a prey to fishes Wretched Medez, and avert their fate "-V 1168

In this case they attributed to the presence of Media the storm by which the Argo was visited.

17 ' A great fish '-A great deal of profane wittiers in has been directed against this statement. On such occasions 1 has been generally assumed that a whale is to be understood, and then we are told that the circumstance was imposso the store the male has not a small or large enough for a man to pass. But the text does not say that the fish was a male, but only, a great fish, and although a whale is mentioned in the reference to this passage which our S. our wales Matt. xii 40) the name, particularly as collated with the original, is to be understood not as the name of an one fish out as a common name for the larger inhabitants of the deep. Until therefore it shall be proved that the repeat fish capacle of smalloring a man entire the objection is equally ignorant and puenle. But it has lear proved trut there are great fishes, part cularly some of the shark kind, which are not only capable of swallowing the luran body entire lut in whose stomachs entire human hod es have been found As the animal stomach has no fore- one-sunta ceneral ed r in vitality a person swallowed alive and who received no injury from the fish before be a smallowed, would necessarily remain anive for a considerable time, unless suffocated in so uncongenial a situation and element. There is homerer one explanation which might allow a whale to be in ended if that fish were known in the Med to encementative to suppose that the fish did not actually smallow Jonah (and the text does not oblige to to all on that it did not detained him in its mouth. If a whale had done this, the prophet would have been less t peasure creamstanced than in the stomach of any fish. For the mouth of a common chale, when open, presents a crint as large as a r on and capa I, of containing a merchant ship's jolly-boat, full of men, being six or eight feet the sence true effect? In (in first, and fifteen or sixteen feet long (see easy, 1 455). It is perfectly true that the result in the capacitant but it is enough to show the circumstance not to be physically impose to for the remaining difficulties are more than sufficiently met by the miraculous character of the transaction. It e to the term and difficulties are more than sufficiently met by the moraulous character of the transaction. It was the Lod one prepared the great fish and the Lod of all creatures might exert influences beyond the enduring course of native ethough it does not appear that they were against nature, to ensure the accomplishment of 1. Done; points and the contraction of this nature, perform a work of the great superiogram. As a whole, the narrative presents fewer difficulties than many of the other miracles recorded in Scripture. The createst difficulty in it, may be to find by what provision Johah was preserved from sufficient and for this is not necessary to account. "Is any thing too hard for the Lod?" And to the Lod it was not harder to preserie Johah in the felly of the fish, than the three youths at Babilion in the midst of the "burning for furnace." They who have the latest that the Alm gifty has, at surdry times and in divers manners, exercised powers not harder to preser e Jonah in the felly of the fish, than the three youths at Balgion in the midst of the "burning first state". They who he iere that the Alm gity has, at surdry times and in divers manners, exercised powers havened free ord not course of the laws which He has appointed to govern nature, will find no difficulties, and those which not have this hard read the Bible of they do read it to little purpose. Our limits do not allow us to investigate the sample, more fluly, but he may refer the reader to Cairrets Dissertation sur Jonas,' the 'Dissertations' in Gings early more fluly, but he may refer the reader to Cairrets Dissertation sur Jonas,' the 'Dissertations' in Gings early more fluly in Jets because and nights, but yould be time it independed in the might. This is you means necessarily in Jets three entire days and nights, but yould be time it independed in the complete day and any part, however small, of two others. Thus our Sar our, who lay in a term of the first refer to the Sandar more not is said to have lain three days and nights in the prace. And that the first it is said the similarly under the day and three rights in the heart of the contain of the mids. It is a "time of Johnaha" in of his come is own for three days and three nights in the heart of the contain. The first of Johnaha is of his come in the contain.

CHAPTER II

1 The prayer of Jonah 10 He is delivered from the fish

THEN Jonah prayed unto the Lord his God out of the fish's belly,

2 And said, I 'cried by reason of mine affliction unto the Lord, and he heard me, out of the belly of hell cried I, and thou heardest my voice

3 For thou hadst cast me into the deep, in the 'midst of the seas, and the floods compassed me about all thy billows and thy waves passed over me

4 Then I said, I am east out of thy sight, yet I will look again toward thy holy

5 The waters compassed me about, cicn to the soul the depth closed me round |

about, the weeds were wrapped about my head

6 I went down to the bottoms of the mountains, the earth with her bars ire about me for ever yet hast thou brought up my life from corruption, O Load my God

7 When my soul fainted within me I remembered the Lord, and my prayer came in unto thee, into thine holy temple

8 They that observe lying vanities for-

sake their own mercy

9 But I will sacrifice unto thee with the voice of "thanksgiving I will pay that that Salvation is of the Lord I have vowed

10 ¶ And the Lord spake unto the fill and it somited out Jonah upon the dis

1 Part 120 1

2 Or, out of mine affliction 3 Or, the graic 4 Heb heart 7 Or, the pit 8 Psnl, 50 14, 23, and 116 17 Hos 14 2 Heb 13 15

5 Panl (7 1 9 Panl 3 8

C 11 1 C

CHAPTER III.

1 Jonah, sent again, preacheth to the Ninevites 5 Upon their repentance, 10 God repenteth

And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Ninevell, that great city, and preach unto it the preaching that I bid

3 So Jonah arose, and went unto Nineveli according to the word of the LORD Nineveli was an 'exceeding great city of three days' journey

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown

5 ¶ So the people of Nineveli believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them

6 For word came unto the king of Nine veh and he arose from his throne and he laid his robe from him, and covered him with sackcloth, and sat in ashes

7 And he caused it to be proclaimed and published through Ninevell by the decree of the king and his hobles saying Let neither man nor beast herd nor flock tiste any thing let them not feed, not drink water

8 But let man and beast be covered with sackeloth, and cry mightily unto God - ve i, let them turn every one from his evil way, and from the violence that is in their hands

9 Who can tell if God will turn and repent, and turn away from his herce anger,

that we perish not?

10 ¶ And God saw their works that they turned from their evil way and Gol repented of the evil that he had said that he would do unto them and he did it not

1 Heb. of God 2 Matt 12.41 Luke 11.32,

4 Heb erest + 3 Heb 12 d. Verse 3. Nineteh was an exceeding great city of three digs journes. Opinions are en del will ensem derstand that Nineteh was three days journes in length or in circuit. We have note of school in a decision of the control of the con the circuit must be intended as this not only is more probable but agrees remark it have have decided ancient writers. Three days journey may be taken as groung from fifty to sixty in hard constraints as a second pourney. This is a solutely inerchible is the length of a constraint of the constraints and the constraints of the constraints. putations of the circuit of Nineveli do actually range between 45 and 60 rules—a vers en 12 a live. The only objection to this conclusion arises from the statement and enext rese the Jonana and and the city, which has been commonly enough understood to mean that the me to day sy arrived at a particular public place where he delivered his message. At different to the standard have been near the opposite extremity of the town to that at which the project to the support of the project of the standard of the standa Θ understand the passage actually to intimate that the civ was a day's journ virile at through the city being a day's journey proclaiming its de rection? Of this tis that although according to D odorus the city was equal to three days journey part of the proclaiming its de rection? rather more than a third of the circuit—that is one day spore you fled Note been the ease, but it was of an olling figure 150 st. Tax from this corn spondence conclude that the three days marrier of J and d journey the leagth of Amereh.

It appears that the city extended its length along the eastern tank of the Time

2 o 2

river to the eastern hills. All the ancient writers concur with Jonah in describing Nineveh as an "exceeding great city" But as none of these writers lived till after its destruction, their accounts, derived from old records and reports, are necessarily brief and incomplete. The best account which we possess is that furnished by Diodorus, who states that Ninus, having surpassed all his ancestors in the glory and success of his arms, resolved to build a city, of such state and grandeur, that it should not only be the greatest then in the world, but such as no sovereign coming after him should be easily able to exceed Accordingly, having brought a vast number of his forces together, and provided the necessary treasure, and everything which his design required, he built near the Tigris a city very famous for its walls and fortifications. Its length was 150 stadia, its breadth 90, and the circumference 480. Diodorus adds, that the founder was not deceived in his expectations, for no one ever after built a town equal to it for the extent of its circumference and the stateliness of its walls. These were a hundred feet high, and so wide that three chariots might be driven upon them abreast. There were 1500 towers upon the walls, all of them two hundred feet high Ninus appointed the city to be chiefly inhabited by the richest of the Assyrians, and freely allowed people from other nations to dwell there. He also granted to the citizens a large surrounding territory, and gave his own name, Ninus, to the city. (Diod ii 1) It may be added, that Strabo and other ancient writers say that Nineveh was more extensive than even Babylon. If we compare the dimensions assigned by Diodorus to Nineveh, with those which Herodotus (and Pliny after him) gives to Babylon, this is not true, both having 480 stadia of circumference But if we take any other measurement of Bahylon than that of Herodotus, its circuit becomes ten or twelve miles less than that which Diodorus gives to Nineveh for Ctesias makes the circumference of Babylon but 360 stadia, Clitarchus, 365; Curtius, 368, and

We are not to suppose that the whole of the vast enclosure of Nineveh was built upon. It was no doubt loosely

built, with the houses much apart, as at Babyion, and committee open grounds, as did the same city, and as the larger Oriental towns still do.

It only now remains to notice its desorbaneand of our information concerning the ancient Nineveh. It only now remains to notice its desorbanean of our information concerning the ancient Nineveh. late site but it is best to reserve this part of the subject to illustrate the prophecy of Nahum or Zephaniah, who foretold, with remarkable precision, the desolation which that site now exhibits

7, 8 "Let neither man nor beast . taste any thing . Let man and beast be covered unth sackcloth"—Among the Hebrews we find no instance of their extending fasting, and other acts of mourning and humiliation, to their cattle. Something similar however may be found in other nations. Homer and some other ancient Greek authors inform us that when any hero or great warrior died, it was customary to make the horses fast for some time, and to cut off part of their hair It is also mentioned by Plutarch, that when the Persian general Masistias was slain, the horses and mules of the Persians were shorn as well as themselves Virgil has a remarkable passage in one of his Eclogues (v 24), in speaking of the death of Daphnis (Julius Cæsar), which seems illustrative, although we are not sure that it is more than a poetical representation

> "The swains forgot their sheep, nor near the brink Of running waters brought their herds to drink, The thirsty cattle, of themselves, abstained From water, and their grassy fare disdained "-DRYDEN.

In Peru and the Canaries, it was usual for the people, in time of great drought, to shut up their animals without food, under the notion that their loud cries and bleating would reach heaven, and prevail with God to send rain—It should be observed that, in the East, those who fasted abstained from all manner of food until the evening, as is still the custom in the same countries. However the fasting may be extended, we are doubtless to understand that the animals clothed in sackcloth were horses, mules, and camels, which were deprived of their usual caparisons and ornaments, and invested with sackcloth, the attire of mourning,—a circumstance which may in some degree be illustrated by our own custom of covering with black cloth or velvet the horses employed at funerals. See Stackhouse (Hist Bible, 11 362), Newcome and Hewlett, on this text.

CHAPTER IV.

1 Jonah, remning at God's mercy, 4 is reproved by the type of a gourd

But it displeased Jonah exceedingly, and he

was very angry

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I 'fled before unto Tarshish for I knew that thou art a *gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil

3 Therefore now, O Lond, take, I beseech thee, my life from me, for it is better for

me to die than to live

4 ¶ Then said the LORD, Doest thou well

to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made | well to be angry for the gourd? And he

him a booth, and sat under it in the shadow, till he might see what would become of the city

6 And the LORD God prepared a 'sgourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief So Jonah was exceeding glad of the gourd

7 But God prepared a worm when the morning rose the next day, and it smote the

gourd that it withered

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind, and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live

9 And God said to Jonali, Doest thou

said, I do well to be angry, cicn unto death

10 Then said the Lord, Thou hast 'had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which 'came up in a night, and perished in a night

11 And should not I spare Nineveli that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

9 Or, I am greatly angry

10 Or, spared

11 Heb, was the son of the nich!

Verse 6 "Gourd"— The line of the Euphorbiacea, and is hence related to the Fuphorbium or Spur, e and Jatopha, or tapioca tree. The linely red of the inner threads of the foliage. It grows in all the warmer regions of the linear the foliage. It grows in all the warmer regions of the linear threads of the foliage. It grows in all the warmer regions of the old and new continents, and flourishes in the direct soil and specified in the former specified in the course of a line of the foliage. It grows in all the warmer regions of the flower give a pleasing variety to the direct soil among stones and rubbish. The conclusion that this plant is to be identified with the gourd of Jonah, is corrol or ited by local traditions, as well as by the fact that it abounds near the Tigris, where it sometimes grows to a size mere considerable than it is commonly supposed to attain

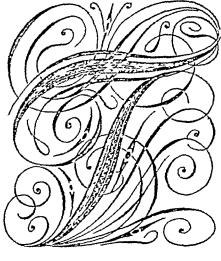
11 "Wherem are more than six score thousand persons that cannot discern between their right hand and their left hard"—By these the young children are commonly understood. As these are, in any place, usually reckoned to form one fifth of the entire population, the result would give 600,000 persons as the population of Nineveh. This is not by any means an extraordinary population for a town of such extent. The case is, indeed, so much otherwise as to show that the great ancient cities of the East covered a vast extent of ground in proportion to their population. And if, to obtain a better comparison we take these two cities in the largest extent, comprehending their environs which contain extensive parks, fields, gardens, and open grounds we shall find that, in 1831 London contained not less than 1,776,500 persons, within a circle with a radius of eight British miles from St. Paul s. and that in 1829 Paris contained 1,013,000 persons within a circle of equal extent. See Mr. Rickman's Prefect to the Population Returns of 1831.



Juneaus Goland Ing mer or the

CHAPTER I.

1 Micah sheireth the wrath of God against Jacob for idolatry 10 He exhorteth to mourning.



HE word of the Lord that came Micah the Morasthite in the days of Jotham, Ahaz, and Hezekıah, kıngs of Judah, which he saw concerning Samama and Jerusalem

2 'Hear, all ye people, 'hearken, O carth, and all that therein is and let the Lord God be witness against you, the Lord from his holy temple

3 For, behold, the Lord cometh forth out of his 'place, and will come down, and tread upon the high places of the earth

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place

5 For the transgression of Jacob is all this, and for the sins of the house of Israel What is the transgression of Jacob? is il not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard and I will pour down the stones there- | vity from thee

of into the valley, and I will discover the foundations thereof

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate for she gathered it of the hire of an harlot, and they shall return to the hire of an hailot

8 Therefore I will wail and howl, I will go stripped and naked I will make a wailing like the dragons, and mourning as the owls

9 For 16her wound 2s incurable, for it is come unto Judah, he is come unto the gate

of my people, even to Jerusalem
10 ¶ "Declare ye it not at Gath, weep ye not at all in the house of 12 Aphrah 13 roll thyself in the dust

11 Pass ye away, 14thou 15inhabitant of Saphir, having thy ishame naked the inhabitant of 17Zaanan came not forth in the mourning of 18 Beth-ezel, he shall receive of you his standing.

12 For the inhabitant of Maroth "waited carefully for good but evil came down from the LORD unto the gate of Jerusalem

13 O thou inhabitant of Lachish, bind the chariot to the swift heast she is the beginning of the sin to the daughter of Zion for the transgressions of Israel were found ın thee

14 Therefore shalt thou give presents *oto Moresheth-gath the houses of Achzib shall he a he to the kings of Israel

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah 24he shall come

unto Adullam the glory of Israel
16 Make thee *bald, and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into capti-

1 Heb Hear ye people all of them 2 Dout. 22. L. Isa. 1. 2. 2 Heb the fulness thereof 4 Isa. 23. 21. 5 Isa. 1. 2. 2 Heb and 10 Or, she is green using sick of her wounds 11.2 Sam. 1. 20. 12 That is, dust. 13 Isr. 6. 25. 14 Or, then that dwellest fairly 15 Heb inhabitess. 17 Isa. 47. 3 17 Or, The country of flochs. 13 Or Aphace near. 15 Or was greezed 27 Or for 21 That is, A lie 22 Or, the glory of Israel shall come, &c. 23 Isa. 27. 12

Mican —The time of Micali, as stated in the first verse of his prophecy, shows that he began to prophesy in the times of Amos, Hosea. Joel, and Isaiah, but that he began later than any of them, and continued also later than any except Isaiah and perhaps Hosea. Although a native of the kingdom of Judah, his prophetic mission extended to the other kingdom as well. Some of the old writers unaccountably confound him with Micaiah, the prophet who is so honourably mentioned in the history of Ahab (1 Kings xxii, 2 Chron xviii), but who must have fixed at least one

hundred and thirty years prior to the present prophet. Micah seems to have been a native of Mareshah which is mentioned in Josh xv 44 as one of the towns of Judah "in the valley," and of which Jerome says that only the rings were to be seen in his time, about two miles from Eleutherophis. The alleged grave of Micah was still however shown, over which a church had been creeted. Sozomen his Ecclesiastical History says that the body of Micah was found, in the time of Theodosius the Elder, by Zebennus, bishop of Eleutherophis at a place which he calls Berathsalia, about ten furlongs from the city, and near which was the prophets grave, called by the common Jery's "The Faithful Manument" perhaps because they also confounded him with the Micauch of Alphas turn, and which "The Faithful Monument," perhaps I ecause they also confounded him with the Micaiah of Aliabs time and who is reputed to have been slain by that monarch

The style of Micah is briefly characterised by Bishop Lowth as being "for the most part close forcible pointed and concise, sometimes approaching the obscurity of Hosen, in many parts animated and sublime, and in general poetical"

Verse 8 "Stripped and naked"—That is, as having thrown off the outer garment and ornaments and remaining in the under gown or tunic. This is on several occasions described as "nakedness 'in Scripture

"Mourning as the ouls"—Rather "as the ostriches," here distinguished by their poetical title "yaanah "daughters of screeching" See the note on Job xxxx 13, where the elucidation of this name is a cluded in the account given of the bird. We may add from Shaw (p 455) 'During the lonesome part of the night they often make a very doleful and hideous noise. I have often heard them groun as if they were in the greatest agonies an action beautifully alluded to by Micah."

10 "The house of Aphrah"-The name of Aphrah, and some of the others that follow which do not elsewhere occur in Scripture, have given occasion to some speculation 1 Some understand them as proper names of towns 2 Others regard them as significant names, imposed, some upon Samaria and others upon Jerus ilem by the prophet to gave him occasion to apply their meanings to the existing and future condition of those places and their people 3. Those who translate the words, instead of retaining them as proper names, do not understand them differently from the former. And our own translators leave us the choice of explanations by giving the words as proper names in the text and translating them in the margin. By consulting the marginal explanations, the reader will see the plus upon the significations, which is involved, and after having premised the interpretations to which each example is often revial

The present Aphrah is thought by some to be the same as the Ophrah of Josh van 23 where it is mentioned as a city of Benjamin, and which in Jerome's time was a village, then called Lifrem, five miles east of Betlel. The mention of Bethel (house of God) gives one occasion to recollect that the nickname Beth-aven (house of vinity) given to that place by the prophets, suggests an example applicable to the instances before us of the prictice of imposing a nickname—sometimes by only slightly altering the real one—to express the character of the place or to point the allusion intended to be conveyed. The present example, Beth-aphrah, 'House of Dust,' is remarkably analogous.

11 "Saphir"—The name Shamir occurs in Josh vi 48, as that of a town in the hill country of Iudah name is read Sophir in the Alexandrian copy of the Septuagint aid is thought by some to be the place intended by the prophet A place of this name is mentioned by Eusebius and Jerome, as a village in the hills country between F cu-Calmet, however, thinks that the prophet may intend the city of Sephora, or Sephora, in theropolis and Askelon

"Zaanan"—This name is not very different from that of Zenan in Josh xv 37 and concerning which we can find no other information than that text conveys, namely, that it was a town "in the valley" of Judah

"Beth ezel"—There might not be much difficulty in supposing this a name for Bethel

- 12 "Maroth"-No place of this name occurs elsewhere. Grotius and some others think that by a transposition of the m and r, Ramoth may be understood. Of this name, or, in the singular, Ramah, there were several places in Is adand Judah, and if this conjecture be probable, all or the principal of them may be intended by the pluril name. I it from the connection with Jerusalem, implying vicinity we should rather be disposed to understand the road Ree has few miles to the north of that metropolis. Hiller's conjecture, that Jarmuth should be understood seems to us revery probable
- 13 "Lachish" This we know to have been one of the strongest fortified towns of Judah, and we are represented disposed to consider that the occurrence of this and other real and known names of the list sufficiently individes that all of them are real names of places, selected by the prophet either on account of their imports ceril is time to car account of some special circumstances in the events related or foreseen or because their rames had sich so the care as pointed the allusions he intended to convey Pocock after allowing the difficulty of identifying some of the places. says "But the taking them otherwise than as the proper names of cities, doth but open the way to note that the conjectures and doubtful interpretations"
- 14 "Moretheth-gath"—The addition "Gath,' taken with the context shows clearly that the place believed to the Philistines of Gath, if that city itself be not as some suppose, intended. The sacred history is site that the the context is the context of the sacred history is site that the context is the context of the sacred history is site that the context is the context of the sacred history is site that the context of the sacred history is site that the context of the sion on which Lachish sought the aid of the Philistines perhaps when apprehensive of a ere crace with the contribution of the line of the contribution of the line of the contribution of the king of Assyria

Achaib "—Another town of the Philistines noticed under Josh an 20 "Mirest ah," in the reat terms of the same supposed to be the native place of the project, and "Adultari" has been noticed under Josh and

CHAPTER II

1 Against oppression | 4 Alanchatica | 7 A reproof of injustice and idolatry 12 A fro as of rister ng Jacib

Wor to them that devise iniquity and work evil upon their beds! when the morning is

light they practise it, I coause it is in the power of their hand

2 And they cover felds of the com by violence and houses and the proaway so they toppiess if with the t even a n an and his her t ge

3 Herefore thus a that Le to D'

against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily. for this time is evil

- 4 ¶ In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled he hath changed the portion of my people how hath he removed it from me 'turning away he hath divided our fields
- 5 Therefore thou shalt have none that shall *cast a cord by lot in the congregation of the Lord.
- 6 °7°Prophesy ye not, say they to them that prophesy. they shall not prophesy to them, that they shall not take shame
- 7 ¶ O thou that art named the house of Jacob, is the spirit of the Lord 'straitened' are these his doings? do not my words do good to him that walketh 'ouprightly?

8 Even "of late my people is risen up as and their king shall pass before an enemy ye pull off the robe "with the the Lord on the head of them

garment from them that pass by securely as men averse from war

9 The 13 women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever

10 Arise ye, and depart, for this 15 not your rest because it is polluted, it shall destroy you, even with a sore destruction

II If a man "walking in the spirit and falsehood do lie, saying, I will propliesy unto thee of wine and of strong drink, he shall even be the prophet of this people

12 ¶ I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold they shall make great noise by reason of the multitude of men

13 The breaker is come up before them they have broken up, and have passed through the gate, and are gone out by it and their king shall pass before them, and the Lorn on the head of them

² Heb Wilh a limentation of lamentations 4 Or, instead of restoring 5 Deut. 32 8, 9 ° Or, Prophesy not as they prophesy 7 Heb Drop, &c. 8 Isa. 20 10 9 Or, shortened 10 Heb upright. 11 Heb yesterday 12 Heb over against a garment 13 Or, wices 14 Or, walk with the wind and he falsely

Verse 5 "Cast a cord by lot"—This probably alludes to the division of the lands by a cord or measuring line, and to their distribution by lot to "the congregation of the Lord"—the Hebrew nation—in the time of Joshua

8 "Ye pull off the robe with the garment, &c."—To strip a traveller of his clothes is an exceedingly common form of depredation in the East—particularly among the Bedouin Arabs. To this the text seems to refer.

CHAPTER III

1 The cruelty of the princes 5 The falsehood of the prophets. 8 The security of them both.

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel, Is at not for you to know judgment?

Is it not for you to know judgment?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron

4 Then shall they cry unto the LORD, but he will not hear them he will even hide his face from them at that time, as they have behaved themselves ill in their doings

5 ¶ Thus saith the Lord concerning the prophets that make my people err, that 'bite with their teeth, and cry, Peace, and he that putteth not into their mouths, they even prepare war against him.

- 6 Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them
- 7 Then shall the seers be ashamed, and the diviners confounded yea, they shall all cover their 'lips, for there is no answer of God
- 8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin
- 9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity

equity
10 They build up Zion with "blood, and

Jerusalem with iniquity

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Jet will they lean upon the Lond, and say, Is

not the Lord among us? none evil can come ! upon us

12 Therefore shall Zion for your sake be | as the high places of the forest

plowed as a field, and Jerusalem shall become heaps, and the mountain of the house

8 Jer 26 18

Verse 12 "Therefore shall Zion be plowed as a field"—Whether this received any literal fulfilment when the city was ruined by the Babylonians we do not know, but we do know that Jerusalem then 'became heaps' as the next clause expresses. The prediction has however been literally accomplished in more ways than one. It was an insulting act of ancient conquerors to pass a plough over a conquered and ruined city, to express that the site should be built upon no more, but be devoted to agriculture. Horace mentions it as a Roman custom —

> "From hence proud cities date their overthrow, When, insolent in ruin, o'er their walls. The wrathful soldier draws the hostile plow. That haughty mark of total overthrow - Carmin 1 1 Ode xvi

And these very Romans did draw the "hostile plough" over Jerusalem. For we are told by various old Hebrew writers, whose testimony is confirmed by Jerome, that after the city and temple of Jerusalem had been by them destroyed, Turnus Rufus, or, as Jerome calls him, Titus Annius Rufus, passed the plough over the site according to an order which he received from the emperor, and in consequence of which the site remained for many years utterly desclate and occupied

Another inferesting corroboration of this passage, if understood as applying specially to Mount Zion, might be found in its present condition, as described by Dr Richardson, in a passage quoted under Ps thin 2, and in which its appli-

cation to the illustration of the present text is particularly mentioned.

CHAPTER IV.

1 The glory, 3 peace, 8 kingdom, 11 and victory of the church

Bur 'in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountams, and it shall be exalted above the hills, and people shall flow unto it

- 2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lond, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths for the law shall go forth of Zion, and the word of the Lord from Jerusalem
- 3 ¶ And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks nation shall not lift up a sword against nation, neither shall they learn war any more

4 But they shall sit every man under his vine and under his fig tree, and none shall make them afraid for the mouth of the Lord of hosts hath spoken it

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever

6 In that day saith the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted,

- 7 And I will make her that shalted a remnant, and her that was east far off a strong nation and the Lord 'shall reign over them in mount Zion from henceforth, even for
- 8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem
- 9 Now why dost thou cry out aloud? 15 there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail
- 10 Be in pain, and labour to bring forth. O daughter of Zion, like a woman in travail for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go cren to Babylon there shalt thou be delivered there the LORD shall redeem thee from the hand of thine enemics

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion

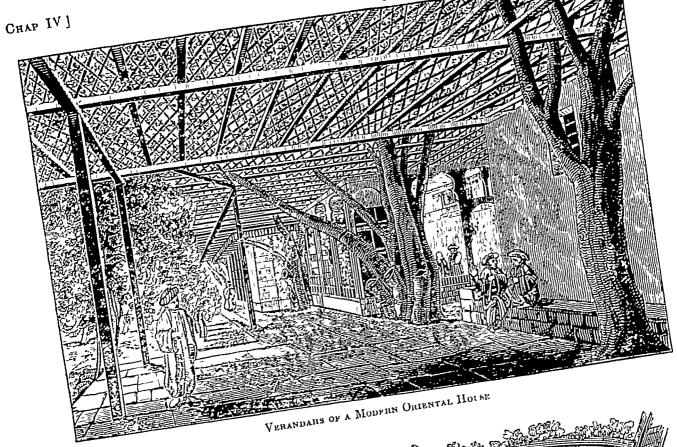
12 But they know not the thoughts of the Lord neither understand they his counsel for he shall gather them as the shewes into the floor

13 Arise and thresh, O daughter of Z_{IOA} for I will make thine horn iron and I will make the hoofs brass, and thou while I is in pieces many people of Hit Mein in the their gain unto the Lore and the multistance unto the Land of the life certly

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Place 4. "The shall sit every many for his course for it for the Total Course of the Place of th





existing Oriental usages, with which we were not provided on the former occasion. We may take this off armity of adding a few further observations. Pliny, in speaking of vines, mentions three kinds and modes of training -1 Those which ran along the ground, -2. Those which grew upright, without support, -3 Those which were sixtured to a single prop, -4 And those which covered a frame or trellis. We have ourselves seen all these methods in the East and although we doubt that the first method of treating the vine was the prevalent one in Syria and Asia generally a Pliny seems to intimate, it no doubt existed there, the vineyard being probably, as now, laid out in ridges over which the vines extended. May not this explain the "spreading vine of low stature" of Lzek, xvii 6. But some one of the other vines or all of them, did of course supply the shade under which the Hebrews delighted to repose. In reving this and the parallel passages, it is by no means necessary to suppose that vines were trained over a feelis, and formed a sheltering arbour, since one or more of the standard vines, which grow unsupported, and which to a considerable extent form the vineyards of the East, would extend a grateful shade whether in the suburban garden or in that which the house enclosed. Vine shades, or arbours, such as our cuts exhibit must however be understood as included, and are perhaps principally intended. These are and have been in use wherever the vine is common. Palestine was more of a vine country than Fgypt yet even in Egypt the ancient inhabitants were fond of sitting in vine-orlours. There are examples in their paintings, and one of considerable interest appears in the mosaic payement of Projects. In this example the arched trellis, over which the vine is trained spans a stream on each bank of which within the arlow-this formed persons repose on couches, druking wine and playing on instruments of music —The old rubbinical writers attest the prevalence of the general custom to which the text alludes, as they are constantly describing their learned predecessors as sitting and studying the law, meditating or conversing on particular occusions, under ing-trees, clive-trees, and vines. Where the fig-tree grows, its broad leaf and expanded shade naturally point it out for that preference which the Scriptural intimatious assign

Although, in the previous note, we have supposed that the vine and fig tree may have been generally in the court of the house, this does not by any means preclude the notion that the people may not also have rejoiced in the shelter of the fig-trees and the vines which grew in their suburban gardens. Indeed as these became dangerous places in troublous times, when it is unsafe to venture beyond the walls of a town the blessed condition of the times of which the prophet speaks, would be beautifully evolved by our understanding him to intimate that the reople might then repair in safety to their gardens, and that none should make them afraid as they sat there under their own vine and

under their own fig-tree.

CHAPTER V

1 The birth of Christ 4 His kingdom 8 His conquest

Now gather thyself in troops, O daughter of troops he hath laid siege against us they shall smite the judge of Israel with a

rod upon the cheek

2 But thou, 'Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting

3 Therefore will be give them up, until the time that she which travaileth hath brought forth then the remnant of his brethren shall return unto the children of Is-

racl

4 ¶ And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide for now shall he be great unto the ends of the earth

5 And this man shall be the peace when the Assyrian shall come into our land and when he shall tread in our palaces then shall we raise against him seven shepherds, and eight 'principal men

deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders

- 7 And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons
- 8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a hon among the beasts of the forest, as a young lion among the flocks of sheep who if he go through, both treadeth down, and teareth in pieces, and none can
- 9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off
- 10 And it shall come to pass in that day, saith the Lord, that I will cut of the horses out of the midst of thee and I will destroy
- II And I will cut off the cities of thy lend and throw down all the strong
- 12 And I will cut off witch crafte e ' ef thine hand and thou shift love not re soothenvers
- 13 Thy graven images also will be to ... and eight principal men

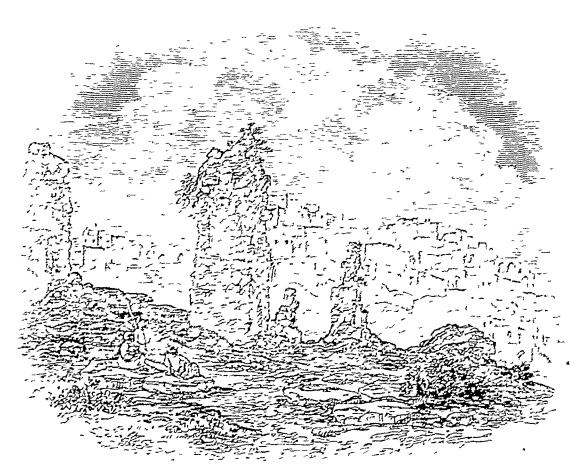
 6 And they shall waste the land of As- | and the standing images consistent with the sword and the land of Aim- | of thee and then shall no receive 1 in the entrances thereof: thus shall be work of this lands and the "standing images of tof the . . ! t

The disc That es The for thems

14 And I will pluck up thy groves out

15 And I will execute vengeance in anger of the midst of thee: so will I destroy thy and fury upon the heathen, such as they cities.

9 Or, enemics



BETHLEHESL-FOLER

Verse 2 "Beth-lehem Ephratah."—Ephratah appears to been the more ancient name of the place (see the note on Gen xxxv. 15), and is here added to the later and more common name, Bethlehem, to distinguish it from another Bethlehem. This is the place where Christ was born—an event to which the prophet not obscurely refers and it being thus a spot of the greatest interest to Christian travellers, there are few who have visited Jerusalem without making an excursion to Bethlehem. Hence the accounts which we possess are numerous and ample, but they are chiefly occupied with details concerning the place of the nativity, and other spots connected or supposed to be connected with the circumstances which the sacred narrative records. Peserving these for a future and more appropreate occasion, we shall confine our present notice to the town itself and the approach to it

Bethlehem is about six miles to the south of Jerusalem, and the distance is thickly strewed with spots and objects of alleged sanctity, which are enumerated by most travellers, as pointed out to them by their guides. These are nearly the same now as upwards of two centuries since, when they were mentioned by Sandys. After clearing the immediate ricinity of Jerusalem, that instructive old traveller thus proceeds— We passed through a country hilly and stony, yet not utterly forsalen of the vine, though onely planted by Christians, in many places producing come, here shadowed with the fig-tree, and there with the olive. Sundry small turrets are dispersed about, which serve for solace as well as for safeguard. Some two miles from the citie, on the left hand, and by the highway side, there growth a turpentine tree, yet flourishing, which is said to have afforded a shelter to the Virgin Mane, as she passed between Bethlehem and Jerusalem. This tradition, however absurd, is generally believed by those Christians, and it is a place of high repute in their de otions. Towards the west, about two miles off, on a little hill, stands an ancient tower, which is said to have been the habitation of Simeon. A mile beyond the foresaid tree, in the midst of the way, 15 a cisterne, vast within and square at the mouth, which is called the Cisterne of the Starre, for that (as they say) the wise men of the East there first against did see that conducting star, which went before them unto the place of our Saviour's naturatie A little on the right hand, there are the small remaynes of an ancient monasterie, built, the affirms, in that place where the angell tooke up Abacuck by the haire of the head, and conveyed him to Babylon. Half a mile further, on the left's de of the way, there is another religious house, but in good repaire, in forme of a fortresse, and deducated cavroned with high walls, to withstand the insolencies of the infidels; possessed by the Greek Coloreos, and dedicated to Elias Hard by there is a flat rocke, whereon, they told us, that the prophet accustomed to sleepe, and that it bears as yet the impression of his bodie. Indeed, there are certain hollowes in the same, but not b, my eyes apprehended to retay ne any manly proportion. As farre beyond are the decayes of a church, which stood (as they say) in the place 292

where the patriarch Jacob inhabited. About a mile further west of the way, and a little off stands the Spilet c of Rachel". But of this, see the note on Gen. xxxv. Then, after this, the road soon conducts the trivelle that the coffee of hills, from whence "The Dead Sea doth appeare as if neere at hand, but not so found by the triveller for that the ability descended. Within half a mile of Bethlehe a separate 1 from the same by a valley, and a little on the left hand of the way, are the disternes of David whereof he so much desired to druke—a large deepe vault, now out of use, having onely two small tunnels at the top, by which they drum of water." All these objects are noticed by later travellers with the exception of the tercbinth tree and the Cister of the Star the former has probably since perished. Sandys omitted to notice that the same hills which offer a visible Dead Sea, also first bring Bethlehem under the travellers notice. The view of Bethlehem obtained from large is very interesting. The town appears covering the ridge of a hill, on the southern side of a deep and extensive raller and reaching from east to west, the most conspicuous object being the monasteri erected over the Cave of the Nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seem like those of a vast forting. The ground in front of the town is divided into several small enclosures, and planted with olives and fig trees. The The ground in front of the town is divided into several small enclosures, and planted with olives and fig trees. The soil is diversified with hill and dale, and other requisites of picturesque situation—but the soil has no view visible claims to the character of fertility implied in the appellation of Ephratah, by which it was anciently distinguished. Voin vindeed, says, "The soil is the best in all these districts, fruits, vines, olives, and sessimum succeed here extra nelly well," but he tempers his eulogium with the observation, "But as is the case every where else, cultivation is wanting." Bethlehem itself is now but a poor village, "But," said Dr. Richardson, "it was the birth-place of David and Davids. Lord, which is praise sufficient for any village upon earth. It is not the least among the princes of Jud th." D. Richardson seems however to form a lower estimate of the place than most other travellers. Voluey says that in his time it contained about 600 men capable of bearing arms which would give a population of about 2500. Bucking ham says it is nearly as large as Nazareth, and containing a population of from 1000 to 1500, while Richard on does not state it at more than 300. Probably the population is declining. The place has an air of clembiness and comfort state it at more than 300. Probably the population is declining. The place has an air of clembiness and comfort support from the manufacture of rosanes, crosses, &c., which are eagerly purchased by pilgrims. Buckingham describes support from the manufacture of rosanes, crosses, &c, which are eagerly purchased by pilgrims. Buckingham describes the men as robust and well made and the women as among the fairest and handsomest he had seen in Pile time The men bear an indifferent character. What Pococke long ago observed is true now, that the Christians at the holy places, Jerusalem Bethlehem, St. John's, and Nazareth, were worse than any other Christians. At Bethlehem the women bore a good character, but at the other places, and especially at Jerusalem, they were worse than the men He adds, wisely, "I will not venture to say whether too great a familiarity with those places in which the sorred inves teries of our redemption were acted may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct. (See the respective Trivels of Sairles Volney, Clarke, Buckingham and Richardson, with the 'Journey' of Maundrell, and the Letters of Johnic

CHAPTER VI

1 God's control crsy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry

HLAR ye now what the LORD saith, Arise, contend thou before the mountains, and let the hills hear thy voice

2 Hear ye, O mountains, the Lord's contioversy, and ye strong foundations of the earth for the Lord hath a controversy with his people, and he will plead with Israel

3 O my people, what have I done unto thee? and wherein have I wearied thee? tes-

tify against me

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam

5 O my people, remember now what 'Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal that ye may know the righteousness of the Load

6 ¶ Wherewith shall I come before the Lond and bow myself before the high God? shall I come before him with burnt offer-

ings with calves 'of a year old?

sands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good, and what doth the Lorn require of thee, but to do justly, and to love mercy and to walk humbly with thy God?

9 The Lords voice crieth unto the city and 10 the man of wisdom shall see thy name hear ye the rod and who hath appointed

10 ¶ ¹¹Are there yet the treasures of wickedness in the house of the wicked and the "scant measure that is abominable?

11 13 Shall I count them pure with the wicked balances, and with the big of de cir ful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue r de citful 11 their mouth

13 Therefore also will I make the continu smiting thee, in making to a do the 1 cause of thy sais

If Thou shalt cat, but it I had to

For the home the second of the

not deliver; and that which thou deliverest will I give up to the sword

15 Thou shalt 'sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not anoint thee with oil, and sweet wine, but shalt not drink wine

16 ¶ For 15 the statutes of 16 Omri are kept, and all the works of the house of 17 Ahab, and ye walk in their counsels, that I should make thee a 16 desolation, and the inhabitants thereof an hissing therefore ye shall bear the reproach of my people

14 Deut. 28 38 Hag 1 6 15 Or, he doth much keep the, &c.

16 1 Kings 16 25, 26 17 1 Kings 16 30, &c. 18 Or, astonuhment.

Verse 7. "Shall I give my firstborn for my transgression," &c.—We may refer the reader back to the considerations on human sacrifice stated under Jer. xx 5, where we have supposed that the horrid custom originated in the impression that the life of the most valuable creature must needs be most acceptable to the gods. This verse announces a principle of the practice—a reason for it—not distinct from, nor adverse to, that which we have considered, but connected with and involved in it. We are told that such sacrifices were sometimes intended to be explaintly—were sacrifices of atonement. A father offered his first-born, or his other children, for his transgression—for the sin, of his soul. No one conversant with the principles and practice of heathenism can be unaware that common animal sacrifices were often regarded as explatory. In the heathen poets, the gods are continually requiring from particular persons, or bodies of men, sacrifices at their shrines, to appease their anger and atone for offences committed against them and in these and other ancient writings, where a person sees cause to fear that by some act he has incurred the displeasure of some god, he hastens, as soon as he can, to offer a sacrifice to appease the incensed deity. This being the case, it follows, on the principle alleged in the previous note, that when men became familiar with human sacrifices, the his most precious to the offerer himself was deemed to furnish the most acceptable and prevaling atonement for his offences. And, to a father, the most precious lives were those of his children, and of his children, that of the first-born above all. And as even men the most besotted in superstition could not, we should suppose, be induced frequently to offer such costly sacrifices without a powerful constraining motive, we may perhaps believe that when we read of such sacrifices, we are always to understand them rather as sacrifices of atonement than as free-will offerings. This might be clearer if our information were more complete but the a

Think no more his tender child to spare Than a young lamb from fleecy pastures torn From out the midst of his unnumber'd sheep "

But rather, when the prophet announced the fatal demand,-

"The sons of Atreus, starting from their thrones,
Dash'd to the ground their sceptres, nor withheld
The bursting tears that dew'd their warrior cheeks,
And thus exclaiming spoke the elder king
'O heavy, fatal doom' to disobey!
O heavy, fatal doom' my child to slay!

My child, the idol-treasure of my house!
Must I, her father, all bedabbled o'er
In streaming rivers of her virgin gore,
Stand by the altar with polluted hands?
O woe! woe! woe!
Where shall I turn me?'"

Agamemnon — Symmons.

The whole of this powerful tragedy is most instructive, as to the ideas, feelings, and practices connected with such sacrifices as the inspired prophet mentions but we cannot advert to them further, or refer to the other examples which press upon our recollection

CHAPTER VII

1 The church, complaining of her small number, 3 and the general corruption, 5 mitteth her confidence not in man, but in God 8 She triumpheth over her enemies 14 God comforteth her by promises, 16 by confusion of the enemies, 18 and by his mercies

Woe is me! for I am as 'when they have gathered the summer fruits, as the grape-

gleanings of the vintage there is no cluster to eat my soul desired the firstipe fruit.

2 The *3 good man is perished out of the earth and there is none upright among men they all he in wait for blood, they hunt every man his brother with a net

3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward, and the great

man, he uttereth 'his mischievous desire so

they wrap it up

4 The best of them is a brier: the most upright is sharper than a thorn hedge—the day of thy watchmen and thy visitation cometh now shall be their perplexity

5 ¶ Trust ye not in a friend, put ye not confidence in a guide keep the doors of thy mouth from her that lieth in thy bo-

som

- 6 For 5the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law, a man's enemies are the men of his own house
- 7 Therefore I will look unto the LORD, I will wait for the God of my salvation my God will hear me
- 8 ¶ Rejoice not against me, O mine enemy when I fall, I shall arise, when I sit in darkness, the Lord shall be a light unto me
- 9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me he will bring me forth to the light, and I shall behold his righteousness
- 10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her now "shall she be trodden down as the mire of the streets
- Il In the day that thy 'walls are to be built, in that day shall the decree be far removed
- 12 In that day also he shall come even to

thee from Assyria, reand from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain

13 "Notwithstanding the land shall be desolate because of them that dwell therein

for the fruit of their doings

14 ¶ ¹⁸Feed thy people with thy rod the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel let them feed in Bashan and Gilead, as in the days of old

15 According to the days of thy coming out of the land of Egypt will I shew unto

him marvellous things.

16 ¶ The nations shall see and be confounded at all their might—they shall lay their hand upon their mouth, their ears shall be deaf

17 They shall lick the "dust like a serpent, they shall move out of their holes like "worms of the earth—they shall be afraid of the Lond our God, and shall fear because of thee

18 Who is a God like unto thee, that is pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy

19 He will turn again, he will have compassion upon us, he will subdue our imquities, and thou wilt east all their sins into

the depths of the sea

20 Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old

4 Heb the mischief of his soul 3 Matt. 10 21, 35 36 Luke 12 53 6 Or, And the will see ler that is needed; or le ver ler milet at 7 Paul. 79 10, and 116 2. Joel 2 17 8 Heb she shall be for a treading disca. A two 9 11 Sec. 16 Or e en t. 11 Or, After that it hath been 12 Or rule 15 Paul 72 9 14 Or, excepting the xes. 15 1 xed. 34 6 7

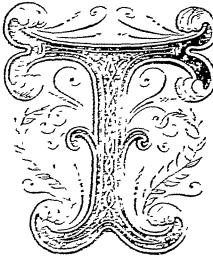
Verse 1 "My soul desired the firstripe fruit —From a note on this by Sir John Chirdin, quoted by Harder from his MS, he appears to have thought it might be illustrated by the fact that the Turks and Persians are remarkably found of eating their fruits as soon as they approach to ripeness and before they are perfectly rice this leads to particularly true of the Persians who eat almonds melons, plums, &c. before they are rice, and that with leading a consequences than may be imagined—perhaps from the great dryness of their atmosphere. To this we may also believe to the leating to explain the frequent allusions in Scripture to the eating of fruit, that the Orientals when finite as eason, consume such enormous quantities as would astomish an Englishman who probably dies is the constant whole month as much crude fruit as a Persian will eat in a single day

4 "Brier"—The original word (PTT chedek) is translated "thorn" in Prov xv 10 where the words TDDD TT chedek mesuka, occur in juxta position but are separated in the passage before us. They it time to to to the their sometimes the practice to make fences of some thorny shrub to check the progress of against a distribution shrubs found in Palestine are the Palarus academia and the Zasybus some Christian in the close of the armount for defence would answer the purpose as the thorns are sharp and he ked and the lamber of the so as to catch hold and stick to the clothes and body in the most painful and veint as narrow to the shrubs as has been said on other occasions, belong to the natural order or family homes, of which the transfer of buckthom of our hedges.

N A H U M

CHAPTER I.

The majerly of God in goodness to his people, and severity against his enemies



HE burden of Nibook of the vision of Elkoshite

 $2 \cdot God$ is jealous, and the the ! Lord revengeth; the Lord revengeth, and is fu-

rious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his

- 3 The Lord is 'slow to anger, and great in power, and will not at all acquit the wicked: the Lozo hath his vay in the whirlwind and in the storm, and the clouds are the dust of his feet.
- 4 He rebuleth the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lel anon languisheth.
- 5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yez, the world, and all that dwell therein.
 - 6 Who can stand before his indignation?

and who can abide in the fierceness of his anger? his fury is poured out like fire, and , the rocks are thrown down by him

7 The LORD is good, a estrong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and neveh. The | darkness shall pursue his enemies.

9 What do ye imagine against the Loap? he will make an utter end: affliction shall Nahum the i not rise up the second time.

10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor.

12 Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be 'cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder

14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown · out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave, for then art vile.

15 Behold upon the "mountains the feet of him that bringeth good tuchnes, that publisheth peace! O Judah, 'keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thec; he is utterly cut off.

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Hereno-This purplies is described in the first verte as the following but it has been dispred where the description is described from his parentage of the parent. The latter seems the most published out is to be seen the most published out is to be seen to be seen the most published out in the letter. It was to mean to all the horse allowed the fill of the few and was allowed in the man of the first and with an first the first and t

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overthrow of the proud empire of which that city was the metropolis. The particular time in this long interval is less easily determined but probability seems in favour of its being placed rather in the early than in the little part of not very soon, or immediately, after the desolution of Israel. The style of Nahum is thus characterized by B shap Lowth—"None of the minor prophets seem to equal Nahum in boldness, ardour, and sublimity. His prophery to forms a regular and perfect poem, the exordium is not merely magnificent, it is truly majestic the preparation for the destruction of Nineveh, and the description of its downfal and desolution, are expressed in the most lively colours and are bold and luminous in the highest degree."

Verse 10 "While they are drunten—they shall be devoured as stubble fully dry"—In the ancient writers then is considerable discrepancy with respect to the names of the persons who acted the more prominent parts in that last scene of Assyrian history which is the subject of the present prophecy. They however substantially agree in the circumstances of that great event, with one another, and with the inspired prophets. And as the circumstances are alone mentioned by the latter, without any names being given, and as circumstantial corroborations are of the most interest and importance, we shall limit our notices to them, without opening any discussion about the names of the principal persons. We shall follow the account of Diodorus, which is not only the most complete and connected which remains to us, but is proved to be generally accurate by the remarkable illustration which it affords to, and receives from the prophecies of Scripture

In the present verse the prophet intimates that a great destruction should befal the Assyrians while they were in a condition of drunkenness. Accordingly, Diodorus informs us, that on the advance of the allied forces of the Medes and Babylonians, the king of Assyria marched against them, and obtained signal victories over them in three successive battles. The revolted tributaries began to think of abandoning their enterprise in despair when they received news of the advance of a powerful army out of Bactria, to the king's assistance. This force after some parlicing the succeeded in persuading to make common cause with themselves, against the king whom they came to assist. Murawhile the Assyrian monarch ignorant of the revolt of the Bactrians and elated by his former successes, abandored himself to revelry and sloth, and was chiefly intent on preparing wine and victuals in abundance to feast his army. The allied revolters, being apprised by deserters of the intemperance and security of the adverse army, attacked their camp suddenly, in the night, in the midst of their revelry and drunkenness, and being in excellent order, while the camp wis in the most disordered and helpless condition imaginable, and altogether unprovided for defence they easily broke into the camp, and made a produgious slaughter of the Assyrians. The survivors were glad to escape with their king into the city. As this was the first great blow, in these closing transactions, which the Assyrians received—and was indeed the severest of all that preceded the final overthrow—we may reasonably conclude it to be the same event to which the prophet refers.

CHAPTER II

The fearful and victorious armies of God against Nineveh

¹HE that dasheth in pieces is come up before thy face keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the Lord hath turned away the excellency of Jacob, as the excellency of Israel. for the emptiers have emptied them out, and marred their vine branches

3 The shield of his mighty men is made red, the valuant men are in scarlet the chariots shall be with is image torches in the day of his preparation, and the fir trees shall be terribly shaken

4 The charlots shall rage in the streets, they shall justle one against another in the broad ways "they shall seem like torches, they shall run like the lightnings

5 He shall recount his worthes they shall stumble in their walk, they shall make haste to the wall thereof, and the defence shall be prepared

6 The gates of the rivers shall be opened and the palace shall be 'dissolved.

7 And "Huzz ib shall be "led away captive, she shall be brought up, and her maids gers shall no more be heard

shall lead her as with the voice of doves, tabering upon their breasts

- 8 But Nineveh is "of old like a pool of water yet they shall flee away. Stind, stand, shall they cry, but none shall "look back
- 9 Take ye the spoil of silver take the spoil of gold "for there is none end of the store and glory out of all the "pleasant furniture
- 10 She is empty, and void, and waste and the "heart melteth and the knees smite together and much pain is in all loins, and the faces of them all gather blackness."
- 11 Where is the dwelling of the hons, and the feedingplace of the young lions, where the hon, even the old hon walked, and the hons whelp, and none made them afraid?
- 12 The hon did tear in pieces enough for his whelps, and strangled for his hones es and filled his holes with prevaint his dens with rayin
- 13 Behold I am against the earth the Lord of hosts and I will burn for election in the smoke and the sword shift dever thy young hons and I will cut en the I referent the earth and the voice of thy integers shall no more be heard.
- 10 The dispersion of them 10 12 00 the good of the destitute of the state of the st

Verse 5 ' The defence shall be prepared "-In this and the two preceding verses, we have a very animated description of the preparations for defence. In like manner we find the defensive preparations particularly mentioned by Diodorns. When the king found himself shut up within the walls of the town, he was by no means discouraged, but took the most active and well-advised measures for the defence. The town was well stored with necessaries, and the loftwand strong walls seemed to defy any force the besiegers could bring to bear against them. Yet not feeling too confident or secure, the king sent off a great part of his treasures, together with his children, to the care of his intimate friend Cotta, the governor of Paphlagonia; and despatched posts into all the provinces of the kingdom, to raise soldiers and procure every possible assistance. Having thus made every arrangement for the defence which prudence or courage could suggest the king resolved to abide the siege till the expected aid from the provinces should arms. So well were his measures taken, and such the strength and resources of the place, that nothing of any consequence was effected for two years by the besiegers, beyond the leeping the besieged confined to the city, and making size abortive assaults up on the walls -But the end came at last, and in the manner which the prophet repeatedly declares

6 . The gales of the over shall be opened "-Compare this with ch 1 8 Both passages mark very distinctly the agency of an inundation in organing the way to the besiegers of Nineveh. And most remarkably was this accomplished We are told by Diodorus that in his plans for the deferce of the city, the king of Assyria was greatly encouraged by an ancient prophecy. That Nineveh should never be taken until the river became its enemy. But that after the allied revolvers had besieged the city for two years without effect, there occurred a prodigious mundation of the Tigns, when the stream ove-flowed its banks, and rose up to the city and swept away about twenty furlongs of its great wall. When the king heard this unexpected fulfilment of the old prediction, he was filled with consternation and desparhe gave uv all for lost, and that he might not fall into the hands of his enemies, he caused a large pile of wood to be raised in his palace and heaping thereon all his gold, silver, and apparel, and collecting his eunuchs and concutines caused the pile to be set on fire, whereby all these persons, with himself, his treasures, and his palace, were utterly consumed.—It claims to be noticed that the prophet mentions fire, as well as water, among the agents employed in the destruction of Nineveh (ch. ii. 13-15)

As Diodorus does not specify the time of the year in which the inundation of the Tigris took place, we are left in doubt by which of the causes which still periodically operate in swelling its stream, and which sometimes occasion it to overflor its bank in particular places it was produced. In autumn it is swollen by rains, and in spring by the meiting of the snows in the mountains of Armenia. As the latter cause, more abundantly than the former, replenishes tre channel of the river, and more frequently occasions inundations, it was probably by this that the proud walls of Ninearly mere thrown down. A similar circumstance occurred a few years since to the greatest city, Bagdad, that now a siss on the same over While the inhabitants were expecting a siege, the river overflowed its banks, producing one of the most extensive and destructive river-inundations that mistory records. In one night a large part of the city "all "itn a great number of the houses were overthrown by the irruption of the waters, thousands of the sleeping inhabitants being overwhelmed in the runs. In this case, however, the extent of the inundation around the city, and the length of time which it took to subside, allowed opportunity for the repair of the wall before the hostile army could arproach.

7. 'Huzzab'—This word (237) has been very differently understood. Of the numerous alternatives which have been suggested the following are the principal.—The queen of Ninevel. Ninereliated frepresented as a queen, a female idel, the warriors the host, the foundation, the fortress, &c. These diversities are obtained by alterations in or additions to the present reading. In demandiation, the fortress, &c. These diversities are obtained by alterations in or additions to the present reading. In demandiation of the stands in the interpretation in a different connection, well as by different apprehensions of the word as it stands. The interpretation infortress," which Newcome and Bootroyd prefer, requires the word to end verse 6 rather than to begin verse 7, and the last clause of the former and the first of the Litter will then read thus. The palace shall be dissolved, and the fortress. She shall be led away captive. &c. As we are strongly persuared that verse 7 describes Ninevell as a captive queen brought before the conqueror, we do not object to the interpretation we have quoted, and the fortress of the doubtful vior in verse 6, and leaves this conclusion open for verse 7, where we suppose a new circumstance to be taken up, only connected generally with the preceding verse. The present description may then be understood to represent Ninevell as a queen (or, if we will, the only can of a performer on the tablet. This remarkable expression has been duly noticed by various expositors, who have hence overlooked the circumstances which add to the force of the allusion,—one is, that tambournes are unlike difference overlooked the circumstances which add to the force of the allusion,—one is, that tambournes are unliked or the core of the allusion,—one is, that tambournes are unliked or the core of the allusion,—one is, that tambournes are unliked or the core of the allusion. I come or core of the allusion, one is, that tumbournes are und exclusively by females in the East. and the other, that such are the instruments employed by the women who wail for

9 'Take je the spoil of other . of gold —D odorus describes the conquerors of kineveh as greatly enriched by the spoil and sine- collected from the askes of the funeral pile and the rubbish of the burnt palace of the assynan lang

CHAPTER III

The miscrable rian of Nineveh

Wor to the bloody city' it is all full of I dome of the wellfavoured harlot, the mistress

lies and robbery the prey departeth not,
2 The noise of a whip, and the noise of the ratiling of the wheels, and of the pransing borses, and of the jumping chariots

3 The horseman lifteth up both the bright sword and the glittering spear, and there is a multitude of slain, and a great thy nalicdness, and the kingdoms thy number of careases; and there is none end | shame

of their corpses, they stumble upon their corpses

4 Because of the multitude of the whoreof witchcrafts, that sellcth nations through her whoredoms, and families through her

witchcrafts

5 Behold, I am against thee, saith the Lord of hosts, and 'I will discover thy slirts upon thy face, and I will sher the nations

=Eremit D. Hz. 2 12 - File Wefor of Convert, c-11 of git og of Confere - 4 Int. 47. C. I rem 16 Ti • I eu c _ (*1. -25 235

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as

a gazıngstock

7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveli is laid waste who will be moan her? whence shall I seek comforters for thee?

8 Art thou better than ⁵ populous No, that was situate among the rivers, that had the waters round about it, whose rampart uas the sea, and her wall was from the sea?

9 Ethnopia and Egypt were her strength, and it was infinite, Put and Lubim were

7thy helpers

- 10 Yet uas she carried away, she went into captivity her young children also were dashed in pieces at the top of all the streets and they cast lots for her honourable men, and all her great men were bound in chains
- II Thou also shalt be drunken thou shalt be lud, thou also shalt seek strength because of the enemy
- 12 All thy strong holds shall be like fig trees with the first ipe figs if they be shaken, they shall even fall into the mouth of the cater
 - 13 Behold, thy people in the midst of

thee are women the gates of the land shall be set wide open unto thine enemies the fire shall devour thy bars

14 Draw thee waters for the siege fortify thy strong holds go into clay, and treat the morter, make strong the brickkiln

15 There shall the fire devour thee, the sword shall cut thee off it shall eat thee up like the cankerworm make thiself many as the cankerworm, make thyself many as the

16 Thou hast multiplied thy merchants above the stars of heaven—the cankerworm spoileth and fleeth away

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day but when the sun ariseth they flee away and their place is not known where they are

18 Thy shepherds slumber O king of Assyria thy, 10 nobles shall dwell in the dust thy people is scattered upon the mountains, and no man gathereth them

19 There is no "healing of thy bruise thy wound is grievous all that hear the bruit of thee shall clap the hands over thee for upon whom both not thy wickednes passed continually?

5 Or, nowrishing 6 Heb No Amon 7 Heb in thy I clip 6 Jer 2 in Heb in the terinkling 8 Jer 25 17 POr, spreadchlars f 10 th ()

Verse 12 "If they be shaken, they shall even fall," &c —This will appear from the fact that all figs when many of the of their own accord, a little shaking of the tree will therefore bring down many figs, when the fruit is ripe or approaching ripeness. The firstripe figs ' that is, the early or spring figs, drop with more facility that these of sure is a or late autumn

14. "Tread the morter"—We have explained under Fizek aim that mortar is usually tradical by the feet in the Fast. So is the clay for making bricks, and from the context, we should rather suppose that their is to be used to stood in the present passage

does not express the size of the species but the vastness of the aggregate number. We have been furned with a single minimation arguments to show that the mole cricket is to be understood. But the insecting question is discribed in a very destructive to vegetable produce while the food of the mole cricket is chieffer on produce the fact that it does much damage to the roots of vegetables when burrowing in the curth like the root is uname), does not appear sufficiently to meet the required conditions. We are therefore more displayed the conclusion that the locust, before it is in a condition for flight is to be understood particular of the fact that it is still result in this state of its existence, could not fail to have been a matter of a Lexicus of the following statement, that this part of the natural history of the locust is a conditions. Scripturil intimations

The femile locust list her eggs in autumn. She makes choice of a light earth refer that earth where she deposits, and carefully covers over an oblong substance of the shap of his court is a number of eggs. These are protected by their situation from the cold of writer and real at his by the heat of the sun. Consequently in the places which have been usted his treating each in the places which have been usted his treating each. ridges swarm with the young ones about the middle of April. In this their laws such the distriction to the insect only in their colour, size and in the absence of the wings and wing-cases. In this time is a such that it is a suc

insect only in their colour, size and in the absence of the wings and wing-cases in that the income arise. In other respects they enjoy the same faculties except of naroduction as in their time tenders observation extends to their adolescent or numphaleoudt on when the wings and wings color of the interest of their formal and wholescle ravages begin before they are ninged in fer that the interest runnous than those of the winged invades. When they have the range the left of the interest runnous than those of the winged invades. When they have they have the range the left of the interest but also is decouring every but and bad as they pass in the spart in the left of the interest of the interest in the court of the interest in the court of the interest in the interest of t

HABAKKUK.

CHAPTER I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is showed the fearful vengeance by the Chaldeans 12 He complaineth that vengeance should be executed by them who are far worse



HE burden which Habakkuk the prophet did sec

2 O_Lord, how long shall I cry, and thou wilt not hear 1 even cry out unto thee of violence, and thou wilt not save !

3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me and there are that raise up strife and contention

4 Therefore the law is slacked, and judgment doth never go forth for the 'wicked doth compass about the righteous, there-

fore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously for I will work a work in your days, which ye will not believe, though it be told you

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the 'breadth of the land, to possess the dwellingplaces that are not their's

7 They are terrible and dreadful. 5their judgment and their dignity shall proceed of

themselves

8 Their horses also are swifter than the leopards, and are more fierce than the ⁷evening wolves and their horsemen shall spread themselves, and their horsemen shall come from far, they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence "their faces shall sup up as the east wind, and they shall gather the captivity as the sand

10 And they shall scoff at the kings, and the princes shall be a scorn unto them they shall deride every strong hold, for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, imputing this

his power unto his god

12 \P Art thou not from everlasting, 9 LORD my God, mine Holy One? we shall O LORD, thou hast ordained them for judgment, and, O 10 mighty God, thou hast "established them for correc-

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the 'crceping things, that have no

ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their "drag therefore they rejoice and are glad

16 Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat

15 16 plenteous

17 Shall they therefore empty their net, and not spare continually to slay the na-

1 Job 21 7 Jer 12.1 2 Or, vrested 3 Acts 13 41 4 Heb. breadths

5 Or, from them shall proceed the judgment of these, and the capturity of these 6 Heb sharp 7 7 cph 3.3

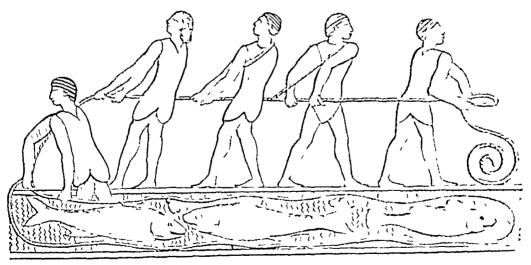
8 Or the suppmy up of their faces &c., or, their faces shall look toward the east 10 Heb rock. 11 Heb founded 12 Or, grievance 12 Or, moving 14 Or, flue net. 13 Or, dainly 19 Heb fat

HABAKKUK -There have been singularly different opinions as to the time of this prophet Some of the old Jewish writers thought him to have been the son of the Shunamite woman, so noted in the history of Elisha, while the author of the apocryphal story of Bel and the Dragon introduces him into his narrative, which he lays in the time of Cyras, in the last years of Daniel. The former account makes him far the callest of the collected proplets, and the 1-tice the latest except Daniel. But both of the accounts are entitled to equal dishelief. We have no positive information, but the probability is that Habakkuk prophesied in the reign of Jehonakim, which would make him a contemperary of Jeremiah. The Jews generally place him in the reign of Manasseh, and certainly he may be allowed to have hired partly in that reign, although his present prophecies may not have been delivered till that of Jehonakim. The traditions preserved by the pseudo-happhanius and Dorotheus, state, that Habakkuk was of the tribe of Simeon and was been arid died at Bethzacar. The same account states that he withdrew into Arabia on the approach of the Chaldean army against Jerusalem, but returned and cultivated his paternal fields after the Baby lonians had retired. Little faith is however to be placed in these accounts. Habakkuk's tomb is spoken of as existing at Bethzacar. Kella, Fehela, or Gabbatha, by the early Christian writers. As they are all mentioned as in the neighbourhood of Fleutheropolis perhaps the tomb was about equally near the places thus named, and its situation denoted by different authors with varied inferences to the neighbouring towns or villages.

The general subject of Habakkuk's prophecy is the same as that of Jeremiah. He foretells the approaching punishment of the Jewish nation for its iniquities by the hands of the Chaldeans, suggests ultimate objects of hope and consolation, and predicts the final ruin of the Babylonian empire. The style of Habakkuk gives to his prophecy a high place among the poetical parts of Scripture. The subline song with which it concludes is considered by Bishep Lowth as one of the most perfect specimens of the Hebrew ode, and from the repetition of the worl "Sclah" which occurs so frequently in the Psalms, it would appear to have been adapted to music, and was perhaps intended to be

used in the public worship

Verse 8 'Suffer than the leopards'—The swiftness of the leopard is proverbial in all countries where it is found. This, conjoined with its other qualities, suggested the idea, in the Last of partially faming it that it might be employed in hunting, and Harmer ingeniously conjectures that the image here employed by the prophet may have been the more familiar and striking to the people from their having had opportunities of witnessing the productions feats of leopards used in the royal hunts. He would have considered this the more probable if he had known that the leopard was certainly thus employed in ancient Egypt as appears from existing paintings. Leopards are now rately kept for lunting in Western Asia, unless by kings and governors, but they are more common in the extern parts of Asia Osorius relates that one was sent by the king of Portugal to the Pope, which excited great astonishment by the velocity with which it overtook and the facility with which it killed deer and wild hours. Le Brium mentions a leopard kept by the pasha who governed Gaza and the other territories of the ancient Philistines and which he frequently employed, in the perfection of his power. There is an interesting account of a cheet th hunt in Forbes's Oriental Memoirs, vol. 1 pp. 170-175, from which it appears that the cheetah, when the previsin view, endeavours to steal undiscovered within the distance of seventy yards before it staits against the game and seldom preserves in the chace if it does not overtake it in a very short run, which however it seldom fails to do. "When the cheetah resolves to evert lumself, his velocity is astonishing, for although the antelope is estecaned the swiftest species of the deer, and the course generally begins at the distance of seventy or eighty vards yet the game is usually caught or else makes his escape within the distance of three or four hundred yards, the cheetah seldom running a greater distance and in that I have measured repeated strokes of seven or eight paces. On coming up with the game,

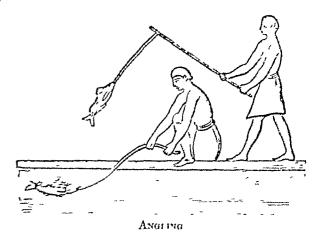


LISHING WITH ALTO

15 "Then tale there will the crede they could there in their retermination of the mind able for the various modes of fishing to which is alludes and to emplete the last the first his lob might be added. Then appears a deed to have been rounded for the various made of the appears a deed to have been rounded for the first the first the mind practiced by the ancient indices. The subject of ancient field is a serie of each other which we must restain and it is one of peculiar indices to the first the first the first the connected with fishing which occur in the Gregolian's infinitely the first the first the first the following and who been refuse, were indicated as a first the first the first the first the first the following and who been refuse, were indicated as a first the fir

was pursued very much in the same manner. Figures of persons angling occur frequently in the paintings of the Egyptian tombs, and on the walls of the Roman Herculanium. From the former we have copied one specimen, showing the mode of angling with the rod and line, and with the line alone. The difference between the two processes is well discriminated in the different attitudes of the anglers, and in the dicided manner with which the one with the rod draws out his fish, as contrasted with the caution of the one who fishes with the line only. The ancient rods seem to have been shorter than the modern, and we are not aware that they were ever jointed. The lines in our specimen look very clumsy, and we do not know what they are made with. Horse-hair was anciently much employed in the lines used by anglers, as it has been since. We may obser e that the mode of angling without a rod, as shown in our cut, is exactly the same as is still practised by the follahs of modern Egypt.

The other cut is copied from a painting in the same tomb, at Boni-Hassan—from which the other is taken. I rom a



comparison with other examples it appears to exhibit the common mode of fishing by a net in the river Nile. In other representations there are some variations, but none very essential. Fishing with nets seems to have been a very ancient practice in different nations. The angle was most generally employed by those who fished for sport, as at present, and the net more exclusively by those who made fishing their business. Yet the Romans used the net as well as the angle for sport, and Suetonius states that Nero was accustomed to fish with a net of gold and purple. There were a variety of nets for varied uses—for different waters and for taking different sized fishes. Plutatch mentions corks and leaden weights as an addition which nets had received. Harmer supposes that nets were not used by the ancient heightians, and consequently that the word rendered 'nets' in the account of Egyptian fishery which we have given in Isa. xix. 8-10, must be understood of weirs or toils. He adds, "the not using them (the nets) in Egypt, I should think must be in consequence of its being an old custom not to use them in that country." The painting from which our engraving is copied, with others of a similar character, evince that it was an old custom to use the net in Legypt. We are of course as are that the Egyptians did use weirs and toils in their fisheries, but we do not feel assured that Scripture contains any allusion to them

The use of fish-spears, however, to which there are distinct references in the sacred writings, appears very clearly in the paintings of ancient Egypt. The spear consists of a long and stout pole terminating in two long and time prongs single barbed, and one of them longer than the other. One of Rosellini's engravings (Monum Civili pl xxv ing 2), shows a man standing up in his boat who has struck two fish at once with this instrument, one on each prong lish spears appear to have been employed by the fishers as they gently floated down the stream in their boats.

Our present note will of course be understood as an illustration not only of the text before us, but of that in Isanah, and others in which fishing is mentioned

CHAPTER II

1 Unto Habakkuk, waiting for an answer, is shewed that he must vait by faith 5 The judgment upon the Chaldean for unsatiableness, 9 for covelousness, 12 for crucity, 15 for drunkenness, 18 and for idolatry

I WILL 'stand upon my watch, and set me upon the 'tower, and will watch to see what he will say 'unto me, and what I shall answer 'when I am reproved

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it, because it will surely come, it will not tarry

4 Behold, his soul which is lifted up is not upright in him but the just shall live

by his faith

by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but

gathereth unto him all nations, and heapeth unto him all people

6 Shall not all these take up a parable against him, and a faunting proverb against him, and say, "Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein

9 ¶ Woe to him that 11 12 coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the 13 power of evil 1

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul

II For the stone shall cry out of the wall,

1 In 21 8 * Heb ferced place 3 Or, in me 4 Or, when I am argued with 5 Heb upon my reproof, or, arguing 6 Heb 10 37
7 John 3.35 Rom 1 17 Gal. 3 11 Heb 10 33 5 Or, How much more 9 Or, Ho, he. 10 Heb, bloods 11 Jer 22, 13
12 Or, gaineth an exil gain 13 Heb, palm of the hand

and the 'beam out of the timber shall 'answer it

12 ¶ Woe to him that buildeth a town with 10 17 blood, and stablisheth a city by

ınıquıty '

13 Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves "for very vanity?

14 For the earth shall be filled 'with the 'hnowledge of the glory of the Lond, as

the waters cover the sea

- 15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!
- 16 Thou art filled "with shame for glory "drink thou also, and let thy foreskin be uncovered the cup of the Lords

right hand shall be turned unto thee, and shameful spewing shall be on thy glory

17 For the violence of Lebanon shall cover thee, and the spoil of beasts which made them afraid, because of men's blood, and for the violence of the land, of the city and of all that dwell therein

18 ¶ What profiteth the graven image that the maker thereof hath graven it—the molten image and a teacher of hes that "the maker of his work trusteth therein to make dumb idols?

19 We unto him that saith to the wood Awake, to the dumb stone Arise it shall teach! Behold, it is laid over with gold ind silver, and there is no breath at all in the midst of it

20 But 25 the Lord 25 in his holy temple 26 let all the earth keep silence before him

14 Or piece or, fix en ng 15 Or techniss against it 15 Lick 24 9 Natum 3 1 17 Het 1'e' 1'() in en n 19 Or by knowing the glory of the IORD 20 Isla 11 9 21 Or, is nearth stame that the tribit is y - Jir and 23 Jer 10 8, 14 Zech 10 2. 24 Heb the first correct first fashion. 25 Prol 11 4 26 Nich ter let at the entire terms.

Verse 11 "The stone shall cry out of the reall' &c.—The sine revelation of those deeds of shame and darkness which the perpetrators would fain conceal is in almost every country expressed by a similar form of speech declaring that the very walls have a voice to make known the things which they have watnessed. Does the learn of tef the timber" answering to "the stone out of the wall' imply that ha may of timber were used by the Hebrews, to unite and strengthen the mass of masonry? Walpole in his 'Memoirs of Turkey is of this opinion and his states to eithe and probable." The ancient architects of Expt Syria and Italy used wood to muit and bind the stores togethe. The Trench during their expedition to Egypt observed at Ombos and Philie that pieces of the syciatore had bee for ad for that purpose into a dove-tail shape, at Ombos they appear to have been covered with bitumen. I ester as note of wood, of similar forms, were used in the uncent buildings of Italy and were seen and described by 1 N cc.—The Greeks as we learn from having expressed this mode of building stones together by the word unanger.— In the phete Habakkuk in 11, the Hebrew term bearing a similar meaning is caphir. In the first Bib expressed the Foundard like as the bond of wood bound together in the found tion of a late. We should add that the word in question (D'DD) occurs only in this text, and the explication is ungested by the last statement is corroborated by the author of the Apocraphal book of lecresiasticus.— Timber gait and loned together in a building cannot be loosened with shaking (xxii 16). And conformably to the same view described the present text. Lignum quod ad continuados paractes in medio structure pointure.

CHAPTER III

1 Habakkuk in his 7 rayer trembleth at God's majesty 17 The confidence of his faith

A PRAYER of Habakkuk the prophet 'upon

Slugionoth

ľ

- 2 O LORD I have heard thy speech end was afraid O LORD revive the work in the midst of the years, in the midst of the years make known, in wrath remember mercy
- 3 God came from Teman and the Holv One from mount Paran Selah His glorv covered the heavens, and the earth was full of his praise

1 And In brightness was as the light he had horns coming out of his I and and there uses the hiding of his power

5 Before him went the pestilence and burning coals went forth at his feet

- 6 He stood, and measured the carth he beheld and drove reunder the nations and the everlasting mountains were scattered the perpetual hills did low his vays or everlasting
- 7 I saw the tents of Cushan'in affliction and the curtains of the land of Mid in aid tremble
- 8 Was the Lord explained against the river? as this engage against the river? was the writh against the sea that their didstands upon thise horse a fait, charmots of saw item?

1 9 The box was node or text 1 1, 1 of the orths of the tribes of the critical state of

transial de mer en en en en

Torondoron a term at the extension of the end of the en

CHAP. III.]





PRITTER OF HICKEREE.—FROM A PARITTING ASC TEED TO CARITAGE TO

lifted up his hands on high.

habitation: 'at the light of thine 'arrows they went, and at the shining of thy glitter-

ing spear.

of thy people, even for salvation with thine | trouble | when he connection up unto the property of the will invade them with his troops he will invade them with his troops he will invade them with his troops he will invade them with his troops anointed; thou woundedst the head out of he will invade them with his troops anointed; thou woundedst the head out of he will fruit be in the vincs, the the house of the vicked, by discovering the large position when he connection up unto the property in the will invade them with his troops anointed; thou woundedst the head out of he will invade them with his troops anointed; thou woundedst the head out of he will invade them with his troops anointed; the head out of he will invade them with his troops anointed; the head out of he will invade them with his troops anointed; the will invade them with his troops anointed; the head out of he will invade them with his troops anointed; the head out of he will invade them with his troops anointed; the head out of he in anger.

the house of the vicked, by 'discovering the foundation unto the neck Selah. 120. Simo con al androis morto los finos, con the me pisect. 1. Jone 1. 12.

passed by the deep uttered his voice, and staves the head of his villages they iscame out as a winfiving to secretly out as a winfiving to secretly

thine horses, through the heap of great

ing spear.

12 Thou didst march through the land in my lips quivered at the voice rottenness indignation, thou didst thresh the heathen my lips quivered and I trombled in anger. entered into my bones, and I trembled in myself, that I might rest in the day of of thy people, even for salvation with thine trouble when he cometh up unto the people, arounted thou toundedst the head out of the well invede them with his trouble.

som, neither hall fruit be in the vincs; the undation unto the neck seizh. Som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som, neither 'han truit be in the vines, the som that the sold is a som that the sold is a som that the sold is a so shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation

19 The Lord God is my strength and he will make my feet like "hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my "stringed instruments."

19 2 Sam 22 34. Peal 18 33. 10 Heb. negmoth

Verse 4. "He had horns coming out of his hand"—The same word (IND keren) denotes both a horn and a ray of light—probably from the resemblance found between a cone of rays and a horn, and the same word, as a verb, significa to shine or emit rays. In like manner, the Arabian poets call the rays of the sun its horns. The context in the present verse shows quite plainly that the marginal reading of "beams" is here to be preferred to that of "horns" Conformably, Newcome renders "Rays streamed from his hand". See further on this subject under Exed. xxiv. 20

9 "Thy bow was made quite nated"—This means that it was prepared for action, it being, both in uncient and modern times, customary in the East to carry the bow in a case when not required for immediate use

19 "My feet like hinds' feet ... to wall upon mine high places"—Probably this and the corresponding allusion in the Phalms, is not merely to the swiftness of the hind, but also to the sureness and safety of its tread, which seems to have given occasion for its being styled "brazen footed" by Virgil and other classical poets. Some of the Rabbins imagine, we know not with what reason, that the females stand and tread with a firmer foot than the males, and that for this cause the feet of hinds, rather than of harts, are mentioned here and in Ps xxiii 34

The various subjects which supply allusions to the prophet, in this very noble poem have been so far explained and

illustrated on different previous occasions as to supersede the notes which might otherwise be required

ZEPHANIAH.

CHAPTER I

God's severe judgment against Judah for divers



HE word of the Lord which came Zeunto phaniah the son of Cushi, the son of Gedalıah, the son of Amariah. the son of Hizkiah, in the davs of Josiah the son of Amon, king of Judah.

2 I will utterly consume all thing, from off the land, suith the Lord.

2 3 I will consume man and beast I will consume the fowls of the heaven, and the fishes of the sea and the stumblingblocks with the wicked and I will cut off man from off the land, saith the Lord

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem: and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests.

5 And them that worship the host of heaven upon the housetops. and them that worship and that swear by the Lord, and that swear by Malcham.

6 And them that are turned back from the Lord; and these that have not sought the Lord nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand for the Lord hath prepared a sacrifice, he hath bid his guests

S And it shall come to pass in the day of he shall make even a speed the LORD's sacrifice, that I will punish the them that dwell in the land

princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters houses with violence and deceit

10 And it shall come to pass in that day, saith the LOPD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills

II Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees that say in their heart, The Lord will not do good, neither will he do evil

13 Therefore their goods shall become a booty, and their houses a desolation they shall also build houses, but anot inhabit them and they shall plant vineyards, but not drink the wine thereof

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD the mighty man shall cry there bitterly

15 That day is a day of "wrath, a day of trouble and distress, a day of wasteness and desolation a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers

towers

17 And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lond and their blood shall be poured out as dust, and their flesh as the dung.

IS 'Norther their silver nor their gold shall be able to deliver them in the day of the Lords wrath; but the whole land shall be 'devoured by the fire of his jealousy for he shall make even a speedy riddance of all

Heb. Ento sport I make and the defect of the 20 of 40, bits LOPD the individual than 1 feet 20 of Joseph Joseph Charles In the Ento 7 Joseph Indiana In Charles In Ch

ZEPHANIAH—The time and parentage of Zephaniah are expressed in the first verse of his proplery which are the only authentic information concerning him which we posses. The pseudo-lapplanius with whem Is a significant that he was of the tribe of Simeon a native of mount Sarabatha a place not mentioned in Scriptic and the died and was buried. In this last particular they are however at variance with the author of the City i He're who states that he was buried at Geba in Lebanon in a cave shut up—a place where flowing found in sale of the whence the clouds never departed language which appears to mean no more than that it was in an elegated for a not Lebanon. With respect to the characteristics of Lephaniah's writings. Bishop Lowth briefly observed that it is poetical, but that there is nothing very uncommon either in the arrangement of his matter, or the complexion of 1 c

Verse 4 "The name of the Chemarims -In 2 Kings xxiii 5 the word "Chemarim" (מכרים) וא ren'tral entering trous priests" as applied to those that were put down by Josiah in whose right Zepha ich prophes ed and probable the very same persons or certainly the same kind of persons are here to be understood. The significant or is playing derived from the Syriac in which language the analogous word means a priest generally and of come the Syriac. priests were idolaters, and hence its use to express idolatrous priests. Might not the name be particularly en ploted to denote the priests of the idols borrowed from the Syrians?

5 "Malcham -or, as elsewhere Milcom, Molech the god of the Ammonites. The Septuagint trans a'er it ' By their king, ' but it is better to retain the proper name as denoting the idol

9 "That leap on the threshold"—Instead of "on" we might read "over the threshold, when as the Tarz in secgests at may allude to the custom of the priests of Dagon who, after their idol was broken ou the threshold. I Sur x 4 5), never trod on it but stepped or leaped over it when entering or leaving the temple. Some however inther and perhaps better, explain it of persons who seeing houses rich and full of good things entered them violently and it is lently, taking what they pleased. If this be admitted there may be no objection to allow the conclusion of Harmer, that the leaping over the threshold to fill houses with violence and deceit may refer to the custom for involent spaces. and oppressors, in the last to ride into the houses—that is into the interior courts—of their victims for which is a o as well as to prevent the interior wealth from led g suspected, the gates towards the street are in general purposely made too low to permit a man on horselick to pass through. If the allusion does not exclusively recent to this practice we may certainly understand it to be included in the general sense of a violent and dishonest entrince a to other peoples.

11 * Maktesh -- The word means a mortar Aben I zra says that it was the name of a street or quality in letter shows a mother opinion, that the prophet by this title designates Ic us do a many concur. But there is another opinion, that the prophet by this title designates Ic us do a many concurrence. the state to which it should be reduced by the Chaldean's crushed and broken as 11 1 morror. But as the weld in 11 4 not only a most ir but any deep, hollow place. Jerome thinks that the valles of Siloam is intended, a copin on secctioned by the Tirgum, which renders "the villey of Kedron" which was another name for the tof Siloan or for the whole of which it r is a part. There seems no deciding between these alternatives

CHAPTER II

1 An exhortation to rejentance 4 The judgment of the Philistines, 8 of Moab and Annion 12 of Lthiopia and Assyria

GATHER VOURSelves together yea, gather

together, O nation inot desired

2 Before the decree bring forth before the day pass as the chaff, before the herce anger of the Lord come upon you before the day of the Lord's anger come upon you

3 Seek ve the Lond, all ve meck of the earth, which have wrought his judgment, seek righteousness seek meekness it may le ye shall be liid in the day of the Lond's anger

4 § For Gara shall be forsaken and Ashkelon a desolation—they shall drive out Ashdod at the noon day, and Ekron shall be

rooted up

5 Wee unto the inhabitants of the sea coasts the nation of the Cherethites! the | because they lave refer hills word of the Lord reagainst you O Canaan I fed the wh the 1md of the Philistines I will even de- | Loro of hists stroy thee that there shall be combolited in 11 The Land

flects

- 7 And the coast shall be for the remnant of the house of Judah they shall feed thereupon in the houses of Ashkelon shall they he down in the evening. For the Lorin their God shall visit them and turn away the r captivity
- 8 5 I have heard the reproach of Moab, and the revilings of the children of Ammea whereby they have reprouded my people, and magnified then series against the rlordcr
- 9 Therefore as I live suth the Lorn of hosts the God of Israel Surch Modes! Il be as Sedom and the children of Annor c Gomorrah even the bree ing of nettle and sultputs and a perjetted deal of the residue of my people states of the the remnant of ny prople of the

10 This dell that a common of Later to 1

strovethee that there is all learning of the term of the first of the series to shall be disclings for leaving the series of a discottages for shelpherds, and folds for the series of t 1 -1 -1

12 Te Ethiopians also, ye shall be slain

by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her. all the beasts of the natious both the 'scormorant and the bittern shall lodge in the upper lintels of it. their voice shall

sing in the windows, desolation shall be in the thresholds: for he shall uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me how is she become a desolation, a place for beasts to be down in! every one that passeth by her shall hiss, and wag his hand.

40r, se can 4 Isu Ca II. 40r, knopr, or, et apiers 10r, with he with and cored 11 247, 3



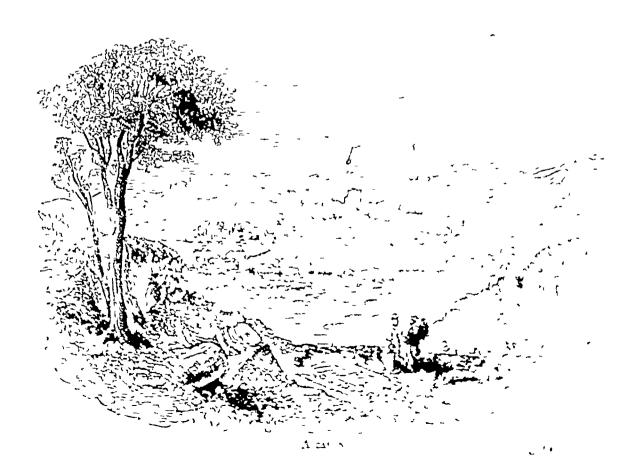
N. STEE

Verse 4. — Grantial les forméent—According y, the Gaza minor entred in the time of the prophet de l'emperation numed, and des late. But, in due time another town arose on or near its site, which si il remains a place of some consideration. But of a l'ins me have written folly under Judges xiv., and have now the satisfaction of introducing negretaring the modern town of Gaza.

—Arthough This place has been considered under Judges xiv.; and of it also we are now enabled to furnish a modern town of the satisfaction of the satisfaction. There is a non-verse in the satisfaction of the

restricted in This place has been considered under Judges xw.; and of it also we are now enabled to family a circular processing on. There is a purcular proposer in this introducing Gazz and Ascalon together, as the two places are much as a fixed in the Surphies. The Honomissian writers also distinguish these two others as the Two Bodes. If minimal is returned to have so die Happy is he who takes up his diventingulare with one of the Two Bodes. Assalon and Gazz. Introducing reports him to have said. Assalon is not of the Two Bodes will also up substituted grand, and ground, in the day of indigment. Here will be severed thousand manys. Who was come forward to general as amoustaders in o God. Jalal-Addin, the Arm on enter of the History of the Territary has been as a consistent of the Review of the Territary has been assaled in which the various true thous a collection of a Portion of the Woodrous Virtues of Assaling the hastern for Assaling in which they are surphished by the entired. Jalal-Addin, who wrote about the middle of the filter of the filter of the history and all the processing the content of the circular translations and addition. The intelligence of the filter o





6 "The sea coast," &c —See the previous note on Ascalon, under Judges xiv. A more striking corroboration of the Divine prediction could not be given than is supplied in the account which Volney gives of the modern state of the coasts of Philistia "In the plain between Ramla and Gaza, we meet with a number of villages, badly built, of died mud and which, like their inhabitants, exhibit every mark of poverty and wretchedness. The houses, on a nearer view, are only so many huts, sometimes detached, and sometimes arranged in the form of cells around a court yard enclosed by a mud wall. In winter they and their cattle may be said to live together, the part of the dwelling allotted to them being only raised two feet above that in which they lodge their beasts. The peasants are by this means kept varm without burning wood, an economy indispensable in a country absolutely destitute of fuel. The fires needed for culinary purposes are made of dung, kneaded into cakes and dried in the sun. In summer their lodging is more arry, but all their furniture consists of a single mat, and a pitcher for drinking. The environs of these villages are sown, at the proper season, with grain and water melons, all the rest is a desert, and abandoned to the Bedouin Arabs, who feed their flocks on it" 'Travels,' in 281, 282

13 "Will make Nineveh a desolation," &c - How Nineveh was made a desolation has been shown in the notes on

Nahum The desolation in which it still remains will sufficiently appear from a foregoing engraving

We have already mentioned that the earliest of the Greek writers who mention Nineveh, wrote a good while after that city was destroyed, and from the manner in which they indicate its situation, and the discrepancies between them, it almost appears uncertain whether they were acquainted with its position. Indeed, Lucian, who lived in the second century after Christ, distinctly avows, that so utterly had Nineveh been destroyed, that no vestige of it remained, nor could it be easily ascertained where it had once stood. There is indeed no ground on which to feel positively certain as to the site of Nineveh, and this uncertainty is itself a most striking corroboration of Scripture prophecy. But there is considerable probability in the now generally received opinion which finds the site of Nineveh on the eastern bank of the Tigris, opposite Mousul, where the site of an extensive ancient city may be traced by such earth-coared hills and ridges of ruin as now mark the place of Babylon and other ancient towns of Assyria and Chaldea. The long-continued state of desolution in which Nineveh has remained for ages might be illustrated from the successive notices of various travellers and historians. Thus, we are told of an occasion (in a in 627) when the emperor Herachius defeated the Persians in a great action fought on the convenient battle field offered by the vacant site of Nineveh (Gibbon, ch. My). Benjamin of Tudela says that Al-Mutsal (Mousul) was separated only by a bridge from the ancient Nineveh but Nineveh was utterly destroyed, although there were some streets and many castles within the ancient Nineveh but Nineveh as lying in total ruin. Our own "Master John Cartwright," who was there in the latter part of the sixteenth century, after giving the substance of the ancient city. Haitho, the Armenian, (about 1300 a in) also mentions Nineveh as lying in total ruin. Our own "Master John Cartwright," who was there in the latter part of the sixteenth century, after giving the substance of the ancient accounts of the gre

If the prolonged mounds, mentioned by Kinneir, and disposed in the form of a square, were walls, as he supposes, it is clear that they could not have been the city walls, but must have belonged to the citadel or the palace and its enclosures. The dimensions of the square as given by Kinneir appear to be much too small, however, these mounds do not by any means form the only indications of ancient ruin, for there are appearances of mounds and ruins extending for several miles to the southward, and still more distinctly seen to the northward of this, though both are less marked than the mounds of the centre. The alleged tomb of Jonah is on the southernmost of these central mounds, which extends nearly east and west from the neighbourhood of the river. A Mohammedan village has been formed It appears that, where openings are made in the soil-covered mounds, sections of sun dried buckworl are exposed, and some important conclusions might perhaps be deduced from more extended researches space between and about the central mounds is a level plain, over every part of which broken pottery, and the other usual debrix of ruined cities in this region, are seen scattered about. Buckingham thus speaks of the view over the site obtained from the most northern of the central mounds "As far as I could perceive, from our elevated point of view, on the highest summit of Tel Ainoa, there were mounds of ruins similar to those near us, but less distinctly marked, as far as the eye could reach to the northward, and the plant to the castward of us, or between the mer and the mount tains, had a mixture of large brown patches, like heaps of rubbish, seen at intervals, scattered over a cultivated soil" The low grounds near the river, where not cultivated, are covered to a considerable extent with tamarish bushes Rich holds that it is impossible to determine what part of the site was occupied by the ancient Nineveh, observing that, In such a country it is not easy to say what are ruins and what are not, what is art, converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art." One remarkable circumstance is, that the remains obtained from the mounds are very similar to those afforded by the mounds of Babylon, and this even to fragments of cunciform inscriptions on stone, resembling in every respect those which Baby lon offers. Mr Rich arrived at one important conclusion, which was, that all the remains belonged to the same age and character, but, as he adds, "Whether they belonged to Nineveh or some other

city is another question, and one not so easily determined "

CHAPTER III

1 A sharp reproof of Jerusalem for divers sins 8
An exhibitation to wait for the restoration of
Israel, 14 and to rejoice for their saliation by
God

Wor to 'ther that is filthy and polluted, to the oppressing city'

2 She obeyed not the voice, she received

not "correction, she trusted not in the Lond, she drew not near to her God

3 'Her princes within her are roaring lions, her judges are evening wolves, they gnaw not the bones till the morrow.

4 Her sprophets are light and treacherous persons her priests have polluted the sanctuary, they have done sviolence to the law

1 Or, glitti neus. 2 Heb. eraie 2 Or, in truition 4 Ezele 22. 27 M cali 2 9, 10 2 Jer 23 1 Hos. 9, 7. 6 I zel 22 25 310

5 The just Lord is in the midst thereof he will not do iniquity revery morning doth he bring his judgment to light, he taileth not, but the unjust knoweth no shame

6 I have cut off the nations their *towers are desolate, I made their streets waste, that none passeth by their cities are destroyed, so that there is no man, that there

is none inhabitant

7 I said, Surely thou wilt fear me, thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them but they rose early, and corrupted

all their doings

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger for all the earth shall be devoured with the fire of my fleatousy

9 For then will I turn to the 'people a pure 'blanguage, that they may all call upon the name of the Lord, to serve him with

one 11consent

10 From beyond the rivers of Ethiopia my suppliants, eich the daughter of my dis-

persed, shall bring mine offering

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain

12 I will also leave in the midst of thee | Lord

an afflicted and poor people and they shall trust in the name of the Lorin

- 13 The remnant of Israel shall not do iniquity, nor speak hes neither shall a deceitful tongue be found in their mouth for they shall feed and he down and none shall make them afiaid
- 14 ¶ Sing, O ¹³daughter of Zion shout O Israel, be glad and rejoice with all the heart O daughter of Jerusalem
- 15 The Lord hath taken away the judgments, he hath east out thine enemy the king of Israel, even the Lord, is in the midst of thee thou shalt not see evil any more
- 16 In that day it shall be said to Jerusalem, Fear thou not and to Zion Let not thine hands be "slack"
- 17 The Lord thy God in the midst of thee is mighty—he will care he will rejoice over thee with joy—'he vill rest in hilove he will joy over thee with singing

18 I will gather then that are sorrowful for the solemn assembly the are of the to whom "the repreach of it was a burden

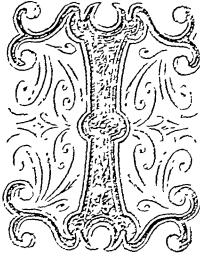
- 19 Behold, at that time I will undo all that afflict thee and I will save her that 'Thalteth, and gather her that was driven out and 'I will get them pruse and fane in every land "where they have been put to shame
- 20 At that time will I bring you again even in the time that I gather you for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lorp

"Heb proming ly morning to Or corners of Chap 1 19
13 Isa 12 G and 54 1 14 Or, fint 15 Heb he will estem for a group

19 H b les 11 H b p by tree to He to m 1 16 Heb the tree to make a recommodate to 12 Heb of the roll in

CHAPTER I

1 Hagger represent the people for neglecting the building of the howe 7. He inciteth them to the building. 12 He promiseth God's assistance to them being forward.



N the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Ju-

dah, and to Joshua the son of Josedech, the high priest,

saying,

2 Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

3 Then came the word of the Lord by

Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cicled houses, and this house lie waste?

5 Now therefore thus saith the Lord of

hosts, 2Consider your ways

6 Ye have sown much, and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that carneth wages carneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts, Consider your ways

8 Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord

9 Ye looked for much, and, lo, it came to little, and when ye brought it home, I did blow upon it Why? saith the Lord of hosts Because of mine house that is waste, and ye run every man unto his own house 10 Therefore the heaven over you is

stayed from dew, and the earth is stayed

from her fruit

Il And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord

14 And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius

the king.

. Wer by the Lord of Mosso - He ; pierced through * Hab Salyer leart on year ungs 4 Dent. 23 23 Mic. 6 14.15.
* On, then a cury 7 Dent. 22. 23

Historic—There is no dou't concerning the date of this prophecy, which is given with much precision in the fire very, and first—nich, as neil as from the book of Lara fiv. 24), we learn that it was delivered after the Jers had returned to Jerusalem from their capturity, to stimulate and encourage them in the rebuilding of the temple. Bishaj Lowth coast fers the style of Hagga's prophecy to be altogether province; but Archbishop Newcomes translation 10 certs on the idea that the greater jest of it admits of a metrical diction.

Hagrai was probably from at Babylon, or in one of the towns in which the Hebrew captines were placed by the Babylon and We know not when or more be died the groundo-Lyphanius says at Jerusalem, which is probable, and read's, that he was known among the pressibility the Hebraham place his sepulched in a cave on the decrease of the mount of Olives. But whatere, in this and other instances, we state on these authorities, we regard as the cast of a

remiliated a

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CHAPTER II

1 He encourageth the people to the work, by promise of greater glory to the second temple than was in the first 10 In the type of holy things and unclean he sheweth their sins the hondered the work 20 God's promise to Zerubbabel

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison

of it as nothing?

- 4 Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech, the high priest, and be strong, all ye people of the land, saith the LORD, and work for I am with you, saith the Lord of hosts
- 5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you fear ye not 6 For thus saith the Lord of hosts, 'Yet

once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

7 And I will shake all nations, and the desire of all nations shall come and I will fill this house with glory, saith the Lord of

8 The silver is mine, and the gold is mine, saith the Lord of hosts

- 9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts and in this place will I give peace, saith the Lord of hosts
- 10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius came the word of the Lord by Haggar the prophet, saying,

11 Thus saith the Lord of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No

13 Then said Haggai, If one that is unclean by a dead body touch any of these shall it be unclean? And the priests answered and said, It shall be unclean

14 Then answered Haggar, and said So is this people, and so is this nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lond

16 Since those days were, when one came to an heap of twenty measures, there were but ten when one came to the pressfat for to draw out fifty versels out of the press, there were but twenty

17 I smote you with blasting and with mildew and with hail in all the labours of your hands, yet ye turned not to me, saith

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, cien from the day that the foundation of the Lond's temple was laid, consider 11

19 Is the seed yet in the barn? yer as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth from this day will I bless you

20 ¶ And again the word of the Lorn came unto Haggai in the four and twenticth

day of the month, saving

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth,

- 22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the stord of his brother
- 23 In that day, suth the Loap of he ' will I take thee, O Zerubbabel m. ser. 1t. the son of Shealtiel's ith the Lup will make thee is a signet for I breef thee, saith the Lind of ho t-

the splendour of its ornaments, utensils, and furniture, it was the most magnificent structure he had ever seen or heard of. Yet probably if he or any other Jew had been asked whether he thought it more glorious than Solomon's Temple, a negative reply would have been given. We are much of opinion that the later temple was probably more magnificent and beautiful, considered architecturally, than the former; but that it equalled or approached it in the abundance of its precious things and the costiness of its materials, ornaments, and utensils, there is every reason to donot, particularly when we compare the resources of Herod with those of David and Solomon. But, above all, the latter house vanted the Shechinah, or divine glory, which filled the former house, as well as the tables of the law, the pot of manca, &c. and wenting these, we are firmly convinced that no Jew, before the later temple was destroyed, would for a monetic have allowed that it exceeded the former in glory, even had he believed its material magnificence greater than that of Solomon's Temple. We have therefore no hesitation in believing that this important prophecy refers to the Messach as "the Desire of all Nations," and predicts his coming in the times of the later temple. To a hat else, also—to what increase of temporal splendour or security—can we refer the declaration in verse 9, "In this place will I give peace, saith the Lorio of Hosts." No other peace than that which Christ brought was ever given there.

9 "The glory of this latter house shall be greater than of the former."—As a sequel to the preceding note, we may here notice a difficulty which has been suggested in the view which it states. This is, that the house which the presence of the Messiah giorified, was not the same as that of which Haggai spoke, but a new one built by Herod. For we are informed by Josephus, that, before the birth of Christ, the temple built by the returned captives was pulled down, the very foundations being removed, and a new and larger structure erected by Herod. As, however, the Jewish writers are in the habit of speaking of improvements in a large sense—as when some kings are described as having "built" cities which we know to have been in previous existence, and which they merely improved or fortified—the statement of Josephus is quite open to the explanation—that Herod did not wholly rebuild the Temple, but repaired it generally and extensively, taking down certain parts that were decayed, and constructing them again on new foundations, and adding new buildings and walls completing strengthening, and adorning the whole, on a regular plan. Such alterations and repairs, although very extensive, would not destroy the identity of the building. As we do not read of any alteration in the mode of celebrating the services of religion while these works were in progress, it is more than protable that the Holy Place at least remained standing, and if so, this was alone sufficient to maintain the identity of the building for that was essentially the house, although it occupied but a small part of the site covered by the comb and buildings of tree Temple," in the extensive sense.

To this explanation which is in substance that not usually given, we will venture to add the suggestion that the

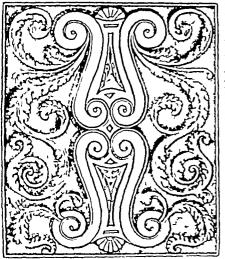
To this explanation which is in substance that most usually given, we will venture to add the suggestion that the Hebrer's did not consider the identity of a building destroyed unless when a new one was erected after the old one had lain for a time in a state of desolation, ruined and overthrown. Such an interval occurred between the destruction of Sommon's Temple and the foundation of a new one by the returned captives, and the latter was therefore a second temple. But no such interval occurred between this and the temple built or improved by Herod, and therefore the latter was not a third temple, but continued to be identified with the second. At all events, nothing is more centaritan that the Jews did regard the temple which stood in the time of our Saviour, and which was destroyed by Time as the second temple; and this is really all that is essential to be known. Even Josephus, on other occasions, regards it as the second temple with respect to that of Solomon, as do all the Jewish writers who have occasion to make any distinction. And, still more, the early Jews, who did consider the present prophecy to refer to the advent of the Messach, commined to expect that he would come in the time of Herod's Temple. Hence the mournful and memorable crywhich the Rooti Jose is said to have uttered when that temple was destroyed,—' Alas' the time of the Messach is

past'"

ZECHARIAH.

CHAPTER I

1 Zechariah exhorteth to repentance 7 The rision of the horses 12 At the prayer of the angel comfortable promises are made to Jerusalem 18 The vision of the four horns, and the four carpenters



the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Lord hath been 'sore displeased with your fathers

3 Therefore say thou unto them, Thus saith the Lord of hosts, *Turn to unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts "Turn ye now from your evil ways, and from your evil doings but they did not hear, nor hearken unto me, saith the Lord

5 Your fathers, where are they? and the

prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets did they not 'take hold of your fathers' and they returned and said, 'Like as the Lond of hosts thought to do unto us according to our ways and according to our doings so hith he dealt with us

7 & Upon the four and twentieth day of | vet be spread placed. The

the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom, and behind him were there red horses, 'spec-

kled, and white

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these he

10 And the man that stood among the myrtle trees answered and said. These are they whom the Lord hath sent to walk to

and fro through the earth

Il And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and tro through the earth, and, behold, all the earth sitteth still, and is at rest

12 ¶ Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the Lord answered the angel that talked with me with good words and

comfortable words

14 So the angel that communed with me said unto me, Cry thou, saving, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealous.

15 And I am very sore displeised with the heathen that are at ease for I we bet a little displeased, and they helped forward the affliction

16 Therefore thus suth the Lorn, I are returned to Jerusalem with necessarian house shall be built in it with the Lorn of hosts, and a line shall be street to be true upon Jerusalem.

of hosts. My cit is through it is a set be spread placed, with the set of the

yet comfort Zion, and shall vet choose Jerusalem.

18 7 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head. but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.



Zeculelah.—Fish the Fersons, or Michael Angelo, in the Sisting Ceapel.

Zronsersen-It arream from the profixed inscription that Zechamah was the contemporary of Haggai beginning Fig. 3. The main after Hange had delivered his commencing prophecy. He was, of course, one of that body and the main after Hange had delivered his commencing prophecy. He was, of course, one of that body and from Buly or mire Zeroboabel. Although the names of his father and grandfather are given, we are the form to the confined of the true relating of the same name mentioned in Scripture. It may be presumed from the main are arrowned in Scripture. It may be presumed from the main and arrowned manual manual manual of the same had a reconstruction to the confined of the same had a reconstruction to the confined of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as the same had been sent to be confined as the same had been sent to be confined as the same had been sent to be confined as a reconstruction of the same had been sent to be confined as the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be confined as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had been sent to be constructed as a reconstruction of the same had be and young men when he a mented his propher a career, but how long he lived or where he died, we know release that he has bused on Jernatiem, and with this concurs the existing belief which finds, in a remains a monament in the life and Jernatiem, and with this concurs the existing belief which finds, in a remains a monament in the life and Jet may at the tom, of Zechnich. Some further information concerning this monament is the life and of the stock.

The a sect of Zechnich's propher is the same as that of Hagnuis—to stimulate the refused capties to get the life.

stem; sand restrict the regular worth plo God and to erromage their faith and hope by the promise of the Men.

The Jerra on the strict Sechanic of remarkably similar to that of Jeremiah, that they were accustomed. 1) resource that the spirit of the latter propose har passed in oil m. His style is characterized by B shop Lowis is present and those highly 316

ornamented, they are also perspicuous, considering that they are the production of the most of source of all the prophetic writers.

Verse 8 "Myrtle"—(D'D'T) hadassim) The myrtle family abounds in trees of a most charming reject. The foliage is generally of a polished green, and the leaves are punctured with a multitude of translucent spots which reseen when they are interposed between the eye and the light. The flowers are of a snowy whiteness in some as the Myrtus communis or myrtle, for example, in others, they grow in clusters and glow with the nichest tints of crimic as in the Jambera Malaccensis, or Malay apple. The stamens are numerous and form circular rows of palicides at interpostion or central column bestowing an elegant appearance upon the blossom. Many of them yield an edible fruit as the Psidium and the Lugenia the Guala and the Cayenne Cherry. But the transparent dots upon the leaves of red together by the most intelligible features of the Myrtacca, while the whole of the numerous genera and species are connected together by the most intelligible features of neatness and grace. As they often grow in the shaded valless between two neighbouring mountains, where all is calm and tranquil, they naturally become associated in the mird with every thing that is lovely and peaceful. The myrtle-trees offered a choice emblem of peace and quietude, and gave a living freshness to the annunciation of the angel, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."



HORNED HEAD-DRESSES

-0 'Gy refers — This is perlupted of elimite. The mord LTT elever of the special variable in the general sense of the care. The kind of this better to take it in the general sense of the care. The kind of the special variable is not refer to take it in the general sense of the care that the general indicates a more define application of the special variable in the care that the care has not that the market were entired to precise the care of the care that the

CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure 6 The redemption of Zion 10 The promise of God's presence

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof

3 And, behold, the angel that talked with me went forth, and another angel went out

to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the

glory in the midst of her

6 THo, ho, come forth, and flee from the land of the north, saith the Lord for I have spread you abroad as the four winds of the heaven, saith the Lord

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon

8 For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you for he that toucheth you toucheth the apple of his eye

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their and ye shall know that the Lord

of hosts hath sent me

10 ¶ Sing and rejoice, O daughter of Zion. for, lo, I come, and I will dwell in

the midst of thee, saith the Lord

11 And many nations shall be joined to the Lord in that day, and shall be my people · and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee

12 And the Lord shall inherit Judah his portion in the holy land, and shall choose

Jerusalem again

13 Be silent, O all flesh, before the Lord for he is raised up out of 'his holy habitation

1 Dent. 32. 19 Peal. 17 8. 2 Ist 12.6, and 54 1. ³ Levit. 26. 19 Ezek. 37 27 2 Cov 6. 16. 4 Heb the handation of hu holmess

Verce 5 'A wall of fire round about —It is not unlikely that this image may be derived from the very general custom in places where danger is apprehended from wild beasts, for travellers to keep fires burning round their own resting place to prevent their approach. Such a wall of fire round about a resting party is in general most effectual for their protection from beasts of prev in consequence of the dark which fire is regarded by all wild animals; although examples are recorded in which the more powerful beasts, rendered desperate by famine, have defied the obstruction which the fiery harver offered and righed through its flavor when they are tion which the fiery barrier offered, and rushed through its flames upon their prey.

CHAPTER III

1 Under the type of Joshua, the restoration of the church, 8 Christ the Branch is promised

And he shewed me Joshua the high priest standing before the angel of the LORD, and 'Satan standing at his right hand 'to resist hım

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee not this a brand plucked out of the fire?

3 Nov. Joshua was clothed with filthy gar-

ments, and stood before the angel

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him And unto him he said Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with gar- | the vine and under the fig tree.

And the angel of the Lord stood ments

6 And the angel of the Lord protested

unto Joshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee splaces to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee for they are men wondered at for, behold, I will bring forth my servant the BRANCH

9 For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes. behold, I vill engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day

10 In that day, saith the Lond of hosts, shall ye call every man his neighbour under

Verse 4 "Take away the filthy garments from him"—There are sufficient intimations in Scripture that the sac at a among the Hebrews for persons in a condition of mourning, humiliation or degradation to cottle them sales in me and neglected attire, but, on the contrart, to express a state of rejoicing happiness, and relief by rich and respectively. and neglected aftire, but, on the contrary, to express a state of rejoicing happiness, and relief by rehalf and in the East, and in ancient times was not by any means confined to the Orientals. It was contract moneys to a whose usages in this matter are applied by Gill with good effect to the illustration of the present pass at the man was charged with capital crimes, it was usual for him to neglect his hair and tend and to write finity agarments, presenting altogether a very sordid and dirty appearance. Hence such persons were called to refine the such attire he appeared before his judges to take his trial, and not only himself, but his friends and relief to result to with him, with hair dishevelled, and in garments old and foul, weeping and deprecating punishment helping that to move the compassion of the people. Hence history does not omit to record the fact of certain emineral near (a Sei, a Africanus) who, in the pride of conscious innocence of the crimes laid to their charge, refused to assume the means. Africanus) who, in the pride of conscious innocence of the crimes laid to their charge refused to assume the int in attire and appearance of arraigned persons, but continued to wear their customary dress, and slaved their licities a usual, or even put on attire richer than their customary wear. A somewhat remarkable illustration with a review of plication, might perhaps be taken from the instance of the Rhodian ambassadors, who put on the white release of congratulation when they heard of a victory gained by the Romans, but instantly changed them for sordid and me in a soon as they understood that the Rhodian people had not been thought to have acted the part of freeds a d allies, or to have deserved well of the Roman people (Liv Hist 1 xlv c 20)

CHAPTER IV.

1 By the golden candlestick is foresheved the good success of Zerubbabel's foundation. 11 By the two olue trees the two anointed ones

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, 'with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof

3 And two olive trees by it, one upon the right side of the bowl, and the other upon

the left side thereof

4 So I answered and spake to the angel that talked with me, saying, What are these,

5 Then the angel that talked with me answered and said unto me. Knowest thou not what these be? And I said, No, my

6 Then he answered and spake unto me. saying. This is the word of the Lord unto Zerubbabel, saying, Not by 'might nor by power, but by my spirit, saith the Lord of

7 Who art thou, O great mountain? be-

fore Zerubbabel thou shalt become a plan and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto

8 Moreover the word of the Lorn came unto me, saying.

9 The hands of Zerubbabel have lud the foundation of this house his hands shall also finish it and thou shalt know that the Lord of hosts hath sent me unto you

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven they are the eyes of the Lond, which run to and fro through the whole earth

11 Then answered I, and sud unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him What be these two olive branches which through the two golden pipes tempty the golden oil out of themselves?

13 And he answered me and said Knowest thou not what these be^2 . And 1 + ed,

No. my lord

11 Then said he, These are the two irointed ones that stand by the Lord of the whole earth

*Or seconsecond's partifications to #Or own 40 stitle some site is a *Chap & Hob ly the land *Coron you fine each site / FH Heb en blert et

CHAPTER V

1 Buth fring rell with weather rest the collength the col is the tye ! " end weiters 5 Beau approved the q' 's breadth thereof tenent the fille sterief B 11 9

This I turned and lifted up made eyes of I that gooth forth ever to be looked and behold a flying roll

2 And he said unto ne. What or state of And I prewered I see a flat ?

Then end by con T end for the contract cut off as on this side according to it; and I every one that sweareth shall be cut off as

on that side according to it.

- 4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.
- 5 7 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.
- 6 And I said, What is it? And he said. This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a ta-! base.

lent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork and they lifted up the ephan between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the

ephah?

Il And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own

= Or, weighty puce

Versa 4. "It shall erter into the home of the thief, and .. of him that executeh falsely, and shall containe it"—Calmet observes that under the two names of thief and false swearer, the Hebrews and Chaldeans comprehended all other crimes, the't denoting every kind of injustice and violence executed against men; and perjury, all crimes against God. Gritins and others have observed a considerable resemblance between this text and a passage in Herodotus (Erato 86, in which Ler'ychides relates to the Athenians an anecdote of a man called Glaucus, who being desirous of appropriating to his own use a sum of money which had been entrusted to him, consulted the Pythian oracle whether he might do so by taking a false outn—the money having been claimed by the sons of the owner. The oracle

' Son of Epicycles' your oath retains. Just for the moment, all the plundered game Swear then, for death elike the just—the knave Lays undamnguated in the suent grave.

But the False Oath a direful monster sends, Which, footless, hastens—which, though handless, reads His house and offspring whom the gods detest, While his, who fears an outh are ever b'est." Taxton's translation.

CHAPTER VI.

1 The vision of the four character. 9 By the crowns of Joshua are shewed the temple and kingdom of Christ the Branch.

And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass

2 In the first charnot vere red horses, and in the second chariot black horses;

3 And in the third chariot white horses: and in the fourth chariot grisled and bay

4 Then I answered and said unto the angel that talked with me, What are these,

my lord?

- 5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the carth.
- 6 The black horses which are therein go! forth into the north country; and the white

go forth after them, and the grisled go

forth toward the south country. 7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence. walk So they to and fro through the earth. walked to and fro through the earth

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my

spirit in the north country.

9 7 And the word of the Lord came unto

me, saving,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah. which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshuz the son of Josedech, the high

12 And speak unto him, saying, Thus

speaketh the Lord of hosts, saying Behold the man whose name is The BRANCH, and he shall 'grow up out of his place, and he shall build the temple of the Lord

13 Even he shall build the temple of the LORD, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem and to Tobijah, and to Jedriah and to Heathe son of Zephaniah for a memorial in the temple of the Lord

15 And they that are fir of shall come and build in the temple of the Lord and ye shall know that the Lord of hosts both sent me unto you. And this shall come to pass, if ye will diligently obey the your of the Lord your God.

3 Chap 3 8 4 Or, branch up from under hirt.

Verse 1 "Four chariots"—It is generally understood both by Jewish and Christian interpreters that these chariets denote the four great empires—the Babylonian, Persian, Greek, and Roman—which successively arese in the word. The larger commentaries sometimes seek reasons for the distinguishing colours in the horses of the several chariets, but we do not see that any reliance can be placed on the explanatory conjectures which have been offered

12 "The BRANCH"—Some of the Jewish writers understand that this title is applied to Zerublakel himself. But he was already grown up in his place, and the application to him is so greatly and obviously improper that it law not been much followed. Most of the Jewish interpreters and all the Christian apply it to the Messiah and of the correctness of this application no reasonable doubt can be entertained. (See the marginal references) • The Breigh is a name frequently applied to the Messiah in the Talmud and other Jewish writings.

CHAPTER VII

1 The captures enquire of fusting 4 Zechariah reproveth their fasting 8 Sin the cause of their capturity

And it came to pass in the fourth year of king Dairus, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu,

2 When they had sent unto the house of God Sherezei and Regemmelech, and their

men, 'to pray before the Lord,

3 And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 Then came the word of the Lord of

hosts unto me, saying,

5 Speak unto all the people of the land and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me ain to me

6 And when ye did eat and when ye did drink 'did not ye eat for yourselver, and

drink for your sches?

7 Should me not hear the words which not the Lord hath cried by the former prophets, when Jerusalem was inhabited and for in prosperity and the cities thereof round late

about her, when men inhabited the south and the plain?

8 ¶ And the vord of the Lord came unto

Zechanah, saying.

9 Thus speaketh the Lord of hostering, Execute true judgment and chearmerey and compassions every man to his brother

10 And oppress not the widow nor the fatherless, the stranger nor the poor and let none of you imagine evil again the brother in your heart

11 But they refused to hearken and pulled away the shoulder and stopped

their ears, that they should not hear

12 Yea they made their hearts as in adamant stone, lest they should hear the law, and the words which the Lord of he thath sent in his spirit by the former prophets therefore came a great writh from the Lord of hosts.

13 Therefore it is come to prest of he cried and they would not he ir so they cried, and I would not he ir, both the I will of hosts

If But I scattered them with a virewind among all the nations via the innot. Thus the land was despite them? that no man proceed through very a for they land the "pie told".

they met with any adverse occurrences (Judg xx 26, 1 Sam vii 6, xxxi 13, 2 Sam, iii 35, Isa, lviii 3-12) But it was not till about the time of the Captivity that they introduced anniversary fast days. The days to which we

I The seventeenth day of the fourth month, namely, Tammuz, or July. This fast was instituted in memory of the capture of Jerusalem, Jer lin 6, et seq., Zech viii 19

II. The ninth day of the fifth month, As, or August, in memory of the burning of the Temple, Zech vii, 3,

III The third day of the seventh month, Tishini, or October, in memory of the death of Gedaliah, Jer. xl. 4, Zech.

vii 5, viii 19
IV The tenth day of the tenth month, Tentus, or January, in memory of the commencement of the attack on Je-

The prophet Zechaniah, in reference to inquiries which were made to him, asserted that these mournful occisions were at some future time, to be converted into festivals of joy, but the Jews, notwithstanding, have over continued to observe them as fasts." They expect this change to take place in the days of the, by them still expected Messiah. It will be recollected that only one annual public fast, that of the day of atonement, was instituted by the Law of

Moses, but several instances occur in Scripture of extraordinary public fasts, appointed by the authority of the civil magistrate (1 Sam vii 5, 6, 2 Chron xx. 3, Jer xxxii 9) Thus the present were the first annual fasts, held in commemoration of public calamities which befel the nation. It is observable of the second, that the Jews fast on the much Ab, not only for the destruction of the first but of the second Temple, as they are persuaded that both events took place on the same day of the same month

7. "The south and the plain"-The south explains itself, the plain means the western part of Judea, being the same as the rulley of Josh. xv. 33 see the note there

CHAPTER VIII.

1 The restoration of Jerusalem 9 They are encouruged to the building by God's favour to them 16 Good works are required of them enlargement are promised.

Again the word of the Lord of hosts came to me, saying,

2 Thus saith the Lond of hosts; 'I was jealous for Zion with great jealousy, and I

was jealous for her with great fury.

3 Thus saith the Long, I am returned unto Zion, and will dwell in the midst of Jerusalem and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts the holy mountain

4 Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age

5 And the streets of the city shall be full of boys and girls playing in the streets thereof

6 Thus saith the Lord of hosts, If it be ²marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts

7 Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from 4the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness

9 Thus saith the Lord of hosts, Let your hands he strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built

10 For before these days there was no Thire for man, nor any hire for heast, neither was there any peace to him that went out or came in because of the affliction for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, sait the Lord of hosts

12 For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things

13 And it shall come to pass, that as yo were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing fear not, but let your hands be strong

14 For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not.

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah · fear ye not

16 These are the things that ye shall do, Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates

17 And let none of you imagine evil in your hearts against his neighbour, and love

4 Heb the country of the going down of the sun 4 25 "Heb judge truth, and the sudgment of peace 3 Or, hard, or, difficult. " Hen for multitude of days 1 Chap 1 14 # Ephes, 4 25 7 Heb of pears. Or, the live of man became nothing, i.e. 44 kg 1 6

no false oath for all these are things that I hate, saith the Lord

18 ¶ And the word of the Lord of hosts

came unto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth month and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful "feasts, therefore love the truth and peace

20 Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities

21 And the inhabitants of one city shall go to another, saying "Let us go "1 speedily "to pray before the Lord, and to seek the Lord of hosts. I will go also

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Je-

rusalem, and to pray before the Lohn

23 Thus saith the Lord of hosts. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you for we have heard that God is with you

10 Heb. solemn, or set times. 11 Isa. 2.3 Mic. 4.1, 2. 12 Or, continually 13 Heb. going 14 Heb. to intreat the free of the I OND

Verse 23 "Take hold of the skirt"—This is to be understood as the act of one making a humble but ferrent entreaty, or of claiming protection from him of whose skirt he takes hold. There is something of respectful and gentle violence or constraint involved, such perhaps as appears in Jacob's declaration to the angel, "I will not let thee go except thou bless me"

CHAPTER IX.

1 God defendeth his church 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable hingdom 12 God's promises of victory and defence

The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof when the eyes of man, as of all the tribes of Israel, shall be toward the Lord

2 And Hamath also shall border thereby, Tyrus, and Zidon, though it be very 'wise

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets

4 Behold, the LORD will cast her out, and he will smite her power in the sea, and she

shall be devoured with fire

5 Ashkelon shall see *it*, and fear, Gaza also *shall see it* and be very sorrowful and Ekron, for her expectation shall be ashamed and the king shall perish from Gaza, and Ashkelon shall not be inhabited

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philis-

tines

7 And I will take away his *blood out of his mouth and his abominations from between his teeth but he that remaineth even he, shall be for our God and he shall be as a governor in Judah, and Ekron as a Jebusite

S And I will encamp about mine house sling because of the army, because of him that a non passeth by and because of him that returned the rand no oppressor shall pass through altar

them any more for now have I seen with mine eyes

9 ¶ Rejoice greatly O daughter of Zion, shout. O daughter of Jerusalem behold, thy King cometh unto thee he rejust, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off and he shall speak peace unto the heathen and his dominion shall be from sea even to sea and from the river even to the ends of the earth

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water

12 ¶ Turn you to the strong hold, ye prisoners of hope even to day do I declare

that I will render double unto thee,

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons O Zion, against thy sons O Greece, and made thee as the sword of a mighty man

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning and the Lord God shall blow the trumpet, and shall go with which is of the south

and they shall devour and toolete south sling stones, and they shall devour and toolete south sling stones, and they shall drod on the term a noise as through wine and trey to a filled like bowls, and they are the contact that alter

16 And the Lord their God shall save them in that day as the flock of his people for they shall be as the stones of a crown, lifted up as an ensign upon his land

17 For how great is his goodness, and how great is his beauty! corn shall make the young men 10 chearful, and new wine the maids

10 Or, grow, or, speal

Verse 9 "Lowly, and ruling upon an ass"-This, which was literally fulfilled by Christ, affords an interesting intimation that riding on horseback had at this time become so familiar to the Jews, that riding on an ass had come to be considered an act of humility and lowliness In short, they had arrived at much the same ideas on the subject as are still entertained in the East, and which we have already had different opportunities of explaining. The ass is not by any means despised, but so much dignity and consequence is attached to riding on horseback, that men of inoderate means will submit to great discomforts in order to keep one or more horses, and hence, for one who can obtain a horse, to prefer to ride on an assus considered a manifestation of great humbleness of mind. Hence, in Persia, for example, the ecclesiastics (so to call them) who have not yet attained to any high station, and wish to convey the impression of their humble and self-denying character, make it a point to ride on asses.

11. "The pit wherein is no water"-Evidently a dry well or cistern, used as a prison.

13 "Greece"—In the original Javan (11), by which the Greeks are usually understood In the present instance it is generally supposed to denote the Syro Macedonians, with whom the Jews had such bitter conflicts in the times of the Maccabees Archbishop Newcome, however, conceives the language employed to be too strong for these events, and is therefore disposed to place this among the prophecies which remain to be fulfilled in future time. But the former explanation does still seem preferable

15 "Corners of the altar"-The blood of the sacrifices was poured out upon the "horns" or corners of the altar (Lev n 25) To this the prophet seems to allude

16 ' The stones of a crown"—The Vulgate has landes sancts, sacred stones, which is the sense conveyed by all the ancient versions, which appear to have understood the prophet to refer to such stones, or hoaps of stones, as the Hebrews were accustomed to set up in commemoration of blessings conferred or promised, or of victories obtained were sometimes anomated, but at any rate were separated, set apart or consecrated to a particular purpose Hence, Blayney has "consecrated stones," Houbigant, after Capellus, 'crowned stones"—supposing them to have been stones set up as trophics, and crowned with garlands, a practice of which we find nothing in Scripture, Newcome, crowned trophies," Boothroyd, simply "trophies" The difference of these versions is less than may appear, as they all agree that the stones in question were stones of memorial

CHAPTER X.

1 God is to be sought unto, and not idols 5 As he united his flock for sin, so he will save and restore them.

Ask we of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field

2 For the "3idols have spoken vanity, and the diviners have seen a he, and have told false dreams, they comfort in vain therefore they went their way as a flock, they were troubled, because there was no shepherd

3 Mine anger was kindled against the shepherds, and I spunished the goats for the Lorn of hosts hath visited his flock the house of Judih and hath made them as his goodly horse in the battle

1 Out of him came forth the corner, out of him the nail, out of him the battle how, out of him every oppressor toge-

5 \ And they shall be as mighty men, which tread down their enomin in the mire of the streets in the battle and they shall I the sea, and all the deeps of the river shall

fight, because the Lord is with them, and othe riders on horses shall be confounded

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them and they shall be as though I had not east them off for I am the LORD their God, and will hear them

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine yea, their children shall see it, and be glad, their heart shall rejoice in the Lord

8 I will hiss for them, and gather them, for I have redeemed them and they shall increase as they have increased

9 And I will sow them among the people and they shall remember me in far countries, and they shall live with their children, and turn again

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them

11 And he shall pass through the sea with affliction, and shall smite the waves in dry up and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away

12 And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord

CHAPTER XI

1 The destruction of Jenusalem 3 The elect being cared for, the rest are rejected 10 The states of Beauty and Bands broken by the rejection of Christ 15 The type and curse of a foolish shepherd

Opin thy doors, O Lebanon, that the fire

may devour thy cedars

2 Howl, fit tree, for the cedar is fallen, because the 'mighty is spoiled howl, O ye oaks of Bashan, for 'the forest of the vintage is come down

3 ¶ There is a voice of the howling of the shepherds, for their glory is spoiled a voice of the roaring of young hous, for the

pride of Jordan is spoiled

4 Thus saith the Lord my God, Feed

the flock of the slaughter,

- 5 Whose possessors slay them, and hold themselves not guilty and they that sell them say, Blessed be the Lord, for I am uch and their own shepherds pity them not
- 6 For I will no more pity the inhabitants of the land, saith the Lord but, lo, I will 'deliver the men every one into his neighbour's hand, and into the hand of his king and they shall smite the land, and out of their hand I will not deliver them
- 7 And I will feed the flock of slaughter acen you, O poor of the flock And I took unto me two staves, the one I called Beauty, and the other I called Bands, and I fed the flock
- 8 Three shepherds also I cut off in one month, and my soul flothed them, and their soul also abhorred me
 - 9 Then said I, I will not feed you that]

that dieth, let it die, and that that is to be cut off, let it be cut off and let the rest cat every one the flesh "of another

10 ¶ And I took my staff, are Beauty, and cut it asunder that I might breek my covenant which I had made with all the

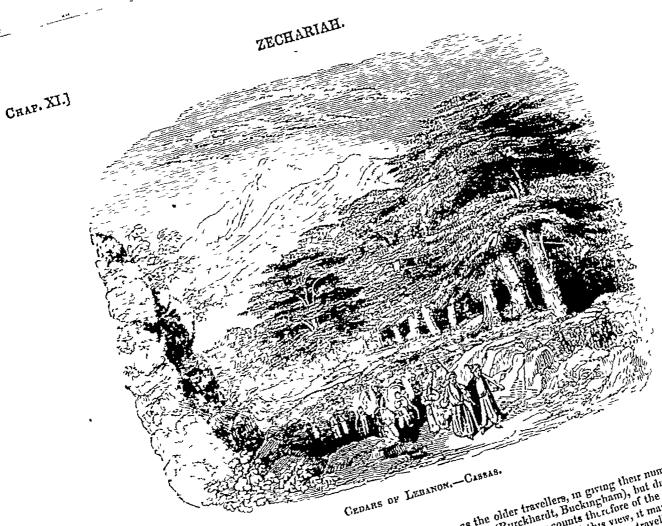
people

11 And it was broken in that day and so the poor of the flock that waited upon me knew that it was the word of the LORD

- 12 And I said unto them, "If ye think good, give me my price, and if not, forbe in So they "weighed for my price thirty precess of silver
- 13 And the Lord said unto me. Cast it unto the "potter" a goodly price that I was prised at of them. And I took the thirty pieces of silver, and east them to the potter in the house of the Lord.
- 14 Then I cut asunder mine other stiff even ¹³Bands, that I might break the brotherhood between Judah and Israel
- 15 ¶ And the Lord said unto me Take unto thee yet the instruments of a foolish shepherd
- To For, lo, I will raise up a shepherd in the land, which shall not visit the e that be "cut off neither shall seek the young one nor heal that that is broken nor reed that that standeth still—but he shall ext the flesh of the fat and tear their claws in pieces

17 "Woe to the idol shepherd that level the flock! the sword shall be upon his arm, and upon his right eye. his arm shall be clean dried up, and his right eye shall

be utterly durkened



for aurselves, there seems to have been a much less diminution, 28 the older travellers, in giving their numbers, include the larger trees, and the moderns say that these are still 25 or 20 (Burckhardt, Buckingham), but distinguish the second the larger trees, and the moderns say that these are still 25 or 20 (Burckhardt, Buckingham). for ourselves, there seems to have been a much less diminution, as the older travellers, in giving their numbers, include off the larger trees, and the moderns soy that these are still 25 or 20 (Burckhardt, Buckington), the old unit recent the larger trees, and the moderns soy that these are sormously large among these larger ones there are from seven to twelve enormously large. off the larger trees, and the moderns say that these are still 25 or 20 (Burckhardt, Buckage ham), but distinguish that enough the larger trees, and the moderns say that these are still 25 or 20 (Burckhardt, Buckage ham), but distinguish that enough the old and recent the enough of the larger trees, and the moderns say that these are still 25 or 20 (Burckhardt, Buckage ham), but distinguish that enough the enough of the surface of the old and recent in evidence of this view, travellers of the times are from seven to twelve enough of the sixteenth century, and like other travellers of the number of the greater and of the sixteenth century, and like other travellers of the sixteenth century, and like other travellers of the greater and of the sixteenth century. an one these large ones there are from seven to twelve end of the sixteents that he saw found trees and of the sixteents that he saw into the number of the greater and of the sixteents that he saw into the cells in the sixteents that he saw found the six counted at large trees, and it is clear that he counted all the large ones that he saw cedar trees growing together, and it is clear that he counted all the large ones and twenther strength out, as though they forther we saw four another, stretching straight out, as though the further up the mountaine to see certaine cular trees one over another, stretching straight out, as the greatest askes, with divers rowes of branches one over another, stretching straight out, as the greatest askes, with divers rowes of branches one over another, stretching straight out, as the greatest askes, with divers rowes of branches one over another. further up the mountage to see certagine cular trees, where we saw four another, stretching straight out, as now there we have and twentie celar trees growing together, which have growne on Mount Lybanus, yet now there we have one over another, stretching straight out, as now there we have one over another, stretching straight out, as now there we have any the mountage to see certagine cular trees, which have growne on Mount Lybanus, yet now there we have any the mountage to see certagine cular trees, which have growne on Mount Lybanus, yet now there we have any the mountage to see certagine cular trees, which have growne on Mount Lybanus, yet now there we have any the mountage to see certagine cular trees, where we saw four another, stretching straight out, as the will be a seed to the contraction of the mountage of the contraction of the mountage of the contraction of the as the greatest askes, with divers rowes of branches one over another, stretching straight out, as though they may be more if the street by art. Although we read of great store of cedars which have growne on the only cedars have netually the first of the saw none but these four were not only all the saw none but these four were not only all the saw none but these four were not only all the saw none but these twenty that it would seem that these twenty the saw none but the saw none but these twenty the saw none but the were kell by arr Almough we read of great store of cedurs which have growne on Mount Lybanus yet now the fram and findly the only at the cedure has all twenties, neither larger cedurs, but the only at the cedure the celven frame of the saw none but these foure and twenties all the larger cedurs, but the only at the cedure the celven frame of the saw now appear the cedure the cedure that the saw now appear that there were not only our inference, which now appear that there were not more than the saw now mere the correctures of our inference, which now appear that there were not more than two of the correcture of metalling and small struct, dated in 1810, is that there were not only our inference, which now appear that there were not not only our inference, which now appear that there were not more than small structure. The original structure and small transfer on the first of middling and structure that the the time time of the streets. The oldest read of structure that the the time the time of the streets of the oldest read young ones. The oldest read one has the oldest and best-looking the original structure of the oldest and best-looking the original structure. The oldest read to the time of the oldest and best-looking the original structure of the oldest and best-looking the original structure. The oldest read of the original structure of the oldest and best-looking the original structure. The oldest read of the original structure of the oldest and best-looking the original structure. The oldest read of the oldest and best-looking the original structure. The oldest read of the oldest and best-looking the original structure. The oldest read of the oldest and best-looking the original structure. The oldest read of the oldest and best-looking the original structure. The oldest read of the oldest of the ol trees, twenty five very large ones, about fifty of middling size, and more the top of the oldest and best-looking trees, twenty five very large ones, about foliage and foliage of the old treatury.

The very large ones, about fifty of middling size, and more the top ones, about foliage and foliage of the old treatury.

The truths of the didest are distinguished by foliage and foliage of the old treatury.

The truths eventeenth one base the Gardens one base the Gardens one base the Gardens one with the ground, like those in Kew Gardens of the mant descriptions who have visited them that the man did four, five, or even seven truths the ground, like those in the man the man descriptions who have visited them that the man one whose leaves touched the ground, like those in the man the man descriptions who have visited them that the man one who have visited them that the man one who have visited them that the man one who have visited them that the man of the man that the man of the control of the tree to t and by four, fire, or extra seem to grantly the fire of the other seems and the secretarious of the other seems and by four, fire, or extra seems and the ground, he have visible the fire of the other seems and other seems and the fire of the other seems to seem to fire seems the seems that the fire of the other seems and the fire of the other seems to fire seems the fire of the other seems to seem to fire other seems to seem to fire other seems to seem to fire other seems the seems the determinant of the other seems to seem to fire other seems to fire other seems

hour. The old cedars are not found in any other part of Lebanon. Young trees are occasionally met with their are very productive, and cast many seeds annually. The surface all around is covered with rock and stone with a part 1 but luxuriant vegetation springing up in the interstices?



SCOTCH FIR AND OAK TRLES

2 "Fir tree - cedar - cake"—In the preceding note we have introduced the cedar of Leb none on firmally to examplession that the Hebrew name [78], crez, was a general name for trees of the kind to which the reduction of the first term particular. In the manner the weight therefore including the cedar without being confined to that tree in particular. In the manner the weight tree "of tree" (LYTT) berosh) need not perhaps be limited to any particular species. We have already inhists to have a tree of the first sylvesters or Scotch fir and other kindred trees. And then as to the JYN alm in the elmek well as in other places been disposed to identify it with the terebinth tree by the still we think that it in a harden a world for all very large trees other than pines and then fore sometimes meaning an oak and we are streng to the first sylves and the same word, with a slight alteration denotes a tree in general in the Serial form of the first extraction that the oak (Quereus reduct) and the Scotch fir (Porus relient is any trees of Published and the same when now, in accommodation to different views we add to one provides a first in the first trees which, if they be unnecessary to assist the eve in discrimination will tene to improve a first that they are probably alluded to in connection with others, if they have not a special mention of the street and reduction to the first perhaps to the first perhaps to the first perhaps the first perhaps to the first perhaps to the first perhaps to the first perhaps to the first perhaps the first perhaps the first perhaps to the first perhaps to the first perhaps to the first perhaps the f

wand in taken of the termination of an engage nent or officed in barries of the least to a second of the termination of an engage nent or officed in barries of the least to a second of the termination of an engage nent or officers is a fixed or officer of the least to a second of the least was an act at one or faithers is a fixed or of the least to a second of the least of the le

disruption of a sworn covenant. In the present text, and in the obvious and literal acceptation, the breaking of the staff appears to express the termination of the engagement of the shepherd who had been out to the pasture ground

12 ' Gire me my price"—The price of his services as a shepherd We have explained, on former occasions, that the shepherds to whom the flocks are intrusted often remain long abroad with them in distant pastures

They weighed for my price thirty pieces of silver"—Most commentators observe that this was the price of a slave if the time of Moses (Exod xx 32) and therefore infer the unworthiness of the price. But the inference does not seen to us just and indeed we should rather draw a contrary inference from this very circumstance. For a slave is generally costly and valuable, and if therefore they gave for the services of a shepherd, during one season in which he has been out with the flock, such a sum as would have purchased the perpetual services of a slave, they must have considered that they were making him a very fair remuneration. Their mistake probably lay in their acting as in a matter of real business, without understanding of, or reference to, the figurative and typical meaning of the prophet. Thus of real business without understanding of, or research to the nature described, would have been utterly unworthy—as all that which would have been understood with reference to the latent and ulterior meaning. That meaning cannot be price must have been—when understood with reference to the latent and ulterior meaning. That meaning cannot be otherwise explained than as referring to the circumstances which attended the betray all of Christ by Judas—the pricat which he was valued by the chief priests—and the use to which that price was finally applied. Indeed the Kan gelist expressly declares the present passage to be a prediction which was fulfilled on the occasion mentioned. (Mattern 9, 10)

CHAPTER XII

1 Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries 6 The victorious restoring of Judah 9 The repentance of Jerusalem

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spuit of man within him

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, *when they shall be in the siege both against Judah and against Jerusalem

3 ¶ And in that day will I make Jerusalem a buildensome stone for all people all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness

5 And the governors of Judah shall say in their heart. The inhabitants of Jerusalem chall be my strength in the Lord of hosts their God

6 5 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem

7 The Lord also shall save the tents o Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lond before them

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations

that come against Jerusalem

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitteiness for him, as one that is in bitterness for his firstborn

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadiimmon in the valley of Megid-

don

12 And the land shall mourn, every lamily apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart,

13 The family of the house of Levi apart, and then wives apart, the family of Shimei

apart, and their wives apart,

14 All the families that remain, every family apart, and their wives apart

1 Or s nier v 1/31 2 Or, and also against Judah shall be which shall be in siege against Jerusalem 2 Or, Ti v is strength to re and to the inhal larts & v 4 Or alpect 5 Heb failen 5 John 19 64, 67 Revel 1 7 5 2 Chron 35 24 5 Heb fairilles families

Verse 3 "Alterdensorie stone"—It is not impossible that this allusion may be explained by a custom which Jerone describes as con mon-in his time throughout Judes. Large and heavy round stones were kept in the towns and all larges, and the vouths exceeded themselves in a sort of gaine which consisted in hiting such a stone—he who lifted it larges at the victor. This exercise differed from the common ones of the athlets of Greece and Rome—However, for Large exceeding the transfer of the athlets of Greece and Rome—However. e retting like it was not unknown, for Jeron e goes on to say, that in the tower at Athens, near the statue of Theers, he had seen a heavy globe of brass which he was himself unable to more but on inquing its ter lewest 1.1 it was employed for testing the strength of the wrestiers, none being admitted as communications. This reminds us that in the protect is their lifting of this weight, with whom they should be matched. This reminds us that in the protect is a confidence of their strength by raising large and most harders respectively. or intended purchasers, to afford evidence of their strength by raising large and most lurder street es pr

11 "The mourning of Hadadrimmon"—This was the great mourning for Josiah 2 Chron xxxx 22-2: Je many says that Hadad-rimmon was the name of a place which in his time went by the name of Maximiano, of second 1 in honour of the emperor Maximian, being situated seventeen miles from Cresarca and ter miles from Jez cel. This was perhaps the exact place, in the valley or plain of Megiddo, where Josiah was slain

CHAPTER XIII

1 The fountain of purgation for Jerusalem, 2 from idolatry, and false prophery 7 The death of Christ, and the trial of a third part

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for 'uncleanness

2 ¶ And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered and also I will cause the prophets and the unclean spirit to pass out of the land

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord and his father and his mother that begat him shall thrust him through when he prophesieth

4 And it shall come to pass in that day, that the prophets shall be ashamed every

neither shall they wear a rough garment to deceive

5 But he shall say, I am no prophet I am an husbandman, for man taught me to keep cattle from my youth

6 And one shall say unto lam, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends

7 ¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts smite the shepherd, and the sheep shall be scattered and I will turn mine hand upon the little ones

S And it shall come to pass that in all the land, saith the Lord two parts therein shall be cut off and die, but the third shall be left therein

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried they shall call on my name and I will hear them I will say, It is my people one of his vision, when he hath prophesied, I shall say, The Lord is my God

Ezek 30 13. ³ Heb a garment of law ⁶ 1 Pet 1 6,7 4 Heb. tile 5 Matt . . 1 M : 14 27 1 Heb separation for uncleanness

Verse 4 "Hear a rough garment to deceme -It appears from various passages of Scriptive the the page 46 usually work a rough or hairy garment, and it would seem that the deception of which Zecharish he is a day of that the false prophets, to complete their imposition on the people, assumed the outward girb by which I are successful. distinguished

CHAPTER XIV

1 The destroyers of Jerusalem destroyed 4 The coming of Christ, and the graces of his kingdom 12 The plague of Ierusalem's enemies 16 The remnant shall turn to the Lord, 20 and their spoils shall be holy

Behold, the day of the Lord cometh and thy spoil shall be divided in the midst of thee

2 For I will gather all nations against Jerusalem to battle and the city shall be ! taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city

3 Then shall the Loup go forth and fight

against those nations, as when he fought in the day of battle

4 \int And his feet shall stand in thit da. upon the mount of Olives, which is before Jerusalem on the cast, and the mount of Ohves shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley and I if of the mountain shall remove to rltl. north, and half of it toward the buth

5 And ye shall flee to the volley of the mountains for the valley of the shall reach unto Azal year velike as we fled from before the entry of in the days of Urmah In zo Johnson the Lord in Gold of the Lord saints with the

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at revening time it shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea · in summer and in winter shall it be.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wnepresses

II And men shall dwell in it, and there chall be no more utter destruction. but Je-

rusalem ishall be safely inhabited.

12 And this shall be the plague wherewith the Loan will smite all the people that have fought against Jerusalem, Their flesh shall consume away while they stand upon their feet, and their eves shall consume away in their holes, and their tongue shall consume away in their mouth

13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour

salem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LOPD of hosts, and to keep the feast of tabernacles

17 And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the Lorp of hosts, even upon them shall be no rain

18 And if the family of Egypt go not up, and come not, "that have no rain, there shall be the plague, wherewith the Loro will smite the heathen that come not up to keep the feast of tabernacles

19 This shall be the "punishment of Egypt, and the punishment of all nations that come not up to keep the feast of taber-

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lords house shall be like the bowls before the

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts and all they that sacrifice shall come and take of them, and seethe therein and in that day there shall be no more the 14 And 'Judah also shall fight 'at Jerus 'Canaamte in the house of the Lord of hosts

From proces the form L for fledgy to bloom 2 Por 22 5. 3 Isab 19 Por 21 C3.

From 47 1 3 - 2 3 Por 1 1 for example 10 company L 200, shelled to 100 shelled the first time 0 feets 1 20 consent 15 Heb spread on a major 15 Or 112. 15 Or, brites

10 Isab 2 2 Jor 3 17 Per 21 27 and 22 15

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Trestell of the longer [-1]. Ge to we should be not a copy years a non-when, from the bad constant of the second or of the second or sec

We are not aware that 'pack-horses now wear bells in this country, but they have not wholly disappeared from draught horses. In Western Asia, where there are no draught horses, bells are much employed on baggage animals, that is, in carryans, except in districts which on account of danger from robbers, it is desired to pass through in silence. When this consideration does not prevent the continual jungling of numerous bells is a remarkable characteristic of an Oriental caravan. The objects of this usage are alleged to be—to encourage the beasts, to frighten animals of prey, and, above all to keep the parts together, enabling those who may have strayed or lin-gered to rejoin the caravan by following the sound of the bells This is an object of great importance in countries where the routes pass over trackless plains and mountain passes, marked by no regular roads or pathways The bells which are thick, and seldom very musical are attached in various fashions, but generally as in our cut, and always under the animal's throat. Frequently a single animal has but one bell, but we have seen baggage-mules, which seem to have been regarded as a sort of leaders, furnished with seven or eight bells. The bells are in general about the size of our common house-bells but not so broad in proportion at the base. It is singular that the Orientals do not use bells for any other purpose whatever than this

As to the inscription upon the bells of the horses it is of course a figurative expression to denote the consecration



Campis Heal with Pells

of the meanest things to the Divine glory. Nevertheless, the mention of bells with pots in this connection, removed us to mention that the expression might contain an allusion to an actual practice. For nothing is more common that a for the Orientals to have the name of God or some pious text or moral maxim inscribed upon their vessels of metal, generally in such a manner as to form an ornamental border near the rim. We have ourselves used cups and dislored of timed copper thus ornamented, and we had almost said that we had seen the same on the bells of a nimals, but feeling slightly doubtful as to the accuracy of our recollection, we abstain

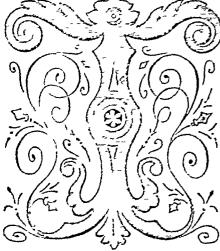
Here, at the close of Zecharah's book of prophecy we proceed to notice, as promised in the introduction in the sepulchral structure which stands in the valley of lehoshaphat bearing the name of the Tomb of Zecharah, and a representation of which is contained in the engraving at p. 265 of the present volume. It will be sent that in its general character it resembles Absalom's Tomb in the sum valley (see 2.5 mm xvin.), and like that belongs that it its general character it resembles Absalom's Tomb in the sum valley (see 2.5 mm xvin.), and like that belongs that it is cut, by a passage of the send gold propher in mass of head move in the Buckingham has given perhaps that it is description of it as follows. It is a square mass of rock hown down into form and is lated from the quarty of the which it is cut, by a passage of twelve or fifteen feet wide on three of its sides, the fourth or wester is the reserve of the which it is cut, by a passage of twelve or fifteen feet wide on three of its sides, the fourth or wester is the reserve paces in length on each side and about twenty feet high in the front, and ten feet high at the back the hall of which it stands having a steep ascent. It has four semi-columns cut out of the same rock on each of its files withing its stands having a steep ascent. It has four semi-columns cut out of the same rock on each of its files withing a steep ascent. It has four semi-columns cut out of the same rock on each of its file in the line at the deep overhanging connect which finishes the square are all perfectly after the Expression matter in the surmounted by a paramid, the sloping sides of which rise from the very edges of the square to own and for it is in a surmounted by a paramid, the sloping sides of which rise from the very edges of the square to own and for it is in a missing paramid appears to be of masonry its sides however are perfectly snooth like the case it is in a missing paramid appears to be of masonry its sides however are perfectly snooth like the case it is in a missin

The mixed character of this and some of the other sepulchral monuments in this received 1 for example some perplexity to antiquarian travellers. Dr. Clarke thinks it impossible to determine in what a contributed this were formed. Buckingham and some others are of opinion that the substantial presents of the specific received moulding, broad cornice, and surmounting pyramid were the work of a Jewishan of a total of the specific received moulding, broad cornice, and surmounting pyramid were the work of a Jewishan of a total of the specific received from the mass on each of its sides were the or amental year of a total of the specific received from the monument itself or to transfer it by mode fication to some of the first of the specific received to be what its name imported (which we by no me insufficiently it was probably a core of the specific value of the Greek style which it exhibits to lave been part of the english of the specific value of the Greek style which it exhibits to lave been part of the english and ref that perfect with the supposing it to have been part of the english of the first perfect with the supposing it to have been part of the english and ref that perfect with the data a comparatively late period, and it is not accessive to each the specific value of the prophet till a mich later divide certain mixed the specific value of the specific value

MALACHI.

CHAPTER I

1 Malachi complaineth of Israel's unkindness. 6 Of their irreligiousness, 12 and profaneness



HE burden of the word the Lord Israel to 'by Malachi

2 I have loved you, saith the Loko Yet Wherein hast thou loved us?

Was not Esau Jacob's brother? saith the Lord yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the vilderness

1 Whereas Edom saith, We are impoverished, but we will return and build the desolate places thus saith the Lord of houts They shall build, but I will throw down and they shall call them, The border of wackedness, and, The people against whom the Lord hath indignation for ever

5 And your eyes shall see, and ye shall say, The Lorn will be magnified a from the

border of Israel

6 C A con honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, There is my fear? south the Lord of hosts unto you, O priests, that despice my name And ye say, Wherein have we despised thy name?

7 'Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord 25 contemptible

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto the governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts

9 And now, I pray you, beseech God that he will be gracious unto us this hath been by your means will he regard your persons? saith the LORD of hosts

10 Who is there even among you that would shut the doors for nought 2 neither do ye kındle fire on mine altar for nought I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand

11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering. for my name shall be great among the heathen, saith the

Lord of hosts

12 TBut ye have profaned it, in that je say, The table of the LORD is polluted, and the fruit thereof, even his meat, is contemptible

13 Ye said also, Behold, what a weariness is it 1 oand ye have snuffed at it, saith the Lond of hosts, and ye brought that which uas torn, and the lame, and the sick, thus ye brought an offering should I accept this

of your hand? saith the LORD

14 But cursed be the deceiver, "which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing for I am a great King, saith the Lond of hosts, and my name is dreadful among the heathen

5 Or, Bring with the Bloth to sente THE DESCRIPT FROM THE PRINT OF 2 Or eyes 4 Heat from eyes. 2 Ish 1 11 Je 6 10 Am 25 21 1 Or each refield

The series Tis name a god est my and 1"ort my mesonger," but whether it is to be understood as a projection at the interference of the interference of the more certain that the dots not occur as a projection may part of Scripture, and we rather incline to suppose that the

prophecy is anonymous, and that the title Malachi is given to the prophet from his distinct prediction considered to messenger? I e DND malachi in 1), which has always been considered by both Lewer 1 (I end as one of the most remarkable and important prophecies of Scripture. As so many conjectures have been cited to the subject, we add this one with some hesitation, but it seems to us at least as probable as any offer, it do there with know that several books of the Hebrew Scripture take their titles from words which they contain it is probable, will seem all the greater. One strange opinion supported by Origen and others supposes that this propher way, it lives minimized angel another identifies him with Mordecal, and a third with Live. This has opinion has the equal the Chaldee Paraphrast, and of several Christian writers of note but the originates adduced in support of the equal are by no means convincing when carefully examined. What is more certain is, that Malachi was the last of the Old Testament prophets. Haggai and Zechariah prophesied in the time of Zerubbabel, during the building of the Triple but Malachi speaks of the Temple as having been some time built, and from this and other intimations it appears the hereof Nehemiah, and the "governor" which was the title of Nehemiah, is mentioned in chiral Each in the latter was as we have seen, evidently the last. With him the Old Testament prophecies conclude most strikingly with foretelling the coming of John the Baptist with whose mission the New Testament opens

The last of the prophetical books," says Bishop Lowth "that of Malachi is written in a kind of middle style which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state at 1 being past its prime and vigour, was then fast verging towards the debility of age." Although this is probably true as to the state of Hebrew poetry in general, we do not see that it clearly follows from the style of Malachi's prophe very

the latter portion of which, at least, does not appear to be by any means wanting in force or clegance

Verse 8 "Le offer the blind for sacrifice," &c.—By consulting Lev xxii 20-24 the reader will perceive that the processes here specified were expressly forbidden by the Law. The feeling of proper reverence for God and the services of his altar would indeed alone have dictated that what was offered to Him should be the best and most perfect of its kind. Even the heathen were sensible of this propriety, and were careful that their victims were without Hemish er imperfection. Thus Homer in the Ihad (1.66) makes Achilles propose to consult some price to prophet, or interpreter of dicams, to know whether the angry Apollo might not be

"Sooth d with steam
Of lainbs or goats unblemish d"—Cowsen

Indeed, it was required generally that the victims should not be lame, diseased or sickly or in any other than a kell condition or rather it was desired that they should be more above than below the average condition of their specific Pluny, in his chapter De Bubus (1 viii) c. 45) says that no calf that could not go to the alter on its feet het report to be carried, was acceptable to the gods, and that in general no lame victim was fit for sacrifice. The Jews their selves seem in the end to have become remarkably particular even above the law as to the qualiticatic is of the victims if what Maimonides says be true, that there were no less than fifty blemishes (counterated by 1 im) which rendered an animal unfit to be offered on the Lord's altar

CHAPTER II

1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity

And now, O je priests, this commandment

re for you

2 'If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts. I will even send a curse upon you, and I will curse your blessings wea, I have cursed them already, because ye did not lay it to heart

3 Behold, I will corrupt your seed and spread dung upon your faces aren the dung of your solemn feasts, and one shall take

you away with it

1 And ye shall know that I have sent this commandment unto you that my covenant might be with Levi south the Loan of hosts

5 My covenant was with him of life and peace and I give them to him for the fear wherewith he feared me, and was afruid before my name

6 The law of truth was in his mouth and iniquity was not found in his hips he walked with me in peace and equity, and did turn many away from iniquity

7 For the priest's lips should keep knowledge, and they should seek the lim at his mouth for he is the messenger of the Loro of hosts

8 But ye are departed out of the way, we have caused many to stumble at the lay ye have corrupted the covenant of Levi, saith the Lord of hosts

9 Therefore have I also made vox contemptible and base before all the perple according as we have not kept my ways but Thave been partial in the law

one God created us? why do we do I to cherously every management his both relaptor fining the covenant of a reference.

an abomination is completed. Is a land abomination is completed. Is a land a la

that there shall not be room enough to receive it

11 And I will rebuke the devourer for your sakes, and he shall not 'destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts

12 And all nations shall call you blessed for ye shall be a delightsome land, saith the

Lord of hosts

13 ¶ Your words have been stout against me, saith the Lord Yet ye say, What have

we spoken so much against thee?

14 Ye have said, It is vain to serve God, and what profit is it that we have kept 'his ordinance, and that we have walked 10 mournfully before the Lord of hosts?

15 And now we call the proud happy,

yea, they that work wickedness "are set up. yea, they that "tempt God are even deli-

16 Then they that feared the Loun spake often one to another and the Lorn hearkened, and heard it and a book of remembrance was written before him for them that feared the Lorp, and that thought up in

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my 13 jewels, and I will spare them as a man spareth his own son that serveth

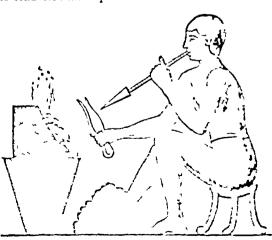
18 Then shall ve return, and discern between the righteous and the wicked between him that serveth God and him that serveth him not

10 Heb in black Ir Pail 9. 9 18 Or opena' treasure 5 Job 21 14 P Heb his observation 11 Heb are built 7 Heb corrupt

Verse 1 'My messenger. he shall prepare the way before me '-See the note on Isa al 3 which probably explains the custom to which an allusion is here made. That explanation referred to the preparing of the way literally but to complete the illustration of the custom to which this passage appears to contain an allusion we may here add that when an individual of any note is travelling in the bast, a messenger is sent off, considerably in advance to the designed resting place, to announce his approach and to make every arrangement with the people of the place for his receiption, so that he may find all things ready for his entertainment when he arrives. When the triveller is a royal person, the messenger goes farther in advance than in ordinary circumstances, to obtain time for the more extensive plegarations which are then necessary

2 "Fullers' sope"—The word "soap" by which the Hebrew In borth is translated, might lead the general reader to suppose the Hebrews possessed such soap as is in use among ourselves. Such was not the case. The woll have the following the foll borth is translated by the Septingint followed by the Vulgate "fullers herb" whence and from the explanation of the Rabbins, as well as from our knowledge of the substances anciently and even now employed in the place of king we may collect, that the purifying substance was a vegetable alkali, obtained from the ashes of an alkaline I lant This was used, or a solution of it in connection with oil for washing clothes, in ancient times, and continues to be en-This was used, or a solution of it in connection with our for washing crowners a material washing the plants of the East. As there are several plants which furnish the require alkalist is doubtful what particular plant, or whether any one alkaline plant in particular may be intended. The substance may have been obtained from different plants, and it appears to us that the name lorith denotes not the plant which furnished the substance, but the substance itself, from whatever plant obtained. Lerome, however, supposes that the substance was furnished by a particular plant, growing in Palestine in moist and green places, and which had the same virtue as nitre to take away filth. Maimonides says the plant was called gazil in the Arabic language. Although this borith be that which our version renders "soap," we are not to suppore that the Hebraws employed no other sale-The Bible itself (Prov xxv 20, Jer 11 22) mentions a mineral alkali (III) reter, 1 c reter 7, mire) as employed for the same purpose, and the Misnah counts the borth but as one of seven things employed to extract spots and dirt from clothing

t 3 "He shall sit as a refiner and purifier of silver '-The annexed engrissing from the puritings of the arrient F. 3.5 tians may be of some interest in connection with this text, as showing the manner in which the refiners a dive least silver sat at their employment and conducted their operations



Emp in He is

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office

For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch

2 ¶ But unto you that fear my name shall the 'Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall

Luke 1 78 2 Exod. 20 3

3 And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts

4 ¶ Remember we the *law of Moses my

4 ¶ Remember ye the 'law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and

judgments

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and

dreadful day of the Lord

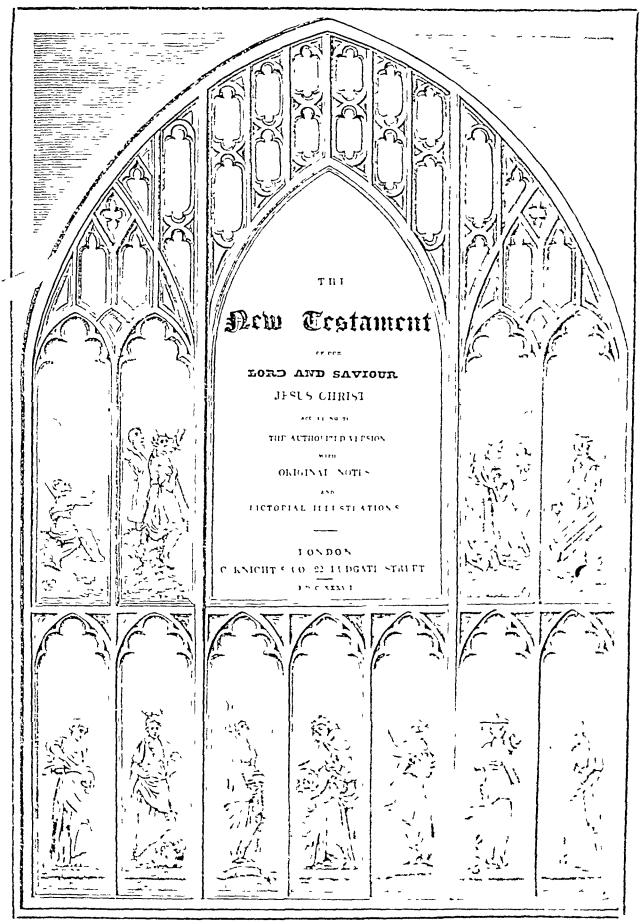
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse

³ Matth 11 14. Mark 9 11 Luke 1 17

Verse 2 "The Sun of righteowness (shall) arise with healing in his wings"—We cannot withhold the following remarkable illustration of this passage, which we find in Burder's Oriental Customs' (No 367) "The late Mr Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sun-rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor 'Now,' says Mr Robinson, 'it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says that the sun of righteousness shall arise with healing in his wings. The Psalmist mentions the wings of the wind, and it appears to me that this salubrious breeze, which attends the rising of the sun, may properly enough be considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood'"

3 "Ye shall tread down the wicked, for they shall be as ashes under the soles of your feet"—This seems to imply that ashes were trodden under the feet. We have already had occasion to explain that mortar is usually prepared in the East by treading with the feet, and as one kind of mortar is prepared with a mixture of ashes, it is not unlikely that, as Chardin suggests, this may explain the allusion—Indeed, our own plasterers and slaters, in preparing mortar for particular uses sometimes mix ashes instead of sand with their lime for this purpose they prefer the ashes of a fur nace, and the Orientals the ashes of a bath

THE END OF THE PROPHETS



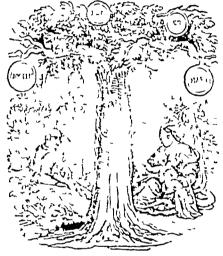
THE GOSPEL

ACCORDING TO

S. MATTHEW.

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ



HE book of the 'generation of

Jesus Christ the Son of David the son of Abraham

2 *Abra ham begat Isaac, and a Isaac begat Jacob and Jacob begat Ju-

das and his brethren,

3 And Judas begat Phares and Zara of Thamai, and Phares begat Esrom, and Esrom begat Aram

4 And Aram begat Aminadah and Aminadah begat Naasson, and Naasson begat Salmon

5 And Salmon begat Booz of Rachab and Booz begat Obed of Ruth and Obed begat Jesse,

6 And Jesse begat David the king and David the king begat Solomon of her that had been the unfe of Urns

7 And Solomon begat Roborm and Roborm begat Abra and Abra begat Asa

Phit begat Joram and Joram begat Oziis son of Divid for it the

9 And Ozias begat Jortham and Jortham begat Achaz, and Achaz Legat Erekias,

10 And ¹⁶Ezckins begat Manasses and Manasses begat Amon and Amon begat Josias

11 And "Josias begat Jechonias and his brethren about the time they were curried away to Babylon

12 And after they were brought to Babylon, "Jechomas begat Salathiel and Salathiel begat Zorobabel

13 And Zorobabel begat Abud and Abud begat Eliakim and Eliakim begat Azor.

11 And Azor begat Sadoc and Sido begat Achim and Achim begat Elind

15 And Eliud begat Eleazar and Lleazar begat Mutthin and Mutthin begat Jacob

16 And Jacob begat Joseph the husbard of Mary, of whom was born Jesus who is called Christ

17 So all the generations from Abraham to David are fourteen generations and from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Christ are fourteen generations.

18 % Now the foliath of Jesus Christicus on this wise. When as his nother Merwas espoused to Joseph before the controper together, she was found with child of the Holy Ghost.

19 Then Joseph her hisland by graphist man and not willing to a do her publick example, as a nided to p the may privily

behold the ongel of the Levil pounds him in a dress over I are the son of Divid for a transfer of Divid for a transfer of the son of Divid for a transfer of the son of Divid for a transfer of Divid for a trans

Mary thy wife for that which is conceived in her is of the Holy Ghost

21 'And she shall bring forth a son, and preted is, God with us thou shalt call his name JESUS. for he shall save his people from their sins

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 15 Behold, a virgin shall be with child,

16 Lule L 3L 15 Isa. 7 14 and shall bring forth a son, and 'they shall call his name Emmanuel, which being inter-

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden

him, and took unto him his wife.

25 And knew her not till she had brought forth her firstborn son · and he called his name JESUS

15 O. h. t - cm e shall be called.

Matther -The only certain information which we possess concerning Matthew is contained in the Gostels, as) , name occurs but once in the Acts of the Apostles, and never in the Epistles He is distinguished as being one of tre only fire apostles whose call to follow Christ is particularly mentioned the others were Andrew, Peter, and the two sons of Zecedee. Although a Jew, he was in the employment of the Romans as a publican, or tax-gaine excell sons of Zecedee persons thus employed were odious to their countrymen, even to a proverb. The office was however, one of some : us. and the means of worldry comfort which it effered were in proportion to its responsibilities, and this the more enhances the denoted self-d-mal of Matthew in so readily leaving all to follow One who had "nowhere to lay his head." That on this occasion he made an entertainment to which he in ited his acquaintance—probably to enable them to hear the instructions of Christ—is the only other fact concerning Matthew which the Scripture records except that, in the Gospel history, we are approved of his presence and conduct on various occasions, as involved in that of "the trebe when trey are collectively ment oned. When a list of the apostles is given, the name of Matthew occurs either as the sevenin of the eighth

Tradit ons are not wanting to supply the information, which the Scriptures do not contain, as to the proceedings of Matthew after the death of his Lord. This applies also to the other apostles and eminent disciples. And concerning such trad tions (which we shall sometimes notice) we may observe generally, that although many of them are contradiction, and none are entitled to implicit belief they deserve more attention than those which concern the prophets insum a assore of them can be traced up to times very near those in which the persons to moon they refer lived. Concerning Matthew in particular, all reports concur in stating that he ment abroad preaching the Gospel of Christ. But there is not agree as to the countries in which he laboured. In early times the more general opinion, as tes ified by Antitical hi tomans Rufinus and Socrates, fix the scene of his labours in Ethiopia. But, as Calmet observes "Priface of St. Matrieu', the name of Ethiopia was so extensively and vaguely applied by ancient writers, that under it all or vince of the Parthian empire may possibly be intended in the present instance, in which case the two accounts may easily reconciled. The common opinion has been, that the Evangelist suffered martyrdom by fire, and Socra es is even so definite as to say that the event took place at a town called Naddabar, or Naddayer, in Ethiopia. But C empire Alexandria quotes Heracleon as naming Matthew among the apostles who did not die by martyrdom and as Heracleon 1 ring in the second century, is the earl est authority on the subject—three centures earlier than Sociates—to statement spernaps entitled to the most credit but the rhole matter seems very uncertain. It has alra steen the general opinion that the Gospel of St. Matthew was written earlier than those of the citatery of the control of the contro

been much dup ted by different writers. It is not our province to discuss this question, but we may observe that to various alternatives which have been suggested range over twenty-seven years, the earliest date advocated being ta-

yer- 77 x n and the latest be ng 64

The New Testament, as a whole, was written in Greek but a peculiar question has been raised as to the original language of S. Mather's Gospel. Many writers of great name are of opinion that it was originally Hebrer—that it is that Western Aramman, or Syro-Chalda a dialect which was then spoken by the Jews, and which may be called S. The Habrer computed by a very large admixture of foreign words. But other writers at last and which was, in fact, the Hebrer corrupted by a very large admixture of foreign words. But other writers at last entail in number and an non-y, contend that the Greek winch has descended to us is the original which S. Mi few wrote. The alrocates of the former opinion rely chiefly upon the authority of ancient writers, and upon the interior test many which the link offers, of its having been at first written for the especial use of the Jewish nation, which has test marks of groundlift which the Greek contains which the constitution of the superior words of the superior words. later insisting in the endent marks of originality which the Greek copies exhibit. The question is one of originality which the Greek copies exhibit. The question is one of originality which the Greek copies exhibit. The question is one of originality which is one of originality which is allowed even by those who insist that this book was originally written in Heb case of vertical ar Swo-Gradus of alect, that the Greek translation must still be considered of earlier date than the case of the c vernace as how-Unaide a delect, that the Greek translation must still be considered of earlier date than the claps. In this conflict of opinion, we eral writers have advocated a third alternative, which is most to be gaining ground. Feeling on the one hand, that the existence of a Heuremonginal could not be discovered from this counter to all and entitles many, and, on the other, that the existing Greek Gospel has two entry is a counter to all and entitles many, and, on the other, that the existing Greek Gospel has two entry is to our not composition to being regarded as a translation from the Heurem—they suggest the work two communis, one in Heurem and the other in Greek, both written by St. Matthew, but the later somewhat for the former. The circumstances which required two editions admit of easy and probable explained from the supported and illustrated by the fact that Josephus set forth his history of the Jewish was both in the Heureman Greek time as It is certainly this last opinion which we should be disposed to advicate, as we see no other test of circums and the difficulties in which the question has been invoiced. of course all the difficulties in which the question has been invoised.

We not extracted it poper to all de thus sightly to a question of so much importance and which has here symmetric at a up the nga matter of pure critic sm, distinct from the plan of this work, we have not form that it is not not not is culturable to provide. In proceeding to execute the duty which row is selected to provide the form that it is a second to provide the first form that it is the provided to provide the second to provide th man be defined to remind the reader that the three first Gispels run to a considerable extent parallel to exact a change i tarrethree of the same around states. While, therefore, we shall be careful to mre due at entire the spending to each Gispels we shall be dearous to prepent our rotes from being unduly crowded in the first case, in some time to each Gispels we shall be dearous to prepent our rotes from being unduly crowded in the first case, in some times using the discretion of projection of particular parts to the parallel parts.

ine later nurmin es

Verself bland long Just the kabar I of Mary - From this we observe that St Matthew deduces the sur- To Command the Line of his makers hadland, whereas St. Like traces the generalogy in the line of Mary his in

Although Jesus was not the natural son he was the adopted con of Joseph and an adopted son was coincet to all a family privileges, and to have his name inserted in the genealogical rolls. Hence the genealogy is the case to Matthew, but it is not without reason that the maternal line is given by Like since, as both him since the line is given by Like since, as both him since the line is given by Like since, as both him since the line is given by Like since, as both him since the line is given by Like since, as both him since the line is given by a two-fold claim naturally and adoptive the line is given by a most essential point of evidence to the Jews, and not less so to Christians's need it mas for the line is given by Like since, as both him since the line is given by the line is given b prophets that the expected Messiah should proceed from the house of David. As the Jews were prevailed from the about their genealogical registers of which it appears, that besides those which were k pt by pin ite from the were copies or originals preserved in public offices or repositories, there is much reason to conclude that the second of the conclude the second of the second of the conclude the second of the conclude the second of the secon Matthew and Luke were extracted from these sources of information, the authority of which was unquestive to a which were open to public inspection. Hence the Jews could easily satisfy themselves of the claim of text to the son of Divid, and of this it does appear that they were satisfied for we find him frequently address dear to son of Divid, and the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of this fact affords one reason for the circumstance that the public knowledge of the circumstance that have taken him by force and made him their king. To which may be added that the Talmud assizas I shave z 1 ... "migh to the kingdom," as a reason for his having been put to death. (See further under Luke in)

17. "Fourteen generations"—The reader will not fail to notice this singular mode of computation The total media of generations from Abraham to Christ are stated in three parts of fourteen each, making it all forty two. The real number of generations was greater, as we know from the Old Testament genealogies and histories. The present construction is however clear. The generations from David to Jechonich, who was carried into capitality and accounts. teen, but to equalize the number of generations between distinctly marked periods—in order to assist the meno year for some other reason—the Evangelist omits three to reduce them to the same number as the first division or for recover It is possible that the last division from the Captivity to Christ, may also have included more than fourteen y_i at tions, reduced in the same manner, but the want of other genealogies for this period renders this uncertainty x_i . omission of three names in the second division occurs in verse 8 where it is said that Jerome begat Orias white fact, there were three generations between them. The process is in accordance with the practice among the Jerosh writers of which there are many remarkable instances of equalizing similar things. And the major in which the genealogy is here abbreviated for this purpose, is exactly in conformity with the existing usages of those () in its the Aribians for instance, who are careful to preserve the knowledge of their line of descent. They at breviate their gene dogy without rendering it doubtful, and a few names suffice to convex the history of their descen. I to n that later uncestors they select some one eminent person, their descent from whom is undisputed, and who is himself in it? known to have descended from another great man of a former age and in this completions may not they go be kit. Under this system, the genealogy of the present chapter might even have be east ited in the founder of the funily some such way as this -Joseph the son of Zorobabel, the son of David the son of Judah the son of Abril in

18 ' Mary was esponsed to Joseph' -That is, she was betrothed to him. We have had so me noces instem. In that betrothals in the I ast often take place a good while before the actual marriage. This was the c the Hebrews, although among them the interval does not appear to have been generally so length sit in Oriental countries. A year generally intervened between the betrothal and actual marriage. Burding this for the woman was, legally, as much the man's wife as if she had been taken home and actually in arried

19 4 Not willing to male her a publick example "—The infidelity of a letrothicd violance as regarded is standed as adultery which was punishable with death, by stoning. But the lay of divorce (D) it is a late of the lay of divorce (D) it is a late of the lay of divorce (D) it is a late of the lay of divorce (D) it is a late of the lay of divorce (D) it is a late of the lay of divorce (D) it is a late of the lay of proper authorities, the cause being declared, the act would of course consign her to a nor to have been the public example from which Joseph desired to spare the suspected Mary avadstre Tra

"To put her away privily"—It wis not necessary that a divorce should be a public transaction. The north transaction his option to give the woman the bill of divorce in private delivering it into her hind or her hind or

CHAPTER II

1 The wise men out of the east are directed to Christ 11 They worship him, and offer their presents 14 Joseph fleeth into Lgupt, with Jesus | and his mother 16 Herod slayeth the children 20 himself dieth 23 Christ is brought back again into Galilee to Nazareth

Now when 'Jesus was born in Bethlehem of Judgea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saving, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him

3 When Herod the king had heard there things he was troubled, and all Jerusalem

1 And when he had gathered all the

Chief Priests and Scribes of the people to gether he demanded of them where Christ should be born

5 And they said unto him In Beth! hem of Juda a for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda art not the least unong the proof Juda for out of thee shall come vernor that shall rule my people Is at

7 Then Herod when he had privile e 11 1 the wise men enquired of their directly what time the star uppeared

S And he sent then to Bellieft and I and Go and so which drings it forth years child and when we have for the - 1 · me word ag in, that I have

eth him po

21 10- 67 of The Learth Learth of either of the country and the



When they had heard the king, they departed, and to the stan which they saw in the cast, munt hafore them. this it came and stood over macre the young child mas.

10 When they somthe star, they rejuded

mit erceed og gmist jog

II C And mean they mere come into the louse they sam the roling child mit Mam his mother and fell down and morsh thed lim: and mach tree lad of ened their treasures their treasured into him gifts, gold, and literations and moral.

einem med of God in a dream that therefore metal-material interpretation

departed into the norm country are marginal. No standard in Congress day offer technique. the arms' of the Duri arrests in to Tereri. In a stream segrety Africa and take the young child and his mother, and fee mo Egypt, and he thou there until I burg tree for Herod will seek the young chil to destror him.

14 When he arose, he took fie for child and his mother by night, and departed

into Empta

15 and was there until the desir of H red: that it might le fuif ica -! ! -= stoken of the Lord by the profice sales. Out of Empt here I called mison.

15 C Tree Here L. French Service in mas me lea of the mise men mas core in meir and sent forth, and stomac track iren ti at mere in Beiliebem and in a fi erana thereof from two years a land and a בירני בינו בכל פר גרב יינו מפי

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream

to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel for they are dead which sought the young child's life 21 And he arose, and took the young child and his mother and came into the land of Israel

22 But when he heard that Archelaus did reign in Judges in the room of his father Herod, he was afraid to go thither notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee

23 And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene

6 Jer 31 15



to the study of astronomy, which at this time and if all times in the First was much mixed to make it is they were constantly studying the face of the heavens and carefully noting every names. The theorem of the hody which appeared on this occasion could not escape their notice. This they were instructed one make the the birth of "the king of the Jews But it may be difficult to determine whe her they oft mil the fit we the special favour of God or spontaneously connected its appearance with the regot which yes the world that a mighty sovereign might be speedily expected to arise in Judea. This connection was a first of for it was a general belief among the ancients that stars or other luminous bodies appeared at the lather that the distinguished persons. Indeed it seems that the Jews themselves have always exjected that a star wood the time of the Messiah's coming. As the present magnate and to have come from the List that for either from Mesopotamia or Persia, which were indeed the original and proper scats of the sect. Seen the exect of the sect. from the nature of the commodities which they offered (verse 11) that they must have come from Aritia. Thesis however, by no means a necessary inference. Arabia also was rather to the south than the cost of Indea

9 " The star went before them and stood over where the young child was "-This renders it exist till till e appearance was not that of a real star which could not possibly indicate a particular house. It was do it as a long nous meteor of some kind or other the motions of which were supernaturally directed, and which is called a store either from its resemblined to a star or from its brightness

22 "Archelaus del reign —Herod had an elder son, Antipater, whom he ordered to be part to death five days later. he died himself. He then made a new will appointing Archelaus his successor in the kingdom. He il V tip s tetrarch of Peren and Gablee, and Philip tetrarch of Batanca Gaulantis Trachoutis and Pine When the first of Herod was read. Archelaus was hailed as king but he abstrated from assuming the regal title and power total Herod's will should have been approved by the Roman emperor. This approved he went to Rome to o'tam are ultimatch succeeded, with the exception that he was to bear the title of ethnach only and not to assume that of king fill he should prove himself worths of it. His government was tyrunned and unpopular, and in the test's section his reign (a.p. 12) the Jews and Samaritus made such a representation of his conduct to Argust's that have a posed and banished to Vienne in Gaul. The emperor then united Judea and Samaritus to the province of Syrice for the form Publius Sulpicius Quirinius was appointed prefect or general governor, while Jude ratself received a paratic and the person of a Roman knight, named Coponius. Under this form of government is a Roman pour ce did ever till ten years after the death of Christ when the kingdom of Herod the Greek was reconstructed by the exp Trate in the contract Claudius, and bestowed upon Herod Agrippa, who will come under our notice in the Acts of the Λ_{t} estle

"He was afraid to go that er -The tyrinmed and burbarous character et Archelo's nest relative well k ti He was the most crucl of Herod's surviving sons, and on one occasion caused 3000 citizers to learn is acrelled if the principle of the property of the property of the principle of the same father should be happen to learn that Iesus was still above within his dominors. He therefore within a total territories of Herod. Antipas who was not only of a milder disposition but on such hostile terms with Ar because there was the least possible danger that he would if demanded give up the infinit Jesus 1 to his parer.

23 "Nazareth - As the town of Nazareth thus became the permanent residence of Christ, it has it all with Jerusalem and Bethlehem the principal interest which Christians have taken in the sites validh $x \in \mathbb{R}^{|n| + 1}$

have been honoured by his presence

Nazareth seems to have been a small and obscure place, the name of a litch does not occur in the O lareth a fit nor are we aware that it is mentioned in the Lewish writings otherwise than as the firth place of Le 1. It his since been mentioned as a place of any note. It is situated about ten miles to the north we trof Mo. *Th twenty-five west from the point where the Jordan issues from the Sea of Galilee. It is within the fire to you belonged to the tribe of Zebulon. St. Lule defines its local position in mentioning that ear Lead st. st. in the freedom of his discourse in the synagogue, thrust him out of the city and let have to the terrete of the edge was held that they might east him down headlon. This has been under the determinents. city stood on the top of the hill—but it may quite as clearly mean or perhaps more corry that it sto be declivity of the hill aising from its base as is the case it present. The road to Normalia appropriate hollow among mountains at the base and on the slope of one of which the town nor start. Do I are The vile resembles a circular basin encompased by menters are as a sett describes the situation tims met to form an enclosure for this delightful spot, they me round it file the educed as the intris on. It is viich and be intitul field in the midst of live i monitors at 1 to 1 sinth 1 c and hedges of the prickly-jen and the dense rich ji so siliords in it into the spit live in the silion on the west side of the viller. Such wistle spec of the spit live in Such is spin incirly the whole of his life and we are also to recollect that life is 1 is silion of his mother, and probably of leseph. This is learn from I ake it 1 is say it is silion to the spit life in the silion of his mother, and probably of leseph. This is learn from I ake it 1 is say it is say it. for their residence on returning from I stpt v hen p evented from what appears to be a settling in Judea and probably at Bethlehem-from which they be with the Versila settling in Judea. testerdisətir might have concerned to extend to his hong the ight up as well as to a the

Mr Buckingham recko's the parate enclings of the town (20). They will always at hand it dire flat-roofed length general oliveneste vil-. 4 1 the accommedation of an incross per family. The spects are see, then there stand narrow from eistomial dury from the leaves of the $\frac{1}{2}$ O t me que is it present the market specious. It is a leated access

me que is a present the matter specious. It is a catedarce so with a para who emit are surrounded a the as I are I are a must emit the central of the town as it to a meet the tagger of the Bucker Principal of plates. There exists a constant of the half the Marker colors are constant of the half the Marker colors are constant of the half the Marker colors are constant of the half the mass of the area and the control of th bescond phore himzpeer the existence of Ĺ

Brk's the letter with the strain of the rest of the re i J. Li _1111

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5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan,

confessing their sins

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, ³O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits 'meet for

repentance

9 And think not to say within yourselves, We have Abiaham to our father for I say unto you, that God is able of these stones to raise up children unto Abraham

10 And now also the ax is laid unto the root of the trees otherefore every tree which bringeth not forth good fruit is hewn down,

and cast into the fire

11 I indeed haptize you with water unto repentance but he that cometh after me is mightier than I, whose shoes I am not wor-

thy to bear, he shall baptize you with the Holy Ghost, and with fire

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner—but he will burn up the chaft with unquenchable fire

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him

14 But John forbad him saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him. Suffer it to be so now for thus it becometh us to fulfil all righteousness. Then he suffered him

16 And Jesus when he was baptized, went up straightway out of the water and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him

17 And lo a voice from heaven saying. This is my beloved Son, in whom I am well

pleased

5 Chap. 12-34 4 Or, answerable to amendment of life 5 John 8-39 Chap. 7-19 Mark 1-8 Huke 3.16 John 1-57 6 Mark 1-9 Huke 3-21

CHAP III—The particulars contained in this chapter concerning the mission of John and his laptism of Jos a being also given by the other Evangelists, we shall reserve any observations that may be required for the reas natural in the introductory note





17 ¶ Think not that I am come to destroy the Law, or the Prophets I am not come to destroy, but to fulfil

18 For verily I say unto you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled

19 15 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven

20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no

case enter into the kingdom of heaven 21 ¶ Ye have heard that it was said "by them of old time, 15 Thou shalt not kill, and

whosoever shall kill shall be in danger of

the judgment

- 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment and whosoever shall say to his brother, Raca, shall be in danger of the council but whosoever shall say, Thou fool, shall be in danger of hell
- 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift

25 Agree with thine adversary quickly, whiles thou ait in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou liast

paid the uttermost farthing

27 ¶ Ye have heard that it was said by them of old time, 'Thou shalt not commit

adultery

- 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his
- 29 "And if thy right eye "offend thee, pluck it out and east it from thee for it is profitable for thee that one of thy members should perish and not that thy whole body should be east into hell

- 30 And if thy right hand offend thee cut it off, and east it from thee for it is profit able for thee that one of thy members should perish, and not that the whole body should be cast into liell
- 31 It hath been said, Whosocver shall put away his wife, let him give her a writing of divorcement
- 32 But I say unto you That "whosoever shall put away his wife, swing for the cause of fornication, causeth her to commit adultery and whosoever shall marry her that is divorced committeth adultery
- 33 ¶ Agam, ye have heard that it hath been said by them of old time, * Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths
- 34 But I say unto you, Swear not at all. neither by heaven, for it is God's throne
- 35 Nor by the earth, for it is his footstool neither by Jerusalem, for it is the city of the great King

36 Neither shalt thou swear by thy head because thou caust not make one har white

37 *But let your communication be Year yea, Nay, nay for whatsoever is more than these cometh of evil

- 38 ¶ Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth
- 39 But I say unto you "That we resist not evil but whosoever shall smite thee on thy right check, turn to him the other also

10 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also

41 And whosoever shall compel thee to

go a mile, go with him twain

42 Give to him that asketh there is a "from him that would borrow of thee tern not thou away

43 ! Ye have heard that it hath have said, "Thou shalt love thy reight our and

hate thine enemy

11 But I say unto you "Love we rece mies bless them that curse von, dog of the them that hate you and pray "For the race " despitefully use you, and per certe v

D That ye may be the Charles of y Pather which is in heaven if the first his sun to rise on the evil and sendeth run or they in the care just

Ficker CIT Digme 10 160 from 1814 CIT D for the first Part of the Company of the

46 For if ye love them which love you, what do ye more than others? do not even what reward have ye? do not even the Publicans so? licans the same?

47 And if ye salute your brethren only, | Father which is in heaven is perfect

48 Be ye therefore perfect, even as your

- La - 6 32

Verse 1 "A mountain '-Trere is little that claims our remance in the tradition which professes to determine tre part cular mountain on which this celebrated discourse was delivered It appears from chap viii 5, that the mountain was not very far from although perhaps not in the immediate vicinity of, Capernaum. But we derive little evidence from this circumstance since the site of Capernaum itself is still a subject of doubt. The mountain to which the local traditions point, certainly appears too far from either of the sites where Capernaum has been sought and as this town ras certainly near the lake while the mountain is about ten miles from it there would still perhaps seem too great a distance even were Capernaum placed at the nearest point which the conditions of the question would allow That the mountain in question is high, conspicuous, and remarkable, is probably the reason who it was preferred to some humbler eminence nearer the late, by those to whom the zeal and credulity of filgrims made it profitable to fix the precise scene of almost every remarkable circumstance which the Scriptures record

Be this as it may, the mountain in question lies on one of the roads from Tivenas to Nazareth. It is a hill of an

oblong shape with two projecting summits at one of its extremities whence it has obtained the name of Kerran Holler "the Horn" of Hottein" but the Christians call it the Mount of Beautudes (Mons Beautudinus, from the express as used at the beginning of our Lord's discourse. The mountain is of limestone, the prevaiing constituent of all the romata with the properties of the mountain rises of th be ascended on horsebach, though not without some enterprise, by a steep, derious, and difficult track. Dr Clarke ascended to its highest summit and gives a particular description of the vew presented from thence, which, he sor, for its grandeur, independently of the interest excited by the different objects contained in it, has nothing to equal it in

the Holy Land See also Burckhardt 'p 336,, who, however did not ascend it.

14 "A city that is set on an hill cannot be hid —If we allow that the Mount of Beatifudes was really the place where this discourse was delivered a remark made by Maundrell (Journey' p. 115) offers an inferesting illustration of this allusion. He observes that not far from the mountain is the city of Saphet, supposed by some to be the ancient Bethandler. It stands upon a very eminent and conspicuous mountain and is seen far and year; and our author suggests that this city set on a nil, and so plainly seen from where he sit, may have been pointed out or alluded to by Christian he spoke these words. As claundrell states, this conjecture seems the more probable from the fact, that our Lord of sometimes illustrate his discourses or draw companisions from objects which were probably then present less each eyes of his audi ors, as when he bids them ' behold the fowls of the air' (chap vi 16), and "the liles of the fig." (rerse 25)

Such of the passages requiring illustration in this 'Sermon on the Mount,' as are not here noticed will be attended to under the parallel texts of the marginal references indicate

18 "One jot"—This ailudes to the Heb en letter Jod (*), the smallest in the Hebrer alphabet. It was familiand programal among the Jers to express the immutable and unalterable character of the law by saving inat the program in the could be omitted therefrom. To illustrate this there are many Rabbinical fables some of which are given by Lightfoot in which the letter jod is introduced as complaining to God of being offitted or neglected—as the first omitted when Sarais name was changed to Sarah—and that the bod of Deuterorom complained that Similarly roughed to not the letter jod out of it, by reading the text. He shall not multiple vises unto himself. The two, 7, without this letter, which gare it is promittine force. To this last complaint God is made to answer. Similarly, without this letter, which gare it is promittine force. To this last complaint God is made to answer. Similarly, without this manner, that not one letter in the law was deficient or superfluids and at a laid of day than the law was deficient or superfluids and at a laid of day than the law was deficient or superfluids and at a laid of day than the law was deficient or superfluids. the letters it contained and the result of their language still preserved, it certainly does become possible, to the

who choose to take the same pans to find whether any le ters have since been added or omitted.

Or one tittle —Of this there have been different explanations but it seems to mean the small desired from the control of comers of the Hearen letters particularly such as distinguished letters of similar form from each other. This constoled its clause of the phrase was arrough the Jews, as common as the former, to express the importance of the moutest things in the Lam. It was really true trad, in the literal sense, these small matters were of sast importance of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often presented or a constant of the sense is often or a constant of the sense is often or a constant or a cons s ce the sense is often reversed or geath at each by a very align alteration or addition. The Raid is cited by Linfoot ever many examples to show this. One example may summe "It is written—with a foot ever many examples to show this. One example may summe "It is written—with a form the shall not profane my boly, name writteness shall change it into it destroys the world." That is a case to allered on mentioned, although the slighter possible, round after the sense to, 'Ye shall not prace my holy name.

alternation of mentioned, although the slighted possible, round alter the sense to, 'Ye shall not praire my holy name 22 "Roa"—Park—A term of strong reproach equivalent to a vide, worthless fellow. Bloomfold So Light 'A round used's one that despise a distinct in the highest scorn semicial in the Hebrem ormers and represent the first of a vide, in one of the name of the chess secretal instances to industrate its use. This is one "A kings daight will make to a distinct of the commands best of stand by him as a mean sevent, and to be his build. To what 'Rica I amade not daighted.

The of the park of the commands best of the greatest almost ence compared to thou impositive which for installing a good to be the rest folly series to display Bloomfold. This was been so imputed as the greatest of the compared to a the compared to the following a term of the first time of the strong of the first time the confidence of the first time the first time that the first time the confidence of the first time the first of the

Sweer ret at all, rether by learen &c.—In the O'd Te tament times, we see that the most enable times as he Libble to form a Principle consecution the New Te tament, connecting the concernstance which is form a Principle collections of Labelog and Gill in appears that the unit of the Description of which the constraints of the moment accounting was 1 in time respected to the consecution to the infraction of which the junishments of the property collection to the common on the which appears from the life.

1 en

instances adduced by Lightfoot, to have been in very common use even among the grave deferred the light strengthen their affirmations, and to give intensity to the expression of a purpose. These affirm it is view to the legal sense. They involved no legal obligation nor did any legal penalty attack to the results in the form of they were vicious forms of affirmation, vain oaths such as we find in all nations and certain to the form of expression, less unholy than many which are but too often heard among ou selves. This is with the following, which we find among other of Gills citations. First Philo the Lew, says. "The nost light and the Cause need not be immediately mentioned in swearing, but the earth the sum heaven and the while use?" And then, Maimonndes. "He that swears by heaven, and by the earth and by the sum and the like thought is me tion be nothing less than to Him who created them this is not an oath."

We may add here that the Orientals generally are great swearers—far more so than any Furoper's. In Pers's formstance, oaths of various kinds abound in the common conversation and address of all classes. Among these there is by the head," mentioned in our Lord's enumeration, is very common with others more or less and adverse to the which he here condemns. Even the name of God is employed carelessly and lightly on all occasions either as a simple expletive or to strengthen affirmations the most common, trifling or unitue. Oaths thus become more forms

of speech, to which, as such, no one pays any attention or attaches any value

CHAPTER VI

1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forguing our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon 25 exherith not to be covered for worldly things 33 but to seek God's langdom

Taki heed that ye do not your alms before men, to be seen of them otherwise ye have no reward of your Father which is in hea-

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets that they may have glory of men Verily I say unto you, They have their report

3 But when thou doest alms, let not thy left hand know what thy right hand doeth

4 That thine alms may be in secret and thy Father which seeth in secret himself

shall reward thee openly

- 5 ¶ And when thou prayest, thou shalt not be as the hypocrites are for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men Verily I say unto you, They have their reward
- 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly

7 But when ye pray, use not vain 'repetitions as the heathen do for they think that they shall be heard for their much speaking

8 Be not ye therefore like unto them for your Pather knoweth what things ye have need of before ye ask him

9 After this manner therefore pray ye Our Father which art in heaven, Hallowed be thy name

10 Thy kingdom come Thy will be done in earth, as it is in heaven

11 Give us this day our daily bread

12 And forgive us our debts as we forgive our debtors

13 And lead us not into temptation but deliver us from evil—for thine is the king dom, and the power, and the glory for ever Amen

14 For if ye forgive men their trespaces, your heavenly Father will also forgive you

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses

16 T Moreover when we fast be not is the hypocrites of a sail countenance for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anomit

thine head, and wash thy face

18 That thou appear not unto usen to fast, but unto thy Father which is in secret and thy Father, which seeth in secret, shall reward thee openly

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth errupt and where thieves break through a lateal

steal

20 But lay up for yourselves treasure in heaven, where neither moth nor rust dein corrupt and where thieves do not be through nor stell

21 For where your tressure is there will

your heart be -lso

22 The light of the last is the continuous three cyclic single than the boly shall be full of light

25 But if there exists the transfer list of the list o

the light that is in thee be darkness, how great is that darkness!

24 5 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one. and despise the other. Te cannot serve God and mammon

25 Therefore I sav unto you. Take no thought for your life, what we shall eat, or what ve shall drink: nor vet for your body. what ye shall put on. Is not the life more than meat. and the body than raiment?

25 Behold the fords of the air. for they sow not, neither do they reap nor gather into barns: vet your heavenly Father feedeth them. Are ve not much better than ther?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

29 And yet I say unto you, That ever Solomon in all his glory was not arrayed like one of these

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is east into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saving What shall we eat? or. What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gertiles seek) for your heavenly Father knoweth that ye have need of all these

33 But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

E. Hearle 17 Pal 25.29 Line 12 22 1 Pau 5 7

Verse 5 "Tary lors" programs of misses. Comment of the streets "—The practical regulation was this permitted to no to the synagogues to program of the street there or a not properly of the synagogues to program of the street there or a not fine operated time operated keeping them many other place. However, it was provided these proposed time operated keeping them many where he was at the time. If in the street there or a not known on the original many many of the second and pray Therefore we see that the practice of the hypothem, to whom our similar or an associated to the ease to be surprised by the norm of prayer when in the street or a me public place, and preferr y restrict the streets of the streets of the propers. Sometimes, to come the original streets met. Or the take of greater pullianty. Sometimes, to come the streets met for the take of greater pullianty. Sometimes, to come the streets met for the take of greater pullianty. Sometimes, to come the streets met for the take of greater pullianty. Sometimes, to come the streets of the streets of the streets that they made seems he had before they tegan, and after they find the street parties, that for frequently they made seem in a praying half thank for time had been they for the later suitement on this street, they made as each in a praying half they for time had been committed from the later. The regulations are essentially the same and the practice different orly in form. Purply of they from the later made and the practice of the street in the street in the practice of the ward of the first and street for the practice of the street of the

The same of the series of his ferm boy to property he Force metric.

7. "The new regarder of the ferm of .—It is well to desinguish that this is not detected against the region as the majority of earner supposed that this is not detected against the region of some as think whates in the city of practical what they seem to read in their regions has been acided in most of the files spreams of region. Permits refind a saming Beals we managers who realled up a though most of the files spreams of region. Permits refind a saming Beals we managers who realled up a though most of the files spreams of region. Permits refind a saming Beals we managers who realled up a though most of the files spreams to not suppose of the majority of the process as centary, of managers of the character of the process as the file provider and angular to their sources. The few self of this and other that meters we write self desprovation and angular to their sources. The few self of this and other that process, instrumentation was one of the minute self of the minute self of the minute self of the self of the

If "To a fore or fore Terming the serilined by I Kings st. 05 of He digmed him is a did up to his hear whall example or many among the Jess to get whose up a hear hear define the form and such effects of the figured or character has hear hear the Jess to get when the first series of the form of the common series are common for the figured or character has the first of the first or all series when the mornion is the common series are common to the first or the harmonic series of permission are mornion and the first or the harmonic series of permission are mornion as the first or the harmonic series of the first or the first or the harmonic series of the first or the harmonic series or the first or the first or the harmonic series or the first or the first or the harmonic series or the first or the first

I. - Son evitore ar tents the etatore. — The search arappeara clearly true save of the arms of the but of a fi-

is to be understood diminutively expressing the impossibility of man's doing by an degree of any and the itself of very small importance. But this sense is not conveyed in the version since to all one cull to the state of a small but a great thing. Therefore is the original word (repres) also me in the energy of the energy of and is so translated in some other places, it seems better so to understail dut here. Then the any of mall limit the analysis of any line indefinitely extended the places of the index of minutive as the sense requires, and night be particles to the measure of his life. The idea of minusing being an object of measure in the state all antiquity and is found in the Hebrew Scriptures. Compare Ps. XXXX 4. Behold the chast model and had been allowed the index of handbreadth."

28 "Lakes '-See the note on Sol Song n 1 of the Amaryllis lutea there mentioned, we now intro duce. Much discussion has arisen from this text upon the notion that it is necessary to find a gorgeous flower or royal in its colour, to correspond to the allusion to the glory of Solomon a attire. Hence some have contended for the tulip and others for a purple kind of lily not see the accessity of seeking any such specific allusion nor find anything in the discussion to after our previous considerations. The original word (z_{finx}) is the same which the Septuagint employs in the Cinticles and this Perhaps the Arabic trinslator, who word means a hily renders the present text by 'a flower' (zela) anticipated the modern difficulty, but the Syrne a better authority, does not hesitate to translite by Lacas shushanna which, making a small illowance for didectical variation, is the same is the שושנה of the Can ticles. The Syriac translators seem to have considered with modern versions, that the 'hily' of Solomon and the "hily' of Matthew were identical for which conclusion, indeed this authority is scarcely needed. What kind of hily is intended no one can tell, but concluding that it was a hily the Amorglis lutea offers a fair alterni-We know that this flower abounds in Palestine and the gorgeous display of the green vales embroidered with a profusion of the yellow Imarylles, at a time when most other flowers have fided, was well calculated to furnish the subject of an allusion to the spontaneous bounty of God

30 " If God so clothe the grass of the field — As Dod dridge notes here, the word augment which we render clothe, properly expresses the putting on a complete dress that surrounds the body on all sides and is used with peculiar beauty for that elegant, yet strong external membrane, which (like the skin in the human body) at once

adorns the tender structure of the vegetable, and protects it from the injuries of the weither. He adds the initial scope in which a flower is viewed affords a lively comment on this text. It does indeed. The most give the the most curious embroidery full furshort of the beauty displayed by a single flower whereal mutted to the near the most curious embroidery full furshort of the beauty displayed by a single flower whereal mutted to the near the number of the most funded and deposed in the number of the most funded and deposed in the case of the multitude may be dizzled with the imposing effect of eight and give attricts that have a property one who has been exercised in the varies of nature can more completely appreciate the force of this contact has a property of the say from experience that "Solomo i in all his flory was not arrived like or ceff the."



CHAPTER VII

1 Christ ending his sermon in the nount, reprotetherash judgment, 6 forbiddeth to east hely things to dogs, 7 exhorteth to prayer, 13 to enter viate the strait gate, 15 to lew we of felse group to 21 int to be heavers but does of the word 24 like hous vialled on a rock, 26 and not exit.

"Juner not that we be not judged

2 For with what judgment we judge we shall be judged and with what measure ye mete at shall be measured to you again

3 'And why beholdest thou the note that is in thy brother's eye but considerest to the beam that is in thinc own eye?

4 Or how wilt thou say to the brother. Let me pull out the mote out of thing a cand behold, a beam is in thing a viracy?

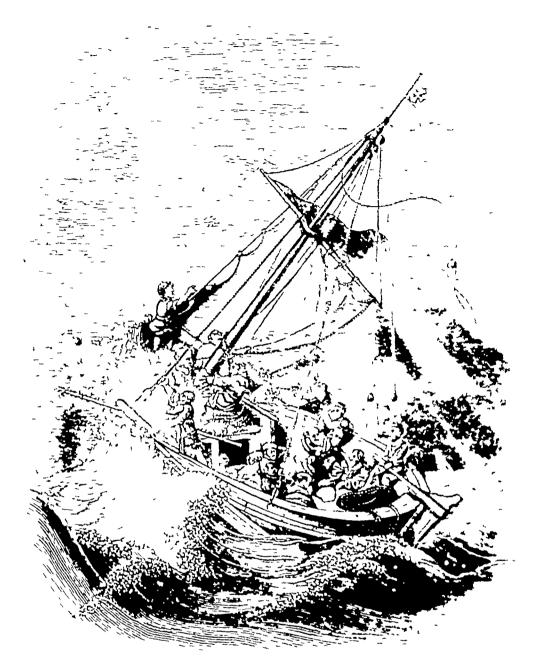
5 Thou hypocrite for the set out the line out of thine own even and the right is see clearly to east out the more extent.

brothers even

dogs, neutron on the voir partition for the same lest they transplant them are the fact and turn and the last them.

swine lest trey of the fact and turn in the large of the stable of the s

Slement is the second



Chaist in the Storm — \mathbb{R}^2 measur

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven

12 But the children of the kingdom shall be cast out into outer darkness—there shall

be weeping and gnashing of teeth

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee And his servant was healed in the selfsame hour

14 ¶ 'And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever

15 And he touched her hand, and the fever left her and she arose, and ministered unto them

16 ¶ When the even was come, they brought unto him many that were possessed with devils and he cast out the spirits with his word, and healed all that were sick

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side

19 ⁷And a certain Scribe came, and said unto him, Master, I will follow thee whither-

soever thou goest

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head

21 And another of his disciples said unto him, Lord, suffer me first to go and bury

my father

22 But Jesus said unto him, Follow me,

and let the dead bury their dead

23 ¶ And when he was entered into a

ship, his disciples followed him

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves but he was asleep

25 And his disciples came to him, and awoke him, saying, Lord, save us we perish

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm

27 But the men marvelled, saying, What manner of man is this, that even the winds

and the sea obey him!

28 And when he was come to the other

side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to tor-

ment us before the time?

30 And there was a good way off from them an held of many swine feeding

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine

32 And he said unto them, Go And when they were come out, they went into the herd of swine and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the pos-

sessed of the devils

34 And, behold, the whole city came out to meet Jesus and when they saw him, they be sought him that he would depart out of their coasts



ROMAN CENTURION. Ferse 8

6 Ira. 53 4 1 Pet 2 21 9 Marl 5 1 Lule 8 26 7 Lul e 9 57

4 Mark 1 29 Luke 4 33 5 Mark 1 32 Luke 4 40 8 Mark 4 37 Luke 8 23

Verse 5 "A centurion"—A centurion was a Roman military officer in command of a hundred for each of the cost of the cost of a centurion. His principal distinctive makes of the like in the cost of a centurion. His principal distinctive makes of the cost of a centurion. His principal distinctive makes of the like the cost of the common soldiers and in a rod or baton which he is a "to or the summarity chastised those of his soldiers who neglected their duty or were guilty of starting discipline. The power with which this officer was invested over his mean explains what the certain a round is says. He fixed the sentinels at their posts, and went the rounds to see that they were after that the certain a round tributed to the men their recompenses and also inflicted punishments, and when the army was in color of the centurions took their places at the head of their several troops. The pay of a centurion wis however and the Polybius, only double that of a common soldier, but he probably had other sources of a round distinguish the lowness of his pay. The centurions were usually men promoted from the ranks for ment and distinguish the but, in a later day, we find Vegetius complaining that the emperors and generals often appointed to this color of the whole had never seried in the armies. These details may be of the more interest when we recollect that the first test of convert was a Roman centurion.

Under the parallel passages in the subsequent Gospels, the reader vill find observations on several nuftered and

over in this and some following chapters

CHAPTER IX

2 Christ curing one sick of the jalsy, 9 calleth Matthew from the receipt of custom, 10 eateth with Publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 guicth sight to two blind men, 32 health a dumb man possessed of a devil, 36 and hath compassion of the multitude

And he entered into a ship, and passed over,

and came into his own city

2 'And, behold, they brought to him a man sick of the palsy, lying on a bed and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be torgiven thee

3 And, behold, certain of the Scribes said within themselves, This man blasphemeth

- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5 For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the pilst) Arise, take up thy bed, and go unto thine house
- 7 And he arose, and departed to his house
- S But when the multitudes saw it they marvelled, and glorified God which had

given such power unto men

- 9 ¶ And as Jesus passed forth from thence, he saw a man named Mutthew, sitting at the receipt of custom and he suith unto lum, Pollow me And he arose and followed him
- 10 % And it came to pass as Jesus sat at ment in the house I chold man. Publicans and sinners came and sat doca with him and his disciples
 - 11 And when the Pharisees saw it they

said unto his disciples. Why eateth your Master with Publicans and sinners?

12 But when Jesus heard that he said unto them. They that be whole need not a physician, but they that are sick

13 But go ye and learn what that meaneth, I will have merey and not sacrifice for I am not come to call the righteous that sinners to repentance

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisces

fast oft, but thy disciples fast not?

15 And Jesus said unto them Can the children of the brideehamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast

16 No man putteth a piece of 'new cloth unto an old garment for that which is put in to fill it up taketh from the garment and the zent is made worse.

17 Neither do men put new wine into old bottles else the bottles break and the vine runneth out, and the bottles peri hall at they put new wine into new bottles and both are preserved.

IS TWhile he spake these things in to them behold, there came a certain rater and worshipped him, saying My daighter is even now deed but come and 1, the hand upon her and she shall have

19 And Jesus arose and feltelle

and codid his disciples

diseased with an issue of his distance of earth left in the control of the distance of his garment.

21 Firster 1 to 1 to 11 but to this great I

 comfort, thy faith hath made thee whole And the woman was made whole from that hour

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place for the maid is not dead, but sleepeth And

they laughed him to scorn

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us

28 And when he was come into the house, the blind men came to him and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord

29 Then touched he their eyes, saying,

According to your faith be it unto you

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it

31 But they, when they were departed, spread abroad his fame in all that country

32 ¶ 'As they went out, behold, they brought to him a duinb man possessed with a devil

33 And when the devil was cast out, the dumb spake and the multitudes marvelled, saying, It was never so seen in Israel

34 But the Pharisecs said, ¹⁰He casteth out devils through the prince of the de

vils

35 "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every dis ease among the people

36 ¶ ¹²But when he saw the multitudes, he was moved with compassion on them, because they ¹³fainted, and were scattered abroad, ¹⁴as sheep having no shepherd

37 Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers

are few,

38 Pray ye therefore the Lord of the har vest, that he will send forth labourers into his harvest

Verse 1 "His own city"—This was Capernaum, not Nazareth The former is probably called his own city, because at this time he principally resided there, and paid tribute as an inhabitant. According to the Jewish canous, as cited by Gill, a person was counted a citizen of a place in which he had lived twelve months, or in which he had purchased a dwelling-house

9 "At the receipt of custom"—This was by the sea-side (Mark ii 13, 14), which leads Lightfoot to suppose that Matthew sat at the custom house of Capernaum, near the sea, to collect some toll or rate from those who passed over. The citations which he adduces, in different parts of his 'Harmony' and 'Exercitations,' afford much instruction as to the duties of Publicans, and the point of view in which they were regarded. The particular view as to the department in which Matthew served is supported by extracts from the Hebrew writers. The Publicans had tenements or booths erected for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took the toll of passengers. On receiving the required payment, they gave out a ticket containing two large letters, which exempted the person who held it from any further payment when he reached the other side of the water. In the present instance, probably, as Gill suggests, Matthew took tolls from persons who crossed the Lake Gennesareth, trafficking in fish and other commodities.

As to the Publicans generally, those who were employed in the collection of the revenue under the Roman republic, were persons of family, who were considered to hold a most respectable station in society, and were noted for their probity. They got a worse character under the empire, particularly those in the Asiatic provinces, who became noterious for their rapacity and extortions. The natives who, like Matthew, were employed in a subordinate capacity by the Romans, generally even excelled their superiors in this respect, extorting beyond what was really due, and seining every opportunity for exaction, in order to make a private purse for themselves. This would have been greevous from any hands, and under any circumstances, but it was felt to be particularly so by the Jews, when their own countrymen were the most active agents of the oppression under which they suffered, and were those who brought most closely to their homes and bosoms the conviction that they had ceased to be a free people. Another thing which made such Publicans odious, was their dependence on and connection with the Romans, who were abhorred by the Jews—not more as conquerors than as idolaters and strangers, whose presence was a pollution to the land. Thus the Jews were led to repay with hate and scorn the wrongs they suffered from the Publicans, as a body, and not only were they shunned, in the intercourse of life, by men of pretensions to character, but it was held that vows made to murderers, thieres, and Publicans might be broken, and it became a dogma, that the repentance of shepherds, alms gatherers, and Publicans was very hard. Such was the body to which Matthew belonged, and which doubtless, notwithstanding its general character, contained many just and humane men

17 "Neither do men put new wine into old bottles," &c.—These were skin bottles, of which we have already had occasion to speak These, when old, although still serviceable for general purposes, are unfit to receive new wine, by the fermentation of which they are liable to be burst

23 "The minitrels."—As their presence is not mentioned in the parallel accounts of this transaction, we may here add to what we have already said on the subject, that the instruments employed on this occasion by the ministrels were pipes. The number of ministrels would seem usually to have exceeded that of the waiting-women, if we may derive an interence from the statement, that the poorest Israelite thought himself bound to provide two pipes and one waiting woman, when his wife died. The number of both was increased with the means of the family, and in the present instance there was probably a considerable number of both.

CHAPTER X

1 Christ sendeth out his tirelve apostles, enabling them with power to do miracles, 5 gireth them their charge, teacheth them, 16 comforteth them against persecutions 40 and promiseth a blessing to those that receive them

And when he had called unto him his twelve disciples, he gave them power *against unclean spirits, to east them out, and to heal all manner of sickness and all manner of disease

2 Now the names of the twelve apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother,

3 Philip, and Bartholomew, Thomas, and Matthew the Publican, James the son of Alpheus, and Lebbæus, whose surname was

Thaddaus,

4 Simon the Canaanite, and Judas Isca-

riot, who also betrayed him

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not

6 But go rather to the lost sheep of the

house of Israel

7 And as ye go, preach, saying, 'The

kingdom of heaven is at hand

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils freely ye have received, freely give

9 56Provide neither gold, nor silver, nor

brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves for the workman is worthy of his meat.

11 "And into whatsoever city or town ye shall enter, enquire who in it is worthy, and

there abide till ye go thence

12 And when ye come into an house, sa-Iute it.

13 And if the house be worthy, let your peace come upon it but if it be not worthy, let your peace return to you

11 'And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, "shake off the dust of

your feet

15 Verily I say unto you. It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city

16 ¶ "Behold, I send you forth as sheep in the midst of wolves be se therefore with as serpents, and "harmless as doves

17 But beware of men for they will deliver you up to the councils and they will

scourge you in their synagogues,

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles

19 "But when they deliver you up, take no thought how or what ye shall speak for it shall be given you in that same hour what je shall speak

20 For it is not ye that speak, but the Spirit of your Father which speaketh in

you

21 "And the brother shall deliver up the brother to death, and the father the child and the children shall rise up against their parents, and cause them to be put to death

22 And ye shall be hated of all men for my name's sake "but he that endureth to

the end shall be saved

23 But when they persecute you in this city, flee we into another for verily I say unto you, Ye shall not "have gone over the cities of Israel, till the Son of man be come

21 The disciple is not above his master,

nor the servant above his lord

25 It is enough for the disciple that he be as his master and the servant as his lord If they have called the master of the house Beelzebub, how much more shall they call them of his houshold?

26 Fear them not therefore "for there is nothing covered, that shall not be revealed,

and hid that shall not be known

27 What I tell you in darkness that speak ye in light, and what ye hear in the car,

that preach we upon the housetops 28 "And fear not them which kill the body, but are not able to kill the soul but rather fear him which is able to destroy loth soul and body in hell

29 Are not two sparrous sold for all fir thing? and one of them shall not fall on the

ground without your I ather

30 * But the very hars of your Lead we all numbered

of Ferrye not therefore, years of revalue than many sparence

12" Wherevier there's a circle. I

"The parallelisms here marked" says D- Jeho. "-ill it is presumed appear both unquestionable and intentional, when the related lines are brought into contact with each other; thus-

Come unto me all ye that la or and are burthened; For my loke is easy and my burthin I got: And I was give you rest; And ye shall find rest tanto your so ils Take my yoke upon you and learn of me; Tor I am meet and lowl, in heart?

The reader will easily disapper many other passages in which this principle of construction is exhibited, and many others are given in Dr. Jebu's instructive mora. We cannot ourselves pursue the subject further; but will not writte dithe following remarks found in his analysis of the first of the three parallel couplets.

"Te explass ms 'to labour' and to se burnened,' comprehend in their literal sense, all the modes in which working an in a sare common jet likely it e, e ther was or carry in the former case they rear a yole, in the latter case they have a further. In the two tests are accordingly repeated each with an appropriate softening in the latter of these lines an testy yole and give burther. The moral meaning of this figurative language is abundantly civated latter in the first entry of the same and the world as an operative agent, it includes all the activities of error to be terriered is to endure the inflat ons impact by sin and the world, as a passive recipient, it comprehends all the pairs and penal according to endure the inflat ons impact by sin and the world, as a passive recipient, it comprehends all the pairs and penal according to a chemical form. To thus miserally course of action and enfurance are opposed the blessed activities and not less like and sufferings of the Constant like my yelle it easy, it is 'a service of perfect freedom' my burthen it light, for though the Constant has his somows, they are sneeder than this world's joys."

CHAPTER XII

1 Christ reprocess the Undness of the Pharieres. core rung the breach of the sablath, 3 by scriptive, 9 by ruson 13 and by a miracle 21 He he left the min you eved that was blind and dumb 31 Blurghemy against the Holy Ghost of I never be forgiven. 33 Acrount shall be a do of idle word. 35 He rebuteth the unforthful, who seed after a sign - 49 and sheweth who is his brother, sister, and mother.

At that time Jesus went on the sabbath day through the corn, and his disciples were an hungred, and began to pluck the cars of corn, and to eat

2 But when the Pharisees saw it they eard unto him, Behold, the disciples do that which is not lawful to do upon the sabbath

3 Bit he said unto them. Have ye not read to hot David did when he was an hun-

gred and they that were with him,

1 How he entered into the house of God and did cat the shembrend, which was not la-ful for him to eat, neither for them which were with him, but only for the Priests?

5 Or have we not read in the flaw how that on the sabbath does the Prests in the temple profane the subbath, and are blame-

6 But I say unto you That in this place is one greater than the temple.

7 Butilischadles na hattlameancth I vill I are mure, and not sacrafee, je would! not have condemned the me It ers

S For the Son of man is Lord even of the

sabboth day.

4 the letter he medic arted theree let trust · cotinto ti cir kunnipirue

14 f And I choid there has a man viole.

THE RELEASE TO THE PROPERTY OF THE PROPERTY OF

had his hand withered And they asked him, saying, Is it lawful to heal on the sab-bath days that they might accuse him

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a shecp? Wherefore it is lawful to do well on the sabbath days

13 Then saith he to the man, Stretch forth thine hand And he stretched it forth, and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him

15 But when Jesus knew it, he withdrew himself from thence and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known

17 That it might be fulfilled which was spoken by Esaias the prophet saying,

15 Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gen-

19 He shall not strive, nor cry, neither shall an, man hear his voice in the streets.
20 A bruised reed shall he not break.

and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles

22 Ther was brought unto him one for osed neth a deal, blind, and dumb



CHRIST HEALING THE SICK -WEST

and he healed him, insomuch that the blind and dumb both spake and saw

23 And all the people were amazed, and said, Is not this the Son of David?

24 10 But when the Pharisees heard it, they said. This fellow doth not east out devils, but by Beelzebub the prince of the devils

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand

26 And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children east them out? therefore they shall be your judges

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you

29 Or else how can one enter into a strong man's house, and spoil his goods except he first bind the strong min' and then he will spoil his house

30 He that is not with me is against me and he that gathereth not with me scattereth abroad

31 ¶ Wherefore I say unto you All manner of sin and blasphemy shall be forgiven unto men but the blasphemy egainst the Holy Ghost shall not be forgiven unto men

32 And whosoever speaketh a word against the Son of man it shall be for even him but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the introduction.

33 Either make the tree good, and be fruit good, or else make the tree corrept and his fruit corrupt for the tree. It is by his fruit

being evil speak good things? For each of abundance of the heart the monthly and

of the heart bringeth for the first and for the real man extensive exact for the cult things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment

37 For by thy words thou shalt be justified and by thy words thou shalt be con-

domned

38 § 1-Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee

- 9 But he answered and said unto them, An evil and adulterous generation seeketh after a eign, and there shall no sign be given to it, but the sign of the prophet Jonas
- 40 'For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth
- 41 The men of Nineveh shall rise in judgment with this generation, and shall concern it—because they repented at the proubing of Jonas, and, behold, a greater than Jonas is here
- 12 The queen of the south shall rise up in the judgment with this generation, and shall condemn it for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here

43 ¹⁷When the unclean spirit is gone out of a man, he walketh through dry places, seeking test, and findeth none

44 Then he saith. I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and

garnished

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there is and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood

without, desiring to speak with him

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee

48 But he answered and said unto him that told him, Who is my mother? and who

are my brothien?

19 And he stretched forth his hand toward his disciples, and said, Behold my

mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother

1 (1 10 1 1 11 11 11 12 1 Co 1 C2 14 Joseph 1 17 18 Hebr C 4, and 10 16 2 1 of 2 10

15 Jenub 3 5 15 I I inva 10 1 15 Jul 3 31 Lu #8 20 17 Luko 11 24

Very 2 3 thus ful to do en the Sublath day "—The plucking of cars of coin by passengers in a corn field through which is a childry was allowed by the lay (Do it as in 20) and indeed the Pharmers only by that it was unlawful on the Sublath and or implied. The law forbide service work on that it is a childry of the Circular pleasand service work. However, they made it such—this. Resping is a service work of the order, on the Sublath day, however little, is a Sublath breaker but to pluck cars of corn is a kind of the order, on the Sublath day, however little, is a Sublath breaker but to pluck cars of corn is a kind of the order, and the sublath breaker but to pluck cars of corn is a kind of the circleton of the sublath breaker but to the disciples were the circleton of the sublate of the sublath of the sublath day, there should be rest not only for the circleton of the circleton of the circleton of the sublath day, there should be rest not only for the circleton of the circleton of the sublath day. It wis to a monitor of the circleton of consensual constructions in the circleton of the circleton o

The first of the modern distriction of the condended in the disciples were considered to be a broken the transfer of the constant of the condended in the following may be ested from the condended in the condend

I fearly the sile that the reduced by the Parburs under thirty nine general heads, each of the left feet in the reduced by the Parburs under thirty nine general heads, each of the left feet in the reduced by the Parburs under thirty nine general heads, each of the left feet in the reduced by the Parburs under thirty nine general heads, each of the left feet in the reduced by the Parburs under thirty nine general heads, each of the left feet in the reduced to hear send or embly need to the left feet in the reduced by the particular of the reduced file the reduced by the left feet in the reduced by th

Therefore an improve of the standard of the st

had to prepare the wood and lay it on the altar, to slay the lamb to take off its skin cit it up and lay it of fire, together with other duties for performing the like of which beyond the temple a man would like to the was by being done in the temple that these acts ceased to be unlawful and hence are a the feet of the meaning of our Lord's declaration. "In this place there is one greater than the temple

10 "Is it lawful to heat on the sabbath days?"—This question implies an assertion that it was not lawful—1' it is observed that the man's case was not of such immediate danger to the as to render it hazardors to defer the common day. Hence the objection, for it was allowed to do anything on the sabbath day for a non-ing to the ger but when this was not the case, it was held that no relief from infirmity or pain was to be sought a common and had adopted.

14 "The Pharisees"—A short account of this sect so frequently mentioned in the New Testament and energy

guished for its enmity to the doctrine and person of Christ may here very fitly be introduced

Of the various sects into which the Jews were divided in the time of our Saviour the Pharisees were by firstler to numerous and powerful, and held in the highest esteem by the mass of the people. Their distinguishing doctrines of opinions had also acquired great prevalence, and although the Pharisees have long been extinct as a section in ample evidence of their former predominance in the existing Jewish religion, which is extensively infused with ratio

traditions, and practices which may at once be recognised as those of the ancient Phanses

The origin of this sect has eluded all research—and even the date of its appearance cannot be determited. So a think its origin may be dated about 300 years before Christ, but the more general opinion is that the Phanse and not come forward as a distinct sect until rather more than a century later. They are first mentioned by Iouphus under the reign of Jonathan (not 144—139), but in such a manner as to show that they must then have I enforced in in existence. But, as Lightfoot acutely remarks, We must not think that Phansaism arose altogether and at once, but it was long a conceiving, and of no fixed form, when it was brought forth. I suspect the found atoms of Phansaism were laid long before there were any Phansees. The first seeds of Phansaism were cast long before its linth, and being inow brought forth, y as a long time growing before it came to maturity, it so be any can define what its naturity was."

The name of Pharisee is usually derived from WID pharath, "to separate, and is thus equivalent to a separated or "one separated". This does not mean that their separated themselves from the mass of the people by with the their presence from the public ordinances of religion. It was so much otherwise that it was their principle that the prayer of the congregation was always heard, even though suners were in it, and they seem to have consided all near sinners but themselves. Nor did their separation consist in keeping themselves from associating with the forward of the wese from Scripture that they sat in the Sanhedrim with includers of the antago nest seef the Said of the test of the men's houses and conversed with any sort of men to make them proselves. Their separation is still be a noise from their profession of superior holiness and knowledge to all others exhibited in an appearance of the devotion and mortification and in an extreme attention to excremonials leading them to look down upon the longed not to their party as unclean, mean, unlearned persons—"people of the earth as they all the longed not to their party as unclean, mean, unlearned persons—"people of the earth as they all the control of the carth as they all they all others used to the same than the or all they are discourses, our Saviour introduces a Pharisee as thanking God that he was not as other men we all the same the

The Pharisecs were not of any particular class—there were some of every tube family and could to refer the even women who in the East are seldom found exercising an independent opinion made plate for effective expenses in the popular sect—popular even among those of the lower classes who did not place it is expense. This was indeed the popular sect—popular even among those of the lower classes who did not place it is a pull of the Pharises to superior smettly and knowledge had full effect upon the nutitude which they despised. They were looked up to with great respect and confidence by the effect of the second such was the sway which they thus acquired over their minds that they were often expended to the long and such was the sway which they thus acquired over their minds that they were often expended to the long and leading part in public affers and to give much disturbance to the government. Joseph is raise that a second influence of the Pharisees with the multitude that if they had occasion to speal a most it long or having less that the mere immediately believed and a little after—that the Sadduces only made way and the right less that a common people on their side. He also relates how they stirred up the hatred of the people and expense it is a negative they have the good will of the Pharisees for they were very powerful with the people and could gleater the whom they hated and as greatly benefit those whom they fivoured for they were central believed by the iterative to the pharisees for the time wilded all the power of the state and carried afform with a very last that they have full they are for the state and carried afform with a very last they have full they are fully the forward to make open war and to do mischief.

Dr Lightfoot's terse estimate of the sect that The bist of Phanses was the work of many one of Lewis that they were but religious villais—the most insole traid implicable activity of produced (Orig Heb's in c. 20) must like ill other general estimates for the activity in mile of all hypocrises which makes the profession of salethy a vell force of a section of the activity of worldly gain honour and influence might be sought security a vell force of a section of the activity of God and to honour limin and do him service beyond all men they repeated the training of God and to honour him and for it full scope within the respect for all the confidence of the produce, merey and truth, and for it full scope within the respect for all the confidence of the section of the gratification of the roll of the section of the section of the gratification of the roll of the section of a secti

to produce

The distinguishing tenets and practices of the Phone is will be to a limit to the several texts of Scipture which refer to them.

CHAPTER XIII.

3 The forcible of the source and the socil: 18 the experience of it 24 The forable of the tores, 31 of the minimal seed, 33 of the leaven, 44 of the hidden transure, 45 of the pearl, 47 of the drawnet out into the sources 53 and how Christis conterred of his own countrymon.

THE same dar went Jesus out of the house.

and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went

forth to som.

4 And when he somed, some reeds fell by the var side, and the fowls came and de-

voured them up

- 5 Some felt upon stony places, where they had not much earth: and forthwith they sprung up, I ccause they had no deepness of
- 6 And when the sun was up, they were scorchel, and because they had no root, ther "thered away.

7 And some fell among thorns; and the

thorrs spring up and choled them.

S But other fell into good ground, and broug't forth fruit some an hundredfold, some satisfield, some thirtyfold.

9 Who hath ears to hear, let him hear

10 And the disciples came, and said unto him. With speakest thou unto them in pami 'es /

II He are rered and said unto them, Because it is given unto you to know the mysten softle lingdom of heaven, but to them

it is not given

12 For thorse or bath, to him shall be given and he shall have more abundance I stall outer bath not, from I im shall be t 'in arry even that he hoth.

1. Therefore speak I to them in parable a local with a seeing see not and hearing the local not retuen do they under-

1.30]

It A-I'm them is filled the propher er I' - - - I o'i coith 'B I coming to shall I on on a do" not in londard, and sceing

To the proposition of perceive

15 Forthapping less learns waxed gross, and the rear, and deficient and the first of the proposition of the propos

their ears, and should understand with their heart, and should be converted, and I should

16 But blessed are your eyes, for they

see: and your ears, for they hear

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them

18 Hear ye therefore the parable of

the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it,

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh

unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

21 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed

in his feld

25 But while men slept, his enemy came and sowed tares among the wheat, and went his vav

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also

27 So the scrvants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

25 Hc said unto them, An enemy hath done this. The servents said unto him, Wilt thou then that we go and gather them

27 But he said, Nay, lest while ye garther up the tare -, ye root up also the thert mil them.

30 Let both grow together until the harvest and in the time of harvest I will say to the leapers, Gather ye together first the tarcs, and bind them in bundles to burn them but gather the wheat into my barn

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man

took, and sowed in his field

32 Which indeed is the least of all seeds but when it is grown, it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof

33 ¶ ⁷Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three ⁸measures of meal, till the whole was leavened

34 'All these things spake Jesus unto the multitude in parables, and without a para-

ble spake he not unto them

- 35 That it might be fulfilled which was spoken by the prophet, saying, ¹⁰I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world
- 36 Then Jesus sent the multitude away, and went into the house and his disciples came unto him, saying, Declare unto us the parable of the tares of the field

37 He answered and said unto them, He that soweth the good seed is the Son of man

38 The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one,

39 The enemy that sowed them is the devil, "the harvest is the end of the world,

and the reapers are the angels

40 As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world

41 The Son of man shall send forth his angels and they shall gather out of his kingdom all "things that offend, and them which do iniquity

12 And shall east them into a furnace of fire—there shall be wailing and gnashing of

teeth

43 ¹⁴Then shall the righteous shine forth as the sun in the kingdom of their Pather. Who hath cars to hear, let him hear

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field

45 ¶ Again, the kingdom of heaven is like unto a merchant man seeking goodly

pearls

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea

and gathered of every kind

48 Which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but east the bad away

49 So shall it be at the end of the world the angels shall come forth and sever the

wicked from among the just,

50 And shall east them into the furnice of fire—there shall be wailing and gnashing of teeth

51 Jesus saith unto them Have ve understood all these things? They say unto him, Yea Lord

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a min trat is an housholder, which bringeth forth out of his treasure things new and old

53 ¶ And it came to pass that when Jesue had finished these parables, he departed

thence

54 "And when he was come into his own country he taught them in their syn wozue insomuch that they were astonished, and said. Whence hath this man this wisdom and these mighty works?"

55 "Is not this the carpenters sor? is not his mother called Mary? and his lacthren, James, and Joses and Simon and

Judas

56 And his sisters, are they not all y thus? Whence then hath this r in all these things?

Jesus said unto them. "A prophet of the without honour, sive in his own country of in his own bouse."

58 And he did not many mighty seed there because of their unlimes.

None 2 "He set, and the other emeritaries "T-Is at some all a particular and a delinated his discourses in a sitting posture while the and the set of the T-1941" (1)

* 3 h

[AD 31 CFAP AIII]

Serior researcher energy shart the fine for such or search and to sea real as their teacher and the first energy and the f Estimated the Talmid which states that the custom continued the time of Gamaliel the Elder Paris and the continued the time of Gamaliel the Elder from the first teacher of the continued that the custom continued the time of But is affect that the custom continued the time of But is affect that the custom that the cus 12. We restrict the second to be seen the seen to be seen the seen to be seen the seen that the seen the seen that the seen that the seen that the seen that the seen the seen that the CEAR XIII] Per de l'est pour l'est pour les mans les l'est pour les mans les les ordes mans les les ordes et les les ordes et en les orde con and an od the creating to so prove a many that re of There of the Little Courts, in all the Li The training the state of the s The type in one of the contract to the name of the contract to I rear. It was formula dangerous oralities and re her read to excert on in the manual excert one in the manual except one in the Tradition of the feet of the form the decision of the feet of the form the decision of the decision of the form the decision of the decision of the form the decision of the form the decision of the Tries of the following the first street of the Description of the interest of

ledge of these facts, with the occasional discovery of unexpected treasure, have given the Orientals a just ire to a that their soil is rich in hid treasure, which they more particularly suspect to be concealed among the ruins of a contowns and in sepulchral and other caves. This it is which induces them so generally to be watchful erect travellers who visit such ruins, to whose visits they are unable to assign any other motive than the acquist on the pculiar arts and sorcenes of the treasures there concealed. This in fact, forms the greatest obstacle which to relleve in the East encounter, as the natives are averse to any minute examination of ruins by strangers, for although no trait sure may seem to be found, they believe that by merely ascertaining the spot where it lies they are able, by their c. chantments, to transfer it invisibly to their own coffers in some distant place and they much prefer that the treas reshould remain concealed, to allow them a future chance of finding it, than that it should be discovered and car to 1 by strangers. There are indeed professed sorcerers in the East, who claim to be able to indicate the soits who c

treasure is concealed, and they manage to make their calling very profitable.

The modes of concealment are very various—any method being taken which the person judges the most secure. the ground, is common—whether in the field, the garden or the court of a house in which case it is very usual to ! 17 If a person finds treasure thus buried he would naturally take the course the property under a tree, to mark the spot which is here described, he would purchase the ground, and if need were sell all he has for the purpose as he would thus become the legal owner of the treasure, for as we learn from the Talmud it was the rule in the Toursh as in most other nations, for found treasure to become the property of the person in whose land it was discovered —Others build up their treasure in the thick walls of their houses. We knew a case of a jeweller, who being about to leave the town in which he resided, to avoid the plague, left much valuable property thus concealed but which was discovered. by means of a slight difference in the appearance of the plaster at the particular spot. In the same city infer a siege we went to reside in a house the walls of which had been broken in many parts by the victorious soldiers in search of treasure, the previous proprietor who was killed, having been renowned for his riches. Secret caveras have also been purposely constructed for the concealment of treasure, particularly by kings, and excavated sepulchies have been employed for the same purpose. In the latter case the tombs generally were in situations of difficult access, or without apparent means of entrance, and it appears to have been hoped that respect for the habitations of the dead would

afford a further protection to the treasure thus laid up

Many instances of this last practice occur Indeed Josephus says that Solomon laid up vast treasures in the tomber his father, which remained intouched till the time of Hyrcanus who on an occasion of public energency of ened one of the cells, and took out 3000 talents of silver. Much wealth was afterwards extracted from mother cell by Herol the Great. (Antiq 1 vii c 15, s 3) Perhaps the knowledge of this practice explains the object of an act which is sometimes noticed as well in Scripture as by the heathen writers, when conquering soldiers are described re-breaking open the tombs, and scattering the bones abroad (Jer viii 1, 2). These facts with what we have already stated in Leviticus, may suffice as general illustrations of practices and circumstances to which the Scripture fr

quently allude

45 "A merchant-man seeking goodly pearls"-This appears to indicate the antiquity of a still existing O untal 1 a fession, that of a travelling jeweller-a person who deals in precious stones and pearls, and goes about seekir, for opportunities of making advantageous purchases or exchanges, and making journeys to remote countries for this parpose, and again in another direction to find the best market for the valuables he has secured. In the cours of the operations it frequently happens that they meet with some rich and costly gem, for the sake of o' raming which they sell off all their existing stock and every article of valuable property they may possess, in order to raise the purchase money Something similar may sometimes occur in the history of stationary jewellers, but not so often as are those who travel, indeed the jewellers of the East, as a body, are perhaps the greatest travellers in the world

48 "Gathered the good into exists but east the bad away —We do not I now that it has ever been of served for the illustration of this text, that as the Law interdicted the use of all fish without fins and scales the He' ew fishers a must have been obliged to throw away, as uscless, a considerable proportion of the fish which they took in their res

CHAPTER XIV

1 Herod's opinion of Christ 3 Wherefore John Baptist was beheaded 13 Jesus dej arteth into a desert place 15 where he feedeth five thousand men with five loaves and two fishes 22 he walketh on the sea to his disciples 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment

At that time 'Herod the tetrarch heard of the fame of Jesus,

- 2 And said unto his servants. This is John the Baptist, he is risen from the dead and therefore mighty works 'do shew forth themselves in him
- 3 ¶ For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife

1 For John said unto him 'It is not law-

ful for thee to have her

5 And when he would have put him to

death, he feared the multitude, because they counted him as a prophet

6 But when Herod's birthday was lept. the daughter of Herodias danced before them, and pleased Herod

7 Whercupon he promised with an eath

to give her whatsoever she would ask

5 And she, being before instructed of her mother, said, Give me here John Bipti 15 head in a charger

9 And the king was sorry incientle to a for the oath's sake and then which sit with him at meat, he commanded it to be given

10 And he sent and heheadel Jel vin the prison

II And his head was brought maril to and given to the dams 1 or 1 " it to her nother

12 And La disciple contact to

1 Make 14 Lake 97 TOT, we write 17 7 m

the body, and buried it, and went and told Jesus

- 13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart and when the people had heard thereof, they followed him on foot out of the cities
- 14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick
- 15 \ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away, that they may go into the villages, and buy themselves victuals

16 But Jesus said unto them, They need

not depart, give ye them to eat

17 And they say unto him, We have here but five loaves, and two fishes

15 He said, Bring them hither to me

- 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude
- 20 And they did all eat, and were filled and they took up of the fragments that remained twelve baskets full
- 21 And they that had eaten were about five thousand men, beside women and children
- 22 % And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away
- 23 'And when he had sent the multitudes away, he went up into a mountain apart to pray 'and when the evening was come, he was there alone

24 But the ship was now in the midst of the sea, tossed with waves for the wind was contrary

25 And in the fourth watch of the night Jesus went unto them, walking on the sea

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water

29 And he said, Come And when Peter was come down out of the ship, he walked on the water, to go to Jesus

30 But when he saw the wind 'boisterous, he was afraid, and beginning to sink,

he cried, saying, Lord, save me

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the

ship, the wind ceased

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God

34 ¶ "And when they were gone over, they came into the land of Gennesaret

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,

36 And besought him that they might only touch the hem of his garment and as many as touched were made perfectly whole

* Ha k C C Lil + 9 10 7 Mark 6 C5 John 6 5 Mark 6 46 P John 6 16 10 Or, strong 11 Mark 6 53

Ne so 1 "Hered the tetrarch"—This is that Herod Antipas whom we have mentioned slightly in the note on chap. in 22 is that some of Herod the Great, who after the death of his father became tetrarch of Perca and Galdee. The title of Tetra of an its origin, devoted the ruler of the fourth part of a tribe or nation which, as a whole, was subject to all Perca and Galdee. The But at this time it had a looser signification, and was applied to any governor subject to some king or emple with little in and to the portion of the tribe or nation which they governed. Although these rulers were dependent to the result of the percentage of the point of the tribe of nation which they governed. Although these rulers were dependent to the result of the percentage of the property of the percentage of the percen

Here I went to R me, as well as Archelaus, after the death of his father, his object being to endeavour to supersede the attern the kingde nof Judia. In this be failed, but was confirmed in the tetrarchy which his father's will all ted to be. In some other journey to Rome. He of visited his half brother Philip, also called Herod, and there early the minal passes for Philip's wife, Herodias, and offered to many her if she would leave his brother, to will a constitute, up at the condition that he should previously discrete daughter of the Arabian king Aretas, to we are constituted in the mind. This He of promised to do on his return from Rome, but meanwhile the Arabian at hearing out the fate which are ted for field to be father at Petra. The tetrarch, on his return home, he are to take a manning Herodias. Be they were not left undisturbed in their wickedness for Aretas, the father day of the father at the case of a read war on Herodia arenge her wrongs, and by a comparison of circumstances we have the father at the read were not her march to meet him, that they heard the preaching of John the Liking to be contented with the right. The propert of the wilds mess, however, took another occarions are a self-them to be contented with the right. The propert of the wilds mess, however, took another occarions.

sion to raise his yoice against the incestious match which had been completed between the tetrarch and Herol as It is probable that the sentiments which John expressed were those which were generally entertained in display her had recat influence with the people. Herod was probably not less actuated by alarm than by resentment in determining to the faithful prophet. Josephus says that the Baptist was imprisoned in the strong fortress of Markers in the case of the Jordan. The rest is told in the present verses. Very soon after the war with Arctas was brought to accession by the total overthrow and dispersion of Herod's army and Josephus asserts that this destriction of the rest was regarded by the Jews as a punishment upon Herod, and a mark of God's displassure towards his fertile number of John whom the historian describes as a good man who taught the people righteousness towards one another and towards God, and to whose baptism multitudes had resorted. Not long after this the gainty Herodias language that her own brother, Agrippa, who was Herod's nephew had received the title of king while her husband with a tetrarch pressed Herod so much that he went to Rome to solicit the same title of the cape or Caius. But the result having been prejudiced against him by letters from Agrippa was so far from attending to his application that the resorted him of his tetrarchy but banished him to Lyons, and afterwards to Spain where I died. The tetrarchy was given to Herod Agrippa to complete his kingdom. Such was the end of the man who ruled over Gainle of Perca during nearly the whole of our Saviour's abode on earth, and under whose dominion I a lived at Naturally at Capernaum.

3 "Herodiar"—We should not omit to observe that this infamous woman wis the niece both of Philip and Herodian the daughter of Aristobulus another son of Herodithe Great. She went to Rome with Herodian the social occasion just mentioned and the emperor understanding that she was his friend Agrippa's sister was included to take a favourable distinction between her and her husband but rather than owe any thing to her hother, she chose to re-

company Herod in his exile. What ultimately became of her is not recorded.

* Philip '—This Philip or Herod-Philip, must not be confounded with his half brother of the same rank mentioned by St. Luke as "Tetrarch of Iturea and of the region of Trachonitis" (in 1). This one never held any power that He was the son of Herod the Great by Marianne daughter of the high priest Simon. After the elder He elder to discovered the conspiracy of his son Antipater, for which he put him to death the set down this Philip in his will a hear to the kingdom of Judea, but having afterwards ascertained that Philip's mother Marianne had taken a part in the conspiracy the altered the will in favour of Archelaus. Nothing is recorded of him but that he was the husband of Herodias and father of the girl Salome whose dancing afforded occasion for the murder of Io' in the Bat tist.

As Herodian quitted her husband. Philip soon after Salome's birth (Joseph. Antiq' 1 xviii c v s 4 at is coordinate that the daughter was at this time a child, a circumstance which affords a sufficient answer to this cold to this relation saying that it was unsuitable to the dignity of a princess, and centrary to the manners of the cold to dance in public for the entertainment of the court. (Michaelis's Introduction child is 12. She was after a strength married to her uncle Philip, tetrarch of Iturea after whose death she became the wife of her cold is grown. And is bulled the son of Herod king of Chalcis, her mothers brother. By this husband she had several of three and the

our information concerning her ceases

- history (Gen xl 20). It was also observed as a day of rejoicing by the Persians (Heroictis 1 133 and by the Persians (Heroictis 1 133 and by the Persians (Plin Pp 1 x ep 61). But the Jewish writers affirm that such was not the custom of their red which regarded this and all other personal anniversary celebrations as acts of idolatrous worship although we have the custom of their red able to find any clear statement of the grounds on which this opinion stood. The present example comes to the first statement when we recollect that this Herod and the other tetrace's ethin red a thing which his family produced were partial to the customs of Greece and Rome, and so first their induces exact bed were studious to introduce them, to the great dissatisfaction and annoyance of their subjects.
- The Provinced with an eath 1 &c It would seem that Oriental monarcies which highly a cold wear and such orths, or promises many of which they had afterwards ample occision to repeat. See the 1 start of Original Nights pissum.) In Herodotus (ix 10% there is a remarkable ancedote concerning Nexus which is the constrained and the incident now before us as combined with the particulars continued in the reference points of analogy to the incident now before us as combined with the particulars continued in the reference of analogy to the incident now before us as combined with the particulars continued in the reference of analogy to the incident now before us as combined with the particulars continued in the reference of analogy to the incident to the wife of his brother Mastress. But she is as second in the feature of Nexus. This ladd the king teek to his original continual the continual the sense of Nexus. This ladd the king teek to his original continual the continual that the month of the manth of the manth of the manth of the manth of the continual that the manth of the manth of the manth of the manth of the feature of the feature of the continual that the continual that the continual the manth of the manth of the continual that the continual tha
- Il Bereite to let enter let one says that it is most worked we among the term of the little and drawing forth that howest to ngue to witch she had been related as a first to the control of the contro

CHAP. XV]

3 City - Francis for terreter to give the man and through their contraction in terrain for the total gold He and the total for the total corner To the fire for the stand

Ti ; came to Jesus Scribes and Pharisees,

which were of Jerusalem saring, 2 Wir do try disciples transgress the traction of the elders for they wash not

i'crlands - ben ther eat bread. , But he arswered and said unto them Who do te also transgress the command-

1 To: Ged commanded saring, Honour ment or God by rour tradition? the fairer er I mother and He that curs-Chificer o- mother let him die the death

F. But Te sar Whoseerer shall say to 11, fil er o- he mother 'It is 2 gift, b; what-

esticities mightest be profited by me. 6 And Forour not his father or his mother is don't be free Thus have ye made the countries and ment of God of none effect by

TY, his contes well did Essias prophesy your ired ton.

This profile deareth nigh unto me with the mouth and honogreen me with their of to hearing

I 15. 1 it il ear heart is for from me

a But in 12 n they do worship me teaching 10 Costmas the commandments of

in control regard the maintaile and

es little them Heer and understand. Il No. ira: rhich goeth irto the routh des et a men l'ut that much corretti out

of the most stage fleth a man on the most in such that and said

of the mouth come forth from the heart. 19 For out of the heart proceed evil and they defile the man thoughts murders, adulteries fornications,

thefts false witness, blasphemies;

20 These are the things which defile a man: but to eat with unwashen hands de-

21 Then Jesus went thence, and de-Parted into the coasts of Tyre and Sidon fileth not a man

22 And behold, a woman of Canaan came out of the same coasts, and cried unto

Inm saying, Hare mercy on me O Lord then Son of David my daughter is grier-

23 But he answered her not a word And ously rexed with a devil his disciples came and besought him, saying, Send her away, for she cricth after us

21 But he answered and said. I am not sent but unto the lost sheep of the house of

25 Then came she and worshipped him Israel

But he answered and said, It is not saying. Lord, help me meet to take the children's bread, and to

cast at to dogs

27 And she said Truth, Lord, yet the dogs eat of the crumbs which fall from their

23 Then Jesus answered and said unto masters table

her, O noman great is the faith be it unto thee even as thou wilt, And her daughter

was made whole from that very hour 29 'And Jesus departed from thence, ard came nigh unto the sea of Galilee, and

went up into a mountain, and sat down 10 And great multitudes came unto him,

having with them those that were lame blind dumb maimed and many others, and cast there

them down at Jesus feet, and he healed Il Irsomuch that the multitude wondered, when they saw the dumb to speak,

dered, when they saw the dumb to speak, when they saw the dumb to speak, the married to be whole, the lame to walk, the married to be whole, the lame to walk, and the blind to see and they glorified the send the blind to see and they glorified the and stid. I have compassion on the married because they continue with the muritude because they continue with the muritude because them one in the muritude because the muritude because the muritude because them one in the muritude because the muritude because them one in the muritude because the muritude because and them one in the muritude because the muritude because the mur

Whence should we have so much bread in ! the wilderness, as to fill so great a multi-

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes

35 And he commanded the multitude to sit down on the ground

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, dala

and gave to his disciples, and the disciples to the multitude

37 And they did all cat and were filled and they took up of the broken reat that was left seven baskets full

38 And they that did cat were four thou sand men, beside women and children

39 And he sent away the multitude and took ship, and came into the coasts of Mag-

Verse 1 "Scriber"-The "Scribes" of the New Testament did not form a sect like the Phanisces, with which they are so frequently associated. They rather formed an order of men, and existed as such long before any acts were known among the Jews They evidently take their name from those who bore it, being at this time or hiving been originally, engaged in writing, but it is allowed that they were much more than formerly occupied is 1411c It is also admitted that most of them were Levites, and this leads us again back to the view we formerly notvocated that the Levites were in fact, as in other countries in which the distinction of a succedetal caste was found it c learned men of the nation, on whom devolved whatever pertained to letters, whether of a civil or ecclesiastical character The learning of the Jews was inseparably connected with their religion, and the learned man among them was ere learned in their sacred law-circumstances which while they naturally threw its cultivation upon the Levites at the same time qualified them to act as public teachers, which also, from their separation to ecclesiastical services formed a proper part of their vocation. The proper vocation of the priests was to administer the sacrifices and eccements of the law, but there is sufficient infimation in the Old Testament that the business of teaching the people devoted mainly upon the Levites as it was but reasonable that it should. The priests were therefore the sacrificing clerks. and the Levites the preaching and writing clergy—and this last is generally admitted to have been the character of the scribes and it is also allowed that they were, at least for the most part—Levites, whence we may infer that the "scribes" of the New Testament were the more learned members of the Levitical body—devoted to letters and public terching—expounding the law and addressing the people in the synagogues, and in virtue of their character possessing great credit with the people and influence in public affairs. This conclusion, as to their identity with the Levitical body, is, we think, greatly corroborated by the fact that the Levites are not mentioned as such in the New Testin of We read of "priests and scribes" not of "priests and Levites," as in the Old Testiment—and independently of the inference obviously derivable from this as it stands—it is almost necessary to consider the "scribes" of the New Testiment to be equivalent to the "Levites" of the Old, as otherwise we should find it difficult to say what had become of the Levites and how it is that they do not appear to have concerned themselves in circumstances in which they of all men were likely to have taken a prominent part—such a part as the 'scribes actually took.

Under this view we have thought it useless to inquire further concerning the origin of the scribes, and we continue to that much of the difficulty which has attended the subject has proceeded from forgetfulness of the Levited body and from the want of sufficient attention to the fact that the Levites of the Old Testament were, like these is contest that

learned men, lawyers, scribes, and public instructors of the Hebrew nation

CHAPTER XVI

1 The Pharisees require a sign 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees 13 The people's opinion of Christ, 16 and Peter's confession of him 21 Jesus fore sheweth his death, 23 reproving Peter for dis-suading him from it 24 and admonisheth those that will follow him, to bear the cross

THY Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven

2 He answered and said unto them, When it is evening ye say, It will be fair weather for the sky is red

3 And in the morning, It will be foul weather to day for the sky is red and low-

ring O ye hypocrites, ye can discern the face of the sky but can ve not discern the signs of the times?

1 A wicked and adulterous generation secketh after a sign, and there shall no sign be given unto it but the sign of the pro ; Il How is it this care is

And he left them, and dephet Jonas parted

5 And when his disciples were come to the other side, they had forgotten to take

- 6 Then Jesus said unto them Tile heed and beware of the leaven of the Phorisees and of the Sadducees
- 7 And they reasoned among themselve saying, It is because we have taken ro
- 8 II hich when Jesus percented be a il unto them O ye of little futh why re sen ye among yourselves, lectuse ye is to brought no bread?

9 Do ve not vet under tuch referr member the five lowes of the five th and how many bashets ve to 1 112

10 Neither the went we contain the thousand and he was hard as

[A.D 32. that I spake it not to you concerning bread, the Christ that re should becare of the leaven of the

that we should becare of the leaven of the

12 Then understood they how that he Pharisees and of the Sadducees? 12 Then understood the leaven of bread, bade them not beware of the Phansees and of but of the dectrire of the Pharisees and of

19, Tillen Jesus came into the coasts of the Sadducecs

Control of mon con that I the control of the contro saying, and do men say that I the Son man am they said Some cay that thou art

John the Baptist come, Thas and others, of man am?

15 He saith unto them, But whom say ye Jeremizs, or one of the prophets

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living that I am?

17 And Jesus answered and said unto

him Bleesed at thou Simon Bar-Jona for nesh and blool hath not rerealed it unto thee but my Father which is in hearen

art Peter and upon this rock I will build art Peter and upon the meter of hours and upon the m; Church and the gates of hell shall not

19 And I will give unto thee the keys of the hindom of hearest and whatsoever prevail against it thou shalt bind on earth shall be bound in

be en and shatsoerer thou shalt loose on Then charged he his disciples that in his kingdom c rifi elieli he loosed in hearen,

Heather that in his ringdom A. 621 Style C15 Low 5 6 Test assertisfactorist assertisfactorists asserting to the Pharman of Sochor who among I see that as the Can when by In Leanue of Sochor who among I see that as the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor who among I see that a section of the Can when by In Leanue of Sochor when the section of the Can when the section of the section of the Can when the section of the

21 c From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day 22 Then Peter took him, and began to rebuke him, saying, he unto thee

23 But he turned, and said unto Peter, this shall not be unto thee Get thee behind me, Satan. thou art an of fence unto me. for thou savourest not the

things that be of God, but those that be of

24 of Then said Jesus unto his disciples, If any man will come after me, let him deny humself, and take up his cross, and follow me men

25 For Thosoerer will save his life shall lose it and whosoever will lose his life for

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? my sake shall find it or what shall a man give in exchange for

27 For the Son of man shall come in the glory of his Tather with his angels, then he shall bis soul?

then he shall reward every man according

28 Verily I say unto you, not took of some standing here which shall not taste of death, till they cee the Son of man coming to his works

Tree Tree tree of the same of the same of the Pharmer of the Control of the Same of the Sa

The state of the s

where hint at this, although he would scarcely have failed to do so had it leen true. He says emply that they rejected the traditions received from the fathers they received the written books, and on expression of the anature, from an adversary, may well be taken in evidence that none of the avritten books we expressed by the interpretable with a limit because that they set a far higher value upon the books of Moses than upon the control of the anature, as a bosephus was himself a Phansee, perhaps we should receive with some reserve the general classic and gives to the sect, as a set of men churchs and morose towards each offer, and cruel and savage to all localize.

- 2, 3 "It will be fair weather for the sky is red &c Observations of this kind are very common are governessantry. They necessarily vary in different climates but at least this, as to the exeming aspect of the restaurance, is as common here as it could have been in Palestine. Similar passages have been additional form a second writers.
- 9, 10 "Baskets"—These words although the same in our version are not so in the original. The test say, the "baskets" in which the frigments were deposited on these two occasions are denoted by different with the here and in the regular narratives of the transactions to which our Saviour refers. The first transaction is a lewish travelling basket and is mentioned as such by Javenal (in 15, vi 542), where the word retricted 1 sk t is cophing, the same as this

"Banish'd Jews, who their whole wealth can lay In a small basket--"

The other passage we are tempted to cite entire as it applies to the condition of the Tews after the declaration of their nation, when it is well known that such numbers of them goined a wrete of subsistence by pretending to tell fortunes, that "Jew," and "fortune teller" became almost synonymous

"A gipsy Jewess whispers in your ear,
And begs an alms—an high-priests daughter she,
Versed in the Talmud and divinity,
And prophesies beneath a shady tree

Her goods a bastet and old has her ted. She strolls and telling fortunes gams to trend. Farthings, and some small morns are his fees. Let she interprets all your dreams for these.

The other word also rendered basket, in verse 10 is reifs it appears from the citations of Western to I are I experiment of basket for storing grain provisions. So and therefore larger than the former probably much larger. Cany I it translates this by "mained" and retains "basket" for the former, and of serves that although the words are restricted for answering entirely the same purpose as the original terms, which probably converted the interaction of their respective sizes, and consequently of the quantity contained, still there is a propriety in marking were it but by this suggestion cumstance, that there was a difference.

We may refer to Mark vin, and Luke ix for some observations on the other contents of this clayter

CHAPTER XVII

1 The transfiguration of Christ 14 He healeth the lunaticl, 22 foretelleth his own jassion, 24 and payeth tribute

And laster six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them and his face did shine as the sun, and his raiment was white as the light

3 And behold, there appeared unto them

Moses and Elias talking with him

- 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here if thou wilt, let us make here three tabernacles one for thee, and one for Moses, and one for Elias
- 5 While he yet spake, behold, a bright cloud overshadowed them and behold a voice out of the cloud, which said. This is my beloved Son in whom I am well pleased hearly e him.
- 6 And when the disciples heard it they fell on their face and were sore afraid
- 7 And Jesus came and touched them, and said Arise and be not afraid
- 8 And when they had lifted up their eyes they saw no man, save Jesus only
 - 9 And as they came down from the no 1.-

tain, Jesus charged them, saying Tell the vision to no man, until the Son of min Le risen again from the dead

"Why then say the Scribes that Elize must first come?"

11 And Jesus answered and said unto them, Ehas truly shall first come and restore all things

12 But I say unto you That Elia i come already, and they knew him not but have done unto him whatsocret they listed Lakewise shall also the Son of man caher of them

13 Then the disciples under tend that he spake unto them of John the Bapti t

11 % And when they were cone to the multitude, there came to him a certe reskneeling down to him and event

15 Lord, have merey on the interest is lunatick and core vered description in falleth into the fire and of the interest is

and they could not core in

futhless rd process a special state of the s

15 Are Je

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wild lifear fibile.



The Tax spigeration -Overneck.

departed out of him and the child was cured from that very hour.

10 Then came the disciples to Jesus apart, and said, Why could not we east him out?

20 And Jesus said unto them, Because of your unbelief for verily I say unto you, If ye have futh as a grain of mustard seed, ye shall say unto this mountain Remove hence to conder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbert this kind goeth not out but by prayer and fasting

Jesus said unto them, The Son of man shall be betrayed into the hands of men

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry

21 And when they were come to Crpernaum, they that received tribute money
conclusive of an alice teachers in a large seasons.

air 17 f Chip in 17 Mak 9 3L Trice 9 41 Called last revigaria

came to Peter, and said, Doth not your mas- | Jesus saith unto him, Then are the children

ter pay tubute?

25 He saith, Yes And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

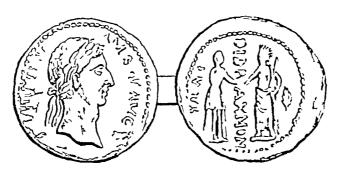
26 Peter saith unto him, Of strangers

27 Notwithstanding, lest we should offend them, go thou to the sea and cast an heak. and take up the fish that first cometh up. and when thou hast opened his mouth, thou shalt find a piece of money that take, and give unto them for me and thee.

8 Or, a stater It is half an ounce of silver, in value 2s. 6d., after 5s the onnee

Verse 24 "They that received tribute money"—The force of our Lord's allusions will be imperfectly understood unless we distinguish that this "tribute money" was quite distinct from the general tax assessed for the Romans and that which was paid to the ethnarchs and tetrarchs. It was the half shekel, which, under a profitable misconcept in of some expressions in the Pentateuch, was annually levied on every adult male Israelite for the service of the Temple. Our Saviour's argument with Peter therefore is, that as the kings of the earth did not take custom from their own household, but from others, the collectors had no proper claim upon Him for the tribute to the Temple—the House of his Father. The payment was made during the month Adar, and we are told that if the amount was not paid on the twenty-fifth of that month, a security was taken from the assessed person. The numerous Jens in other countries failed not to remit their yearly contributions to Jerusalem, which may account for the immense amount of trease e constantly flowing into the Temple

In the original, the "tribute money" which was demanded, and the "piece of money," of twice its value which Peter was to find in the mouth of the fish, are discriminated by their proper names. The former is called distract—a, or "two drachme," and the latter stater. The latter was of equivalent value to the Hebrew shekel, and was equal to or "two drachme," and the latter stater The latter was of equivalent value to the Hebrew shekel and was equal to four drachme, and, consequently two drachme were equivalent to half the stater and shekel Leaving the terms untranslated, Peter is asked if his master paid the didrachma? and Peter is told that he should find a stater in the mouth The stater was also called tetradrachmon, from its containing four druchme. It exhibited on one side the of the fish head of Minerva, and on the reverse an owl, together with a short inscription. After the destruction of the Temple, the Jews were obliged to pay this tribute to the Romans, and the passage in which the historian relates this affects or coff. those minute incidental corroborations which have been so abundantly adduced in evidence of the verity of the era-; gelical narratives, for he states that the emperor imposed a tribute of two drachme (& Zanat) upon the Jews, wherever they were, to be paid every year into the Capitol, in the same manner as it had been previously paid into the Temple at Jerusalem-thus concurring with the exangelist, that the half-shekel was usually paid in the form of two drachme, or of a single coin of that value. The tax continued to be paid to the Romans in the time of Origen



GRECIAN DIDENCEMA, conjectured to be one of Nervas. From a Specimen in the Nathual Co ection.

It is understood, however that the Temple tribute though collected in heathen coin, was to be exchanged for He brew money, before it could be finally paid into the Temple—probably on account of the idolaticus symbols which the former so generally hore. Hence the vocation of the money-changers, whom our Saviour drove from the Tem, They were accustomed, on and after the fifteenth of the month Adar to seat themselves in the Tengle, in the it exchange for those who desired it Greek and Roman coins for Jewish half shekels. Josephus, 'Antiq' 1 xir. c. 7 sect 2, De Bello' Jud 1 vii c 6 sect 6, Jahn's 'Archaol Biblica' sects, 115 241 &c.

The other contents of this chapter will come under our notice in Mark ix, and Luke ix.

CHAPTER XVIII.

1 Christ warneth his disciples to be hirible and harmless 7 to avoid offences, and not to despise the little ones 15 teacheth how we are to deal with our brethren when they offend us 21 on t how off to forgue them 23 which he setteth forth by a perable of the hing, that took eccount of Inn crew to his fello c

At the same time came the disciples unto

Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto lary

and set him in the midst of then

3 And said, Verily I say write yes "Txcept ye be converted, and I ac i . I'm's sertarts, 32 and punished him, who shereel to, children, ye shall not enter into the line dom of heaven

1 Whosperer therefore at all has been home

self as this little child, the same is greatest in the kingdom of heaven

5 And whoso shall receive one such little

child in my name receiveth me

- 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- 7 % Woe unto the world because of offences' for it must needs be that offences come but woe to that man by whom the offence cometh!
- S 'Wherefore if thy hand or thy foot offend thee, cut them off, and east them from thee it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be east into everlasting fire
- 9 And if thine eye offend thee, pluck it out, and east it from thee it is better for thee to enter into life with one eye, rather than having two eyes to be east into hell fire
- 10 Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven
- 11 For the Son of man is come to save that which was lost
- 12 'How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not estray

11 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone if he shall hear thee, thou hast gained thy brother

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three vitnesses every word may be established

17 And if he shall neglect to hear them, tell it unto the Church but if he neglect to hear the Church, let him be unto thee as an mathen man and a Publican

- 18 Verily I say unto you, ¹⁰Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven
- 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven

20 For where two or three are gathered together in my name, there am I in the

midst of them

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? "till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times but, Until seventy times seven

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants

24 And when he had begun to reckon. one was brought unto him, which owed him ten thousand 'talents

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made

26 The servant therefore fell down, and ¹³worshipped him, saying, Lord, have patience with me, and I will pay thee all

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred "pence and he laid hands on him, and took him by the throat, saying, Pay me that thou owest

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all

30 And he would not but went and cast him into prison, till he should pay the debt

- 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done
- 32 Then his lord, after that he had called him, said unto him, O thou vicked servant, I forgave thee all that debt, because thou desiredst me.
- 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

31 And his lord was wroth, and delivered

[AD 33.

The more sell him slay him to do that the reason with him as the first hand the man has constructed from the construction of those lars and more colors with his office much compared the many of the many of the many of the many of the case receives much compared to the same with the construction of the case receives much compared to the selection of the case receives and that the him to select after a selection of the case receives and that the him to select a selection of the case receives and that the him to select the case receives and that the him to select the case receives and that the him to select the him to select the case receives and that the him to select the case receives and that the him to select the him to select the him to select the case receives and that the him to select the chang creams and we submit that our tier of the case receives much co-objection from the market takes with the change which the king proceed to take with his de-to-and that to the lars and customs of the lard the course which the king proceeds however severely. According to the lard and customs of the lard the course which the king processed however severely. According to the lard customs of the lard the course which the king processed however severely. According to the lard the feature of the lard the course which the king was not form to arising the exhibits no minimum of the lard the course was not form to arising the exhibits no minimum of the lard the course was not form to arising the course was not form to arising the exhibits no minimum of the lard the course was not form to arising the exhibits no minimum of the lard th CELE. XIX.]

to the king was not form to entered. The exercise no mission of severy his tentwentern in Jordan (*)

the death ——Commentators observe that they find no previous instance of a visite being soid with her breight in the death ——It is ——Commentators observe that they find no previous instance of think it may be collected that the read it is ——It is ——The read in the preceding note that they defined in that of her herband. Thus, in Each Mainteen the read agreed to be involved in that of her herband. Thus, it is a server as a server of a read agreed to be involved in the two married, then has the shall go out with him, ——The read it is a read in the read server. You have the read of a server in the law of the read server. You have the read of th

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CHAPTER XIX.

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AND it care to rest, that men Jees 1.2 English these septies, he departed from



CHRIST AND THE LITTLE CHILDREN - O. 11 B) CF

Galilee, and came into the coasts of Judwa beyond Jordan,

2 And great multitudes followed hum,

and he healed them there

3 The Pharisces also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and

female.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh What therefore God hath joined together let not man put asunder

7 They say unto him, Why did Moses then command to give a writing of divorce ment and to put her away?

8 He south unto them Moses because of I little children that he at utility to the t *I Cor Cir Decision *Ch- Cor Sak I' In a f *Gen. 1 17 *Gen. 2, St. Eller 5 3L

the hardness of your hearts suffered you to put away your wives but from the beginning it was not so

9 And I say unto you, Whosoever shall put away his wife, except it be for fornicition, and shall marry another, committeth adultery and whose marrieth her which is put away doth commit adultery

10 ¶ His disciples say unto him. If the case of the man be so with hir wife, it is not

good to marry

11 But he said unto them, All ric cannot receive this saving, save they to a hem

it is given

12 For there are some emuchs which were so born from their mother's to the soil there are some earners which creat ennucles of men and there I ex which have made then class come for the kingdom of heaven's tile. He that is able to receive it, he ham re the it

13 Then were there to gitter it is

on them and pray, and the disciples rebuked them

14 But Jesus said, Suffer little children. and forbid them not, to come unto me for of such is the kingdom of heaven

15 And he laid his hands on them, and

departed thence

16 CAnd, behold, one came and said unto lum, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God but if thou wilt enter into life, keep the commandments

18 He saith unto him, Which? Jesus said, 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal,

Thou shalt not bear felse witness,

19 Honour thy father and thy mother. and, Thou shalt love thy neighbour as thy-

- 20 The young man saith unto him, All these things have I kept from my youth up. what lack I vet?
- 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven and come and follow me
- 22 But when the young man heard that saying, he went away sorrowful. for he had great possessions

23 Then said Jesus unto his disciples Verily I say unto you That a rich man shall hardly enter into the kingdom of hea-

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, "ye also shall sit upon twelve thrones, judging the twelve tribes of Israel

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life

30 "But many that are first shall be last,

and the last shall be first

6 Warl 10 17 Lake 18 18 ² Exol 20 13. ¹² 'farl 10 23. Luke 13 28 ¹² Chap 29 16. 'fark 10 31. Luke 13, 39 11 Luke 22, 30

Now 3 " It it lewful for a rean to put away his infe for every cause?"—The question here proposed to our Savious and the and still continued to be a question warmly disputed between the schools of Hillel and Sham-The school of Shammu controlled to be a question warmly disputed between the schools of little and Shammu controlled that it was not lawful to disorce a wife, except for adultery, but the menty provided the chieffer in the school of Shammu controlled that it was not lawful to disorce a wife, except for adultery, but the menty provided the chieffer in ght be divorced for any cause," or for no cause whatever beyond to will except only the highest Hilled, the founder and teacher of this school, was president of the Sanhedrim for the cap were of the thirty car of our Saniour's life. He was renowned for his foursecore scholars, of whom the Time I says that there were the that the distinct glory should rest upon them as it did upon Moses, thirty was a ladd trand will be for them. The I says that I say of them were fit that the dreine glory should rest upon them as it did upon Moses, thirty with, that the said should stand still before them, as it did before Joshua, the remaining tweity being entitled from the place. One of the most elebrated scholars of Hillel was Jorathan Ben-Uzziel, the author of the Chaldee P engines. The distributed is scholar of Hillel was Jorathan Ben-Uzziel the author of the Chaldee P engines. The distributed is the effect Scholar of the interest propular and established or confirmed the incomplication is the interest of the interest of confirmed the interest of the were with, that the sun should stand still before them, as it did before Joshua, the remaining twenty being entitled

other persons distinguished for their holiness, were most prevailing with Gol, and were therefore and it to be children to them, to obtain whatever benefit might be derived from their prayers. On such across at a provide thave been customary for the venerated person to be been and upon the heads of the children while be a required from their prayers. On such across at a provide thave been customary for the venerated person to be his hands upon the heads of the children while be a required for a blessing of God upon them. This imposition of hands was also used on other occasions of prayer for a blessing of God upon them. This imposition of hands was also used on other occasions of prayer for a blessing of the disciples rebuked them. That is, as appears from Mark x 13 they rebuked those who brought them. That is, as appears from Mark x 13 they rebuked those who brought them. That is, as appears from Mark x 13 they rebuked those who brought them.

reasons have been assigned for their doing this. Perhaps they thought the application troublesome and threatenath their Lord was then in a crowd and engaged in a very important discussion, or, it may be as Wetstein chapter to they were displeased at the interruption, being deeply interested in the discourse on matrimony, and line and the put some curious questions on the subject. Both causes may have operated

24 "It is causer for a camel to go through the eye of a needle," &c — Lightfoot and others have shown that to so a camel or other large animal—as an elephant, as going through the eye of a needle, was a proverbal expression used in the schools to denote a thing very unusual or very difficult. Thus, in a discourse about draws that the mate that they do not exhibit things of which the mind had no previous conception it is said. They do not show a golden palm-tree, or an elephant passing through the eye of a needle." Again, to one who had delived screet a screet or which was thought very absurd, or scarcely credible, it was said, ' Perhaps thou art one of the Pombeditha (a Jerich school at Babylon) who can make an elephant go through the eye of a needle." Thus also, the authors of an edin a of the book of Zohar express the arduous nature of their undertaking by saying, 'In the name of our God we'l we seen fit to bring an elephant through the eye of a needle?

A similar form of expression, or indeed the same, may be traced very extensively in the Last. In the Korin 'I til the camel shall enter the needle's eye' (car. in Arabic), occurs in the same sense. "Narrower than the eye earlest needle," is still applied to business of a difficult nature, and even in India "an elophant going through a little of or or "through the eye of a needle," are proverbial expressions of the same import. Some of these illustrations are import. tant to fix the true force and meaning of the expression and all show the error of several Greek transcribers if P by some translators), who, not understanding the expression as it stood took the liberty of supposing it a most be and therefore altered **aurles* "a camel," to **aurles*, "a cable," producing the reading. It is a ser for a circle to a through the eye of a needle," &c. See Lightfoot and Gill, in toe, Michaelis's Introduction, vol 1 p 131, B as

hardt's 'Arabic Proverbs,' No. 396, &c.

CHAPTER XX

1 Christ, by the similitude of the labourers in the rineyard, sheweth that God is debtor unto no man 17 foretelleth his passion 20 by answering the mother of Zebedie's children teacheth his disciples to be lowly 30 and gweth two blind men their sight.

For the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to lure labourers into his vineyard

2 And when he had agreed with the labourers for a penny a day, he sent them

into his vineyard

3 And he went out about the third hour, and saw others standing idle in the market-

4 And said unto them, Goye also into the vineyard, and whatsoever is right I will give you And they went their way

5 Again he went out about the sixth and

ninth hour, and did likewise

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the

7 They say unto him, Because no man hath hired us He saith unto them. Go ye also into the vineyard, and whatsoever is

right that shall ve receive

8 So when even was come, the lord of the vinevird suth unto his steward Cill the the Son of min it. It is the

labourers, and give them then hire, beginning from the last unto the first

9 And when they came that nere lived about the eleventh hour, they received every

man a penny

10 But when the first came, they supposed that they should have received more. and they likewise received every man a penny.

Il And when they had received it, they murmured against the goodman of the

12 Saying, These last have wrought b. t one hour, and thou hast made them equal unto us, which have borne the burden an I heat of the day

13 But he answered one of them, and said, Friend. I do thee no wrong did-t not

thou agree with me for a penny '

14 Take that thine is, and go thy was I will give unto this last, even as unto the

15 Is it not liwful for me to do what I will with mine own? Is there eye earl, be cause I am good?

16 So the last shall be fret. at 1 the first last, for many be called, I this

17 € And Jeens gengap to her " took the tucke disciples if in in th

and sud in to the i.

18 Behold we go op to Jers have

Chief Priests and unto the Scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge and to crucify him:

and the third day he shall rise again

20 Then came to him the mother of Zebedce's children with her sons, worshipping him, and desiring a certain thing of him

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sors may sit, the one on thy right hand, and the other on the left, in thy lingdom

- 22 But Jesus answered and said Ye I now not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be I aptized with the baptism that I am baptized with? They say unto him, We are able
- 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with but to sit on my right hand, and on my left, is not more to give, but it shall be given to them for whom it is prepared of my Father

21 And when the ten heard it, they were moved with indignation against the two

1 rethren

25 But Jesus called them unto him, and

* 1722k 10 CS

\$ Juan 1772

said, Te know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you but whosoever will be great among you, let him

be your minister,

27 And whosoever will be chief among

you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many

29 'And as they departed from Jericho, a

great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David

31 And the multitude rebuked them, because they should hold their peace but they cried the more, saying, Have morey on us

O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our

eyes may be opened

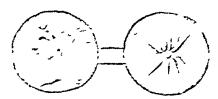
2127 2.7

24 So Jesus had compassion on them, and touched their eyes and immediately their eyes received sight, and they followed him

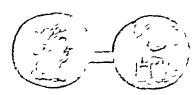
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Verse 1. * West extractly in the recovery?—Before son not don't less, to engage la nonress who should be notice that with the energy of the son and entering it pands are now or to be a south to be the first begins with the energy of the son and entering it modifies a formation of the son and entering as he says, "modify and the first of the end of the son are some some that the end of the end

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Or description of the Total state of the state of the day and the day and the state of an agree the state of the state of

Mr Moner's Second Journey through Persia p 265. In the city of Hamadan (are cally led at 11 min at 1 ms a large mindan, or square, which serves as the market place. In this quare, we obtain a control of the city of the city of the city of the call of the call of the city of the cit sun rose, that a numerous band of peasants were collected with spades in their hands, waiting to be hared for the day to work in the surrounding fields. The custom, which I had never con in the first test Asia, forcibly struck me as a happy illustration of our S wiour's parable of the labourers in the violation of our S wiour's parable of the labourers in the violation of the text teeth chapter of Matthew, particularly when passing by the same place late in the cay, we still for many could remembered his words, Why stand ye here all the day idle? as most applicable to the risk than, f putting the very same question to them, they answered us, Because no man hath hired to

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 drueth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 jutteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husband men, who slew such as were sent unto them

And when they drew night unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disci-

2 Saying unto them, Go into the village over against you, and strughtway ye shall find an ass tied, and a colt with her loose them, and bring them unto me

3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them

1 All this was done, that it might be fulfilled which was spoken by the prophet. saying

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sit ting upon an ass, and a colt the foal of an

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them then clothes, and they set him thereon

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way

9 And the multitudes that went before and that followed cried, saying Hosinna to the Son of David Blessed is he that cometh in the name of the Lord, Hosanna in the lughest

10 'And when he was come into Jerusilem all the city was moved saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazueth of Goldee

12 \{ \text{And Jesus went into the temple of God and east out all them that sold and Lought in the temple, and overthrew the them I also will as we recommended to

tables of the moneychangers, and the scatof them that sold doves,

13 And said unto them. It is written 'Wy house shall be called the house of prayer. but ye have made it a den of thieves

11 And the blind and the lame came to him in the temple, and he healed them

15 And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple. and saying, Hosanna to the Son of David, they were sore disple ised,

16 And said unto him. Hearest thou what these say? And Jesus saith unto them Yes. have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them and went out of the city into Bethany, and he lodged there

18 Now in the morning as he returned into the city, he hungered

19 "And when he saw a fig tree in the way, he came to it and found nothing thereon, but leaves only and and unto it, Let no fruit grow on thee hencefore and for CVCI And presently the fig tree withered

20 And when the disciples say it, they marvelled saying How soon is the fig tree withered away!

21 Jesus answered and said unto the i, Verily I say unto you. If we have faith and doubt not ye shall not only do the r'ue'r done to the fig tree, but also if we shall say unto this mountain. Be thou removed and be they east into the scraft shall be de-

22 And all things, what occur ve of all ask in prayer believing, ye if ill re cene

23 C And when he wie concern the temple the Chief Priests and the effect of the people cane unto bur 🤚 🦠 🦠 ing and said By white the tree of the these thing ? n t n t + g so t e - + b therity!

21 And Jesus Promit + 1 +

ye tell me, I in like wise will tell you by

what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men, we fear the people; ¹⁰ for all hold John as a pro-

phet

27 And they answered Jesus, and said, We cannot tell And he said unto them, Neither tell I you by what authority I do these things

28 § But what think ye? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vine-

yard

29 He answered and said, I will not. but

afterward he repented, and went

30 And he came to the second, and said likewise. And he answered and said, I go, sir and went not

31 Whether of them twain did the will of his father? They say unto him, The first Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you

32 For "John came unto you in the way of righteousness, and ye believed him not but the Publicans and the harlots believed him and ye, when ye had seen it, repented not afterward, that ye might believe him.

- 33 ¶ Hear another parable. There was a certain housholder, which planted a vine-yard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.
- 31 And when the time of the fruit drew him, they feared the minear, he sent his servants to the husband- took him for a prophet

men, that they might receive the fruits of it

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first and they did unto them likewise

37 But last of all he sent unto them his son, saying, They will reverence my son

38 But when the husbandmen saw the son, they said among themselves, This is the heir, 15 come, let us kill him, and let us seize on his inheritance

39 And they caught him, and cast him

out of the vineyard, and slew him

40 When the lord therefore of the vincyard cometh, what will he do unto those husbandmen?

- 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons
- 42 Jesus saith unto them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits

thereof

44 And whosoever 13 shall fall on this stone shall be broken but on whomsoever it shall fall, it will grind him to powder

45 And when the Chief Priests and Pharisees had heard his parables, they perceived

that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet

1° Clap 14 5 11 Chap 3 8 12 Isa 5 1 Jer 2 21 Mart 12 1 Iuke 20 9 13 Chap 26.3. John 11 53 14 14 14 118 52. Acts 4 11. 15 Isa 8 14, 15 Rom 9 33 1 Pet 2 7.

Vere 5 ' Beloid thy King cometh.—The passage here cited led the Jews to expect that the Messiah would come rill glupon an ass. And they reconciled this with Daniel's description of his "coming with the clouds of heaven," by saying that if the Israelites were good, he would come with the clouds of heaven, but if not good, riding upon an ass. So the Balvian Talmud (Sanhed 98 1). But the New Testament teaches us a different understanding of the former passage. It is clear that the multitude, on this occasion, were prepared to recognise Christ as the Messiah, but as they expected the Messiah to become a multitude temporal monarch, rendering the Jews paramount over all the nations, they considered that he would now claim his sourceignty, and assert and establish that claim by his mighty and victually neds. With these years they must have been greatly disappointed at the result.

7 "The set lim thereor"—That is, on the clothes. It appears from the other Frangelists, that Christ rode on the cult, the riss, from shed in the same manner (as in the case of a led horse), being in attendance, prepared for his indings though he d d not rive on it

S "Syrend their cornects in the way"—This was in conformity with a very ancient and still subsisting custom on the eccasions, of Lenguing royal and illustrious persons by corning the ground over which they are to pass. Cloth so the presents when the occasion was extemporaneous, and no offer a was made, the roles and mantles of the persons in attendance supplied the deficiency. That the custom was is at 2 to the time of Aschylus appears from Clytemnestia's address to Againsmoon, on his return from Try

"Light from thy care but, soft, step not on earth,
Lay not thy foot O king! Troy's overturner. On the bare ground Why dally ye, my women, Who have 't in charge, by my command, to lay The field with tapestry whereon he walks?

Quick strew it cover it, let nil t' e + -1 Be like a purple patement to the life. That Dick to his house may lead him on As the unhoped-for comer should be lead.

A still earlier instance of this custom occurs in 2 Kings in 13. Among rumerous other all entries with the property of the custom occurs in 2 Kings in 13. be adduced from ancient writers and modern travellers, we shall only allude to Plutarch's description of the Abbus II of Persia. "When he approached Isfahan, the king and all his nobles went seven miles to need it. The whole road into that city was covered with rich silks, over which the two sovereigns rede." (Malco'm 1) 51)

"Cut down branches from the trees, and strawed them in the way."—This is another custom of honour jet is an ancient, and certainly more extensively used than even the former. There is perhaps no country in which diet.

persons have not been honoured by branches herbs, and flowers being strewed on the road they were to traverse.

In the form of strewing flowers, it is not entirely extinct among ourselves The parallel description in John xii 31 states that the people also carried branches in their hands This is another very general usage, still preserved in the least, and existing in other parts of the world. A friend, in a manuscript account of a journey through Mesopotamia, says, in recording the arrival of his party at Merdin, "The report that great English travellers were approaching procured for us a reception that we did not at all like, and we knew not what would come of it Half way down the mountain we were met by an escort of cavalry dressed in all their finery, and women with large branches of trees, for which, however, they expected large presents." What the multitude did on this occasion appears, how-

ever, to have had some reference to the ceremonics observed at the Ferst of Tabernacles, as we shall have occasion to notice under the parallel chapters in the other Evangelists, to which we may also refer for notes on such other particulars as are not peculiar to the present chapter

19 "He saw a fig tree in the way"—This was in the way from Bethany to Jerusalem, and as Bethphage and its district was interposed between those places, it was probably in that locality that the transaction took place mention this, because Bethphage appears to have derived its name ('house of figs') from the fig trees which grew in its neighbourhood. The abundance and excellence of the figs in Palestine we have already had much occasion Some remarks on the present miracle will be found under Mark xi, where the parallel narrative suggests a difficulty requiring explanation, which does not appear in the present chapter



CHAPTER XXII

1 The parable of the marriage of the king's son 9 The rocation of the Gentiles 12 The punish-9 The vocation of the Gentiles ment of him that wanted the wedding garnent 15 Tribute ought to be 1 aid to Casar 23 Christ confuteth the Sudducces for the resurrection 34 unswereth the Lawyer, which is the first and great commandment 41 and poseth the Pharisces about the Messias

And Jesus answered and spake unto them again by parables and said,

2 The kingdom of heaven is like unto a certain king which made a marriage for his

3 And sent forth his servants to call them that were bidden to the wedding and they would not come

4 Again he sent forth other servants saying Tell them which are bidden, Behold I have prepared my dinner my oven and r y fatlings are killed and all things are ready come unto the marriage

5 But they made light of it, and went their ways, one to his farm, mother to his merchandise

6 And the remnant took his commute and entreated them spitefully, and slew them

7 But when the king heard the file was wroth, and he sent forth I say to and destroyed those nurderers and bored up their city

S Then suth he to his serve to The co ding is ready, but they when year the te were not wortig

9 Goye therefore reactions as many as year all all to the con-TILL

12 tell " I enclude 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good and the wedding was furnished with guests

Il ¶ And when the king came in to see the guests, he saw there a man which had

not on a wedding garment.

12 And he saith unto him, Friend, how camest thou in hither not having a wedding

garment? And he was speechless

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

11 For many are called, but few are

chosen.

- 15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk
- 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man for thou regardest not the person of men

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or

not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money And

they brought unto him a penny

20 And he saith unto them, Whose is

this image and superscription?

21 They say unto him, Cresar's Then saith he unto them, Render therefore unto Cresar the things which are Cresar's, and unto God the things that are God's

22 When they had heard these words, they marvelled, and left him, and went their

way

- 23 % The same day came to him the Sudducees, which say that there is no resurrection, and asked him.
- 21 Saying Master, Moses said, If a man die, having no children, his brother shall mary his wife, and raise up seed unto his brother.
- 25 Now there were with us seven brethren and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother

26 Likewise the second also, and the third, unto the seventh

27 And last of all the woman died also

- 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her
- 29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God

30 For in the resuirection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was

spoken unto you by God, saying,

32 ¹⁰I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living

33 And when the multitude heard this,

they were astonished at his doctrine

34 ¶ "But when the Pharisces had heard that he had put the Sadducees to silence, they were gathered together

35 Then one of them, which was a Lawyer, asked him a question, tempting him, and

saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great command-

ment

39 And the second is like unto it, 12 Thou shalt love thy neighbour as thyself

40 On these two commandments hang all

the Law and the Prophets

41 ¶ "While the Pharisees were gathered

together, Jesus asked them,

- 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David
- 43 He saith unto them. How then doth David in spirit call him Lord, saying,
- 41 "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how 19

he his son?

16 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions

(1 at co 18 2 1 at 20 2) | 1 ake 20 20 | 4 in x it e | en perce halipenny -- chap 20 2 | 5 Or, Interletion | 5 Rom 13 7 | 1 at x 12 18 | 1 at 20 27 | 5 Acts 20 8 | 5 Dent 20 2 | 14 Intel 3 C | 14 Mart 12 23 | 14 Dent 5 5 Inke 10 27.

13 Term 19 18 | 1 at 20 27 | 15 Dent 5 5 Inke 10 27.

To call them that were lidden "—It is still customary in the East not only to give an insitation some time to a lattice of rounds mants at the proper time to inform the savited guests that call times are ready to

The custom was the same among the Greeks and Romans, the former of whom called the messenge is a such occasions x2 r-4gis, and the latter receivers, or callers.

- 9 "Go ye therefore into the highicage," &c -This was, no doubt, an unusual measure redected the contractions yet it as certainly involved much less departure from common Oriental usage than any analogs described to customs would seem to intimate. Those who were now invited to the feast and became the primary in state we bably of the same class as those who would have been the secondary guests had these who were fire and the or, in other words, who would have received the benefit from the surplus provision which is a citle erate t grand occasions. It is then always customary to provide far more meats and dimks than a creatively the transgrand occasions. It is then always customary to provide his more means and dimes that he represent a real guests or than the servants can consume. Let on such occasion, it is not customary to reserve his particle by has been provided. The poor who pass by or whom the rumour of the feast brings to the reighborth of the consume what remains. This they often do in an outer room to which the dishes are removed from the particle. in which the invited guests have feasted, or, otherwise every invited guest, when he has do not it is the retible when his place is taken by another person of inferior rank and so on till the poorest core and a continuous whole. The former of these modes is however, the most common. We may also observe without not present in a gating the cause, that in the Last persons in the humbler walks of life are admitted to greater for illustration of great and less rigidly excluded from their tables, than in most countries of Furope and cur emiliar articles 1 % . it may be observed that any poor man who happens to be present when a meal is going out on I no 's a city to y public afform in the Fast) is usually invited to partake. Of many instances of this which occur to us clearly so John Malcolm relates of Hajce Mohammed Hoosein one of the chief ministers of the late king of Pers in a track "A friend of mine one day breakfasting with him, was surprised to be ir him say to a poor man a hold engine a of slippers to sell, Sit down, my honest friend and take your breakfast, we will bargain at out the slipper after the To this Sir John adds. "The admission of inferiors to their society at media is not however, are not a material example." rank in Persia. It arises out of a sense of the sacred duties of hispitality, and out of 1 rule if they love rection reality of that humility so strongly inculcated in the Koran. Besides, their character and condition of an element them, and even with menial servants, whom they admit to a familiar type to the first to the servants. view appears contradictory to those impressions we have of their Laughty character." ("Sketcles of Persasses") p. 185) This explanation will afford illustration to several passages of Scripture testiles the present
- 11 "A man which had not on a wedding garment"—This would not seem to mean a garment peculiarly appropriate weddings, but a garment suitable to appear in at a royal feast and here called a "wedding parment for a the consistence when he have never heard of garments being provided for the guests of a wedding feast and the registration of the conclusion that the present is a peculiar case, in which the king, being disappointed of his expected having taken in their stead poor people who could not be expected—either from their means or the registration occasion—to be provided with suitable raiment—caused them himself to be supplied with suitable raise of the Oriental princes have always a large store. We seem more inclined, however to explain the paragraph of the ancient and still subsisting Oriental custom of royal banquets at which none appear but it a raise of the explained on former occasions. This dress, which every one receives who is decreal worths to exist that arrayed and should any manage to introduce himself without it he would not fail to be explicitly to the expression of insult and disrespect, and proportionable is the indicator of the context and proportionable is the indicator of the context and the explicit of the context being applied with more force than any other in that interpretation which it is able to the while it admits of being applied with more force than any other in that interpretation which it is able to the context and the angelia admits of being applied with more force than any other in that interpretation which it is able to the context and the force the admits of being applied with more force than any other in that interpretation which it is able to the context and the force the context and the force of the context and the context a
- This question involved one of the receiver of the second of the receiver of the second of the receiver of the second of the seco

On the other hand had Christ declared the tribute universal or let full ence divined and the state of that meaning, they would doubtle a large ence of 1 im to the Remains as a proceed of the control of the residual consequence of such an occur.

19 "After — This was a determ of which is strome of the xx 2. That the xx y to the X. It does not follow that a single proceed this constructed be of the state that the transport of the xx xx y ment and y much the construction. As the Hole construction to the xx and other or soft the xx and y to the y much the transport of the xx and y to the xx an

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the cull examples, of the Scribes and Pharisees 5 His disciples must becare of their a plation 13 He denounce the eight woes against their hypocrisy and blindness. 34 and prophesicth of the destruction of Jerusalem

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees

sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not.

after their works. for they say, and do not.

4 'For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers

5 But all their works they do for to be seen of men: *they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to

be called of men, Rabbi, Rabbi

- 8 'But be not ye called Rabbi for one is your Master, even Christ, and all ye are brethren.
- 9 And call no man your father upon the earth: 'for one is your Father, which is in heaven
- 10 Neither be ye called masters: for one is your Master, even Christ.

Il But he that is greatest among you

shall be your servant

- 12 'And whosoever shall evalt himself shall be abased; and he that shall humble himself shall be evalted.
- 13 \ But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men for ye neither go in yourselves, neither suffer ye them that are entering to go in.

11 Woe unto you, Scribes and Pharisees, hypocrites' 'for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Wee unto you, Scribes and Pharisees, hypocrites' for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves

16 Woe unto you, ye blind guides, which say, Whotoever shall swear by the temple,

it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind for whether is greater, the gold, or the temple that sancti-

fieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is 'guilty 19 Ye fools and blind for whether is

19 Ye fools and blind for whether is greater, the gift, or the altar that sanctifieth

the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon

- 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein
- 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon
- 23 Woe unto you, Scribes and Pharisces, hypocrites! ¹⁰ for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. these ought ye to have done, and not to leave the other undone

24 Ye blind guides, which strain at a gnat,

and swallow a camel

25 Woe unto you, Scribes and Pharisces, hypocrites! "for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the

outside of them may be clean also

27 Woe unto you, Scribes and Pharisees, hypocrites' for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full

of hypocrisy and iniquity

29 Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets

32 I'll je up then the measure of your

fathers

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and Scribes and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city

35 That upon you may come all the righteous blood shed upon the earth, "from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar

36 Verily I say unto you All there things shall come upon this generation

37 ¹⁵O Jerusalem, Jerusalem 110, that killest the prophets, 'and stonest them which are sent unto thee how often would ¹⁵I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

38 Behold, your house is left unto you

desolate

39 For I say unto you. Ye shall not see me henceforth, till ye shall say. Blessed is he that cometh in the name of the Lord

12 Gen 4 8 13 Juke 13 34 14 2 Chron 24 21 15 2 Fedr 1 30

Verse 7 "Rabbi Rabbi "—This title meaning "Master" does not occur in the Old Testament nor, as a profest of proper name, does it appear to have been employed until the time or a little before the time of our Saviour. We have not however met with any thing to show that it might not have been employed earlier in such respectful greeties of a salutation as is here indicated. As a personal title however, the Lewish writers agree that it did not exist before the time of the famous teacher Hillel, and that it was not borne even by him, but was assumed hims for Rabban Sim of who is supposed by many to have been the same person who took the infant Jesus in his arms in the temple. Lake it After this it was assumed by the disciples of the opposite schools of Hillel and Shamman in opposition to er in mintate of each other, until at list it became exceedingly common and was applied to all tead ers and learned men. They were mightily delighted to be addressed by the title of Rabba, and exacted it as their due. Teachers two it to each other and pupils to their misters is did also the people generally to men of known learning. Besides "Rabba" then nor as old Purchas quantity observes. A trabble of like titles "derived from the same root and of correspondings garded to Of these Rabba, Rabba, and Rabban were the most usual, and concerning them it was held that "Rabban" as a more teachers, and all these were of the posterity of Hillel. One of them as we have seen was Rabban Gamahel, the teacher at whose feet Saul sat in his youth.

15 "To compass sea and land to make one proselyte"—In the time of Christ and for some time carner the Jewst k every opportunity of making proselytes to their religion. When Hyrcanus conquered the Idua was be allowed the of to remain in occupation of their own country on condition of their embricing the Jewsh faith. The latter was when gladly for the sake of the privileges offered in return. (Joseph Antiq lib xin e. 9, s. 1. The same later that lead to account of the conversion of Helena queen of Adiabene, and her san Irates to the Hebrew faith. The latter was when young, residing at the control Abennering king of Charas-Spanisi when a Jewish merchant, at among the kings with and taught them how to worship God after the manner of the Hebrews. Through their means he because king to Irates, and persuaded him also to embrace the Jewish religion. When the young prince was cheef the father he took with him this Jew, Anamias who seems to have been me his confidential advisor. On his father he found that his mother Helma had meanwhile been converted by another Jew. When Irates succeeded the father the throne, it became a question to his conscience whether he should or not submit to the rate of energy of the state of a man of learning, came from Galilee and so insisted on the importance of circum cas on that Irates to one solve to the nate. The kings at a later day suit his face sons to Jerusalem to be brought up in the Jewish latering a from gion, and, as well as his mother bestowed great favours and benefits upon the city. The queeters is one solve to some form Galilee and so insisted on the importance of circum cas on that Irates to one solve to the nate of the way, her arrival was of great service to the people who were the a fiftening search of famine. We have mentioned this case the more particularly because it seems to show that the was a search of manchet to convert persons whose rink we alth and influence put it in their power to best in tent. It is not this our Sainour probably that partly in your whon alludin

"We'll force you like the provelyting Jews,
To be like us "-FHANCIS

The fild store the cliff of fell than a stretces — This is very strong. But we are to consect that it is properly to the lews to turn aside from the law which had in ancient times taken to the constraint which we know event or other been turned to the corruption of the law itserfield. In later the stretch we make of a bound traditions which were for the most part not a ly later the stretch law itserfield. The constraint is a claiming equal or indeed superior authority to that eithe writer law. The remainder that the constraint is a stretch with a constraint of the constraint of the constraint is extended and based upon the law of Mean is a name to be a stretch to the constraint which feeling had been present. He represents the constraint of the constraint is a constraint in the constraint of the constraint of the constraint is a constraint to the constraint of the constraint is a constraint to the constraint of the c

23 "Mint '-'He' τμες The mint is set down by Theophrastus among those herbs which, from their daily use in domestic economy, were distinguished by the common appellation of Lazara As the mint was so much in demand for culinary purposes, it of course became the subject of frequent cultivation, and one of the most note-worthy objects in the calendar of the ancient gardener and husbandman Dioscorides, who ascribes many virtues to the mint, characin the calendar of the ancient gardener and husbandman Dioscorides, who ascribes many virtues to the mint, characterizes it as cultivated (ruit,) In conformity with the present intimation the Jewish writers mention mint as one of the herbs to be tithed and subject to the law of the seventh year From the same sources we also learn that, on

account of its agreeable smell it was usual to strew mint on the floors of the synagogues

'Anise — Err9er, which should have been translated dill, and not "anise," as our translators have done, misled perhaps by the similarity of anothum and anise

The Anethum graveolens, or, as it is otherwise called, Anethum seyetum, on the assumption that there are two species is a native of the warmer regions of the south, and is sometimes cultivated in English gardens under the name of 'dill' It belongs to that very natural family the Umbelliferæ, which abounds with genera and species that are warmed by a savour of aromatic pungency. The seeds are the parts that are used. whether it be for the purpose of soothing the alimentary system with a warm medicine, or of pleasing the palate with an agreeable condiment. Among the Cossacks and in other parts of the Russian dominions, the plant is cultivated for the same use as the carraway is among us. It is unnecessary to remind the botanist that the dill, carraway cominder, and cummin belong to the same natural assemblage of plants, and though the seeds differ in form and a little in flavour, yet they are employed for the same purposes and possess virtues very nearly allied to each other. The flowers are willow that the transfer is the lower dead are leady to the same purposes. yellow like those of the parsmp the leaves decompounded into hair-like divisions

The Tilmudists describe the plant naw as "called in the Roman language anethum," and add that it was tithed nether gathered green or ripe. It was tithed also both as to the seed and the herb itself. That the herb was tithed whether gathered green or ripe amplies that it was caten as well as the seeds and indeed this is expressly said, and we are told that it was to be eaten

raw, after meat, and not boiled

Cummin — See the note on Isaiah xxviii 25

This is also mentioned by the Talmudists as subject to tithe Jesus mentions these as specimens of the herbs from which tithe was taken, and, accordingly, Luke adds, "and all manner of herbs". There are no directions about such tithes in the law. It was indeed a common saying of the Jews, that the tithing of corn was from the law, but the tithing of herbs from the Rabbins the obligation of rendering this tithe was, however, not considered the less imperative on that account.

24 "Strain at a gnat, and swallow a came!"—Instead of "at" we have 'out, in Archbishop Parker's Bible, 1568, and this doubtless conveys the correct meaning, and was probably intended to be preserved by King James's translators but "at" having occurred, through an obvious typographical error in their first edition has ever since been pre-In the East, where insects of all kinds and sizes abound, it is difficult to keep clear of insects liquors which are left for the least time uncovered, for which reason, as well as because there are some kinds which breed in wine, it was and is usual to strain the wine before drinking, to prevent insects from passing into the drinking vessel. Besides the common motive of eleminess for this practice the Jews considered that they had another and more imperative one—that of religious purity. For as the law forbade them to eat "flying creeping things," they thought themselves bound to that of religious purity. For as the law forbade them to eat "flying creeping things," they thought themselves bound to be particularly careful in this matter. On this subject, as usual, they refined very much, and the Talmud contains many curious explanations and directions relating to it. Thus —"One that eats a flea or a grant, is an apostate, and is no more to be counted one of the congregation." It seems however that a person doing this, might, under certain circumstances escape further consequences by submitting to be scourged. "Whosoever eats a whole fly or a whole grat, whicher alive or dead, is to be beaten on account of the flying creeping thing." The great solicitude which was hence exhibited to exclude the smallest insects from drinks gave occasion to the present proverb, applied to much care about small matters and none about greater. The "camel" need occasion no more difficulty in this proverb, than in that which refers to a camel's passage through the eye of a needle for the camel, being about the largest animal commonly known to the Hebrews, was naturally selected to give the hyperbolical point, usual with the Orientals, to their contribute of the great vith the little. Hence the elephant is also mentioned in the same manner, and for the same reason as the camel, in many proverbs of the Past—as in that analogous Arabian one, cited by Pococke, "He swallows an elephant and is strangled by a flea."

27 . If luted sepulctives - See the note on 2 Chron xxiv 4.

CHAPTER XXIV

1 Christ for telleth the distruction of the temple 3 what and how great calamities shall be before it 29 the signs of his coming to judgment 36 And because that day and hour is unknown, 42 we ought to natch like good servants, expecting every moment our master's coming

 Λ_{ND} 'Jesus went out, and departed from the temple and his disciples came to him for to shew him the buildings of the temple

- 2 And Jesus said unto them, See ye not all these things? verily I say unto you, 'There shall not be left here one stone upon another, that shall not be thrown down
- 3 And as he sat upon the mount of Olives, the disciples came unto him prirately, saying. Tell us, when shall these l

- things be? and what shall be the sign of thy coming, and of the end of the world?
- 4 And Jesus answered and said unto them, Take heed that no man decene
- 5 For many shall come in my name, saying, I am Christ, and shall deceive many
- 6 And ye shall hear of wars and rumours of wars see that ye be not troubled for all these things must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom and there shall be famines, and pestilences, and earthquakes, in divers places
 - 8 All these me the beginning of sorrous 9 "Then shall they deliver you up to be

afflicted, and shall kill you and ye shall be hated of all nations for my name's sake

- 10 And then shall many be offended, and shall betray one another, and shall hate one another
- 11 And many false prophets shall rise, and shall deceive many
- 12 And because iniquity shall abound, the love of many shall wax cold

13 But he that shall endure unto the

end, the same shall be saved

- 14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end
- 15 'When we therefore shall see the abomination of desolation, spoken of by 'Daniel the prophet, stand in the holy place. (whose readeth, let him understand)

16 Then let them which be in Judæa

flee into the mountains

- 17 Let him which is on the housetop not come down to take any thing out of his house
- 18 Neither let him which is in the field return back to take his clothes
- 19 And woe unto them that are with child, and to them that give such in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be

22 And except those days should be shortened, there should no flesh be saved but for the elect's sake those days shall be shortened

23 'Then if any man shall say unto you, Lo, here is Christ, or there, believe it not

21 For there shall arise false Christs, and filse prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect

25 Behold, I have told you before

- 26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth behold he is in the secret chambers, beheve it not
- 27 For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be

28 For wheresoever the carcase is, there

will the eagles be gathered together

19 Immediately after the tribulation of a vint, who note is related

- those days 'shall the sun be darkenel and the moon shall not give her light at I the stars shall fall from heaven and the poner of the heavens shall be shaken
- 30 And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn 'and they shall see the Son of man coming in the clouds of heaven with power and great glory

31 10 And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of he iven to the other

32 Now learn a parable of the fig tree When his branch is yet tender and putteth forth leaves, ye know that summer is

33 So likewise ye when ye shall see all these things, know that it is near, ever at

the doors

31 Verily I say unto you. This generation shall not pass till all these things be fulfilled

35 "Heaven and earth shill pissaway,

but my words shall not pass an in

26 ¶ But of that day and how knoweth no man, no, not the angels of he iven, but my Father only

37 But as the days of Noe were so shall

also the coming of the Son of man be

38 "For as in the days that were b fore the flood they were eating and drinking marrying and giving in marriage, until the day that Noe entered into the ark.

39 And knew not until the flood came and took them all away, so shall also the

coming of the Son of m in be

10 Then shall two be in the field, the one shall be taken, and the other left

- 41 Two women shall be grinding at the mill, the one shall be taken, and the other left
- 12 ¶ Watch therefore for yellno to! what hour your Lord doth co no
- D "But know the that if the go le " of the house had known in the time to the thicf would come he would have the total and would not have suffered by the think brol en up

11 Therefore be yearl one such an hoar as ye the harmon

thur country To Windows Africa

*Mak 1714 Dan 25 Chiki Tille 71 lite Prick 17 Mill 1860 Line 4 Li - 312

his houshold, to give them meat in due sea-CHAP. XXIV]

46 Blessed is that servant, whom his lord son?

when he cometh shall find so doing 47 Verily I say unto you, That he shall

make him ruler over all his goods

48 But and if that evil servant shall say in his heart, My lord delayeth his coming,

49 And shall begin to smite his fellow-

50 The lord of that servant shall come dı unken,

in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall "cut him asunder, and appoint him his portion with the hypocrites there shall be necping and gnashing o \ teeth



Verse 6 "Je shall hear of wars and rumours of wars"—The important prediction, which our Lord here deliver concerning the destruction of Jerusalem and its Temple, and the circumstances which should precede and attention destruction, seems to demand far more attention than our limits will permit us to bestow. The 'History of the Jewish destruction, seems to demand far more attention than our limits will permit us to be stow. concerning the destruction of Jerusalem and its Temple, and the circumstances which should precede and attend the Jewish The 'History of the Jewish The 'History of the Jewish attention, seems to demand far more attention than our limits will permit us to bestow the unintentionally testifics War, by Josephus, supplies ample materials for illustration, and most abundantly, although unintentionally testifics. distruction, seems to demand far more attention than our limits will permit us to bestow. The 'History of the Jewish (India) will be the present chapter that early larticular accomplished. That work forms not only the best commentary of that our Lord's prediction was in every larticular accomplished. A more competent and impartial witness. Jew was that our Lord's prediction was in every larticular accomplished. A more competent and impartial witness desired that the mind of this accomplished. Unless that could be desired thankful that the mind of this accomplished to preserve entire even to this day. Unless the present chapter that exists, but the best that could be enough thankful that the mind of this day. Unless the present chapter that exists, but the best that could be enough to wonderfully preserved entire even to this day. replies cannot be even imagined, and we cannot be enough thankful that the mind of this accomplished. Unless Unless the first to write such a history, and that this history has been so wonderfully preserved entire even to this day, but with those of the such a history, and that this history has been so wonderfully preserved entire even to this history has been so wonderfully preserved entire even to this day not that the prophecy of Christ had been generally accomplished, but with this work had existed we might have known that the prophecy of this minute record of facts, by one who took an active part in the transactions which he relates, we could not him out this minute record of facts, by one who took an active part in the transactions. this work had existed we might have known that the prophecy of Christ had been generally accomplished, but with not have this minute record of facts, by one who took an active part in the transactions which he relates, we could not have out this minute record of facts, by one who took an active part in the transactions which he reprophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minute record of facts, by one who took an active part in the transactions which he relates, we could not hive out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out that the minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this minutest particular in this prophecy was literally out this prophecy was literally out the prophecy of the prophec realized that satisfactory certainty which we now experience, that the minutest particular in this prophecy was interally relief to the such fulfillment took place. Feeling therefore the essential importance of the filled or have known the manner in which such fulfillment took place occurred to content ourselves with recommending krebst fulfilled or have known the manner in which such fulfillment inclined to content ourselves with recommending known to the fill that the works of J. B. Ott * and J. that some that work for the illustration of the present chapter, we were niched, that the works of J. B. Ott * and J. that some that work for the illustration of the present chapter, we were such help, that the works of the subject, although we such, to the readers perusal, adding, for those who desire such help to found the subject, although we such, to the readers perusal, adding, for these who desire sort of the pressures in which the specific corroborations may be found the subject, although we have from us, we shall not altogether abstant from the subject, although which the pressures in which the specific corroborations for those whose leasure or opportunities and thing more than this n at least course for those whose leasure or opportunities and thing more than this n at least course for those whose leasure or opportunities and the repeat the recommendation we have given, as offering the best course for those whose leasures or opportunities. thing more than this nay be expected from us, we shall not altogether abstain from the subject, although we cannot but repeat the recommendation we have given, as offering the best course for those whose leisure or opportunities which that repeat the recommendation we have given, as offering the best course for those whose leisure or opportunities. It is not only here, but also in Mark (ch. xii) and Luke (ch. xxi), and the property to the property of the illustrative information which it may be property to its adoption. As our Lord's property distribution of the illustrative information, the circumstances which it reduces the present chapter endeavour to state, in a condensed form, the circumstances when it troduces the shall therefore in the present chapter endeavour to state, in a condensed form, the circumstances when the present chapter endeavour to state, in a condensed form, the circumstances when the present chapter endeavour to state, in a condensed form, the circumstances when the present chapter endeavour to state, in a condensed form, the circumstances when the present chapter endeavour to state, in a condensed form, the circumstances when the present chapter endeavour to state, in a condensed form, the circumstances when the circumstances when the circumstances are condensed form.

^{* «}Spicilegium, Fre Excertta ex Flavio Jesepho ad Novi Testamenti Illustrationem, Lugd Bat 1711,

† «O servationes in Novum Testan entum e Flavio Jesepho". Lips 1765—Newton's (D) scriations, also contain

at 1 Jahrable collection of allustrative facts derived from Josephus * Spicilegium, eve Excepta ex Flavio Jesepho ad Novi Testamenti Illustrationem, Lugal Bat 1711.

† O'scriationes in Novum Testan entum e Flavio Jesepho, Lus 1755 — Aceton's (D) scriations, The remationes in Novum resign cultum extrino soscino of illustrative facts derived from Josephus



Jenusalem, with the Mount of Ormes -I non Light . There's

preceded and led to the general revolt of the Jewish nation. In Mark xiii we shall resume the account, and it to the destruction of Jerusalem and its Temple. And under Luke xxi, we purpose to give a stall to the subsequent history and present condition.

The war which ended in the destruction of Jerusalem and the subversion of the Jewish ration first linke out in the year 60 A 0, and terminated in 71 A D. Its origin may be distinctly traced to the approximation of ludes, who was unquestionably the worst. Roman potents the Jews ever left the received his appointment from the emperor. Note in the year 65. This man was not the first tyram had or electived his appointment from the emperor. Note in the year 65. This man was not the first tyram had or electived his appointment from the emperor. Note in the year 65. This man was not the first tyram had or electived from Rome, but none were so tyramical and credit in any so insatially avarious as Florus. There were no means whatever at which he scripted in a citer to this keep that they might carry on their depredations with perfect impunity, provided they gave the gave made well is that they might carry on their depredations with perfect impunity, provided they gave the gave made and it condition of the people became so miscrable and life and property so insecure that greater has deal of the condition of the people became so miscrable and life and property so insecure that greater has deal of the first home. When I is a with the first home life the received and that the Jews were likely to complain against him to be a price of the first that in their greater crimes his own might be forgetten. In this he had too well a received. But the first the first that in their greater crimes his own might be forgetten. In this he had too well a received. But the first the first that cause hy far deeper—it lay in the condition and state of feeling of the lew share.

The cause hy far deeper—it lay in the condition and state of feeling of the lew share.

thing that is not painful and distressing. The nation was divided into parties which regarded one another with implicable hatred and bitterness that often bloke forth into acts of murderous violence. Perhaps the history of no counlept this party -pirit under, or at least to have pre-ented its more violent excesses, but in the contentions of the people he found a ready means of enriching himself by levying contributions on and accepting bribes from, the adverse parties in turn. He therefore rather sought to foment than to allay their differences—particularly when it became his policy to dorre the nation into open revolt. He looked on with pleasure to see the Jews themselves working the distinction which he desired to have upon them. The recolumnship were freshul and turbulent reads to make head destruct on this he desired to bring upon them. The people generally were fretful and turbulent, ready to give heed to any delusion, and to act upon it. There has no order, no peace. Even the chief priests formed themselves into a fact on op ocad on the one hand to the inferior priests, and on the other to the principal laymen. The former found adrerents among the people, and from words the tro factions often proceeded to blows and the throwing of stones while the inferior clergy finding the tithes on which they lived taken violently away by the servants of their superiors, were compelled to resist in order to presente the means of subsistence. The land was also overrun by robbers and mi rderers. The former, often acting in powerful bands, devastated the country with fire and sword. while the latter, who arose in the time of Felix (53-50 x n), and were never after extirpated, were regular assassins. They were called Sicaru from the short dagger (11ca) which they employed. They were this under their garments, and, mingling in a crowd would dispatch their victim, and conceal themselves among the multitude. In this manner they not only disposed of their own enemies, but were quite ready for pay, to perform the same atrocious service for any other persons who thought proper to employ them. And they were employed even by Roman governors, on the one hand, and Jerish high prests on the other

After this general statement we may return to the progress of the revolt

In the year 66 A D, an ed at from the emperor was received at Cosarea by which the Greek and Syrian inhabitants we e gratified by being placed in the first rank of citizens, above the Jews, who had hitherto enjoyed that privilege This was followed by gross insults, from the favoured parties, upon the religion of the Jewish inhabitants. Then casued commotions, quelled by the Roman troops and the result was, that the Jews withdrew their sacred books from the synagogue and carried them to Narbata, a place about two miles from Casarea. For this decided measure, Florus threw into prison several of the principal Jews who had gone to Sebaste (Samaria) to lay their gricvances before This oppressive act created a great sensation throughout Judea, and particularly at Jerusalem, in the midst of which a demand was received from the procurator for seventeen talents from the treasury of the Temple This raised turn it in the city, in which reproaches and imprecations were publicly heaped upon the tyrannical governor. Flous himself arrived to enforce his demand, and hearing of what had happened, demanded that the persons who had joined in the reproaches cast upon him should be delivered up to him. He would listen to no explanations, and, in revenge, care in a soldier's permission to plunder the upper market. They not only did this, but pillaged many private houses, and slem their inhabitants. Many of the best citizens were also dragged before the procurator, and, by his orders, and slem their inhabitants. Under all this the chief priests and principal citizens exerted themselves to keep the people which is an additional content of the time. But the arrive come when Flories externated to enter the Tample with his soldier. quict, and they succeeded for the time but the crisis came when Florus attempted to enter the Temple with his soldiers. The people could not bear this profession and courted with the soldiers. The people could not bear this profanation, and resisted with such bravery and success, that the Romans retired to the ro, al castle for refuge Florus, having kindled the flame of rebellion, withdrew from the city, and sent ro' ce of what had occurred to his superior, Cestius Gallins, prefect of Syria, who thereupon set his army in motion

against the revolters

In the mean time king Agrippa (the "almost Christian") arrived at Jerusalem, and successfully exerted himself in pac fying the p ople, and persuading them to remain subject to the Romans But soon after, when he advised them to commit e oled ent to Florus, until another procurator should be appointed, they assaulted him with stones, and diore he n from the city. The inhabitants then disided themselves into two great factions, the one being for continued obscince and sizm soon to the Remans and the other determined to persist in rebellion. The former took possession of the experience and sizm soon to the latter held the lower city and the Temple. The two factions often fought desperately against even other, and with varying success. The revolters were soon headed by Menahem a son of the notonous Judas of Gall who carre with a band of well armed robbers and others. He assumed the title of king and took the direction of the carre with a band of well armed robbers and others. 1177 of the same of the royal castle in which the Romans were shut up, and this with such success, that the latter s promise I, on condition of being allowed to depart in peace. This was very readily granted on oath, but no sooner it differences by down the rarms than they were all massacred, except their commander, Metilius, who became a It - transchastife. This, and some of the other more atrocious transactions of the war, took place on the subhath, Jens to the Jews as a general massicre of the Jews at Cosaria. This last event enraged the provincial Jens to add entirence, and the vor became general throughout the country, which presented one scene of bloodshed and the Jews assembled in great numbers, and pillaged and devastated the towns chiefly occupied by Sor and only in sides of the Jo din, in revenue for which the Syriaus massacred those Jews who dwelt in their cities, and the prosestes to the Jewish faith, whom they did not yet senture to attack, and who remained the objects of the prosestes of the Jewish faith, whom they did not yet senture to attack, and who remained the objects of the prosestes of the prosestes of the massacred those Jewish prosinces, but extended to Syriaus the flame confined to the Jewish prosinces, but extended to Syriaus the flame confined to the Jewish prosinces, but extended to Syriaus the flame confined to the Jewish prosinces, but extended to Syriaus the flame confined to the Jewish prosinces. I with the regulating countries, in who a towns Jews were settled in considerable numbers the served promocul rising was a primarily against the Romans they were necessarily mixed up with the general art of the found the parties, took, and the transactions which had recently occurred. The Jewish insurgents are not at the Power and at Copius, near Jericho, and obliged the soldiers stationed at Machanus to yield up of executations

I still land was fewaled by the flwars and rumours of wars? to which our Saviour appears to refer in the prevative of the first of the end mass of the land of the first of the first of the land of the first of the first of the land of the first of the

Two weren shall entering at the mill—We have already nationated that the operation of grinding come in the mill entering at the mill who already nationated that the operation of grinding come in the mill beautiful to the day by the tainly and the mill the mill beautiful to the has already been said on the salient in the first of the come in the salient in the first of the come in the following to the house, we be held two moments in the mill a manner to the first of the salient production of the salient in the salient product of the million in the salient product of the million in the salient of the million in the salient product of the million in the salient product of the million in the salient of the million in the salient product of the s 11 11 _

land are called Querns. In the centre of the upper stone was a civity for pouring in the common and that is a larger on a upight wooden handle for moving the stone. As the operation began one of the read with the read with the pushed this handle to the woman opposite, who again sent it to her companion—this construction is a very rapid motion to the upper stone, their left hands being all the while employed in surplying freshie that the bran and flour escaped from the sides of the machine" ('Travels, in 167-5). But although the highest the bran and flour escaped from the sides of the machine" ('Travels, in 167-5). But although the highest tedious, a fixed mill is sometimes used in large establishments. This differs little from the pitch in the face of the larger size. It acts in the same manner as the other, and like that is worked by women, as appears from the engraving, which shows a Sicilian mill of a similar description. We rather think that the Jews may have be engraving, which shows a Sicilian mill of a similar description. We rather think that the Jews may have be a larger mills than the common, for the Talmud lets us know that like other nations they had large raids all reference to larger mills than the common, for the Talmud lets us know that like other nations they had large raids all reference to large and size the manual probably in use among them. The large and small hand mills together with the large one worked by an assense. We mention this merely to show that the Jews had large mills, and that therefore the large and find mills together with the large one worked by an assent the same country. It describes to be noticed here that the milestical confirmation of the hand mill was also called the ass, on account of the burden which it here.

Such of the other contents of this important chapter as require illustration will receive it under the parallel per-

in Mark and Luke

CHAPTER XXV

1 The parable of the ten virgins, 14 and of the talents 31 Also the description of the last judgment

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom

2 And five of them were wise, and five

u ci c foolish

3 They that were foolish took their lamps and took no oil with them

4 But the wise took oil in their vessels with their lamps

5 While the bridegroom tarried, they all

slumbered and slept

- 6 And at midnight there was a cry made Behold, the bridegroom cometh, go ye out to meet him
- 7 Then all those virgins arose, and trimmed their lamps
- 8 And the foolish said unto the wise, Give us of your oil, for our lamps are 'gone out
- 9 But the wise answered, saying Not 10, lest there be not enough for us and you but go ve rather to them that sell and buy for yourselves
- 10 And while they went to buy, the biidegroom came, and they that were ready went in with him to the marriage, and the door was shut
- 11 Afterward came also the other virgins saving Lord Lord, open to us
- 12 But he answered and said, Verily I say unto you I know you not
- 13 Watch therefore, for ve know neither 1 21 Hen least 1 1 1 1 the day nor the hour wherein the sen of talente recommendation in Land 1 mm cometh
- min trivelling into a fire country, executed the executive of

his own servants, and delivered unto them his goods

15 And unto one he give five talents to another two and to another one, to cvery man according to his several ability and straightway took his journey

16 Then he that had received the five talents went and traded with the same and

made them other five talents

17 And likewise he that Ind remain two he also gained other two

18 But he that had received one vert and digged in the earth, and hid his lord, money

19 After a long time the lord of the e servants cometh, and reel oneth with them

- 20 And so he that had received factalents came and brought other five talent saying, Lord, thou delivereds unto me factalents behold. I have graned beside them five talents more
- 21 His lord said unto him, Well derethou good and faithful servant thou lost been faithful over a few things. I will rede thee ruler over many things center their into the joy of thy lord.

22 He also that had received to a the came and said. Lord the received tractor me two talents. behold I I we give it

other talents boside them

2) His lord sud unto him Ver a congred and furthful serve if the life of turbful over a few thang. I so that ruler over noney the governor to the server in a congression of the terms.

21 Then lead little that the talent of the transfer of the tra

100 m gar the example of the tree of the

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him. Thou wicked and slothful servant, thou knevest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine

own with usurv.

25 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping

and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his Zlorr.

32 And before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his

sheep from the goats

33 And he shall set the sheep on his

right hand, but the goats on the left

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world

35 For I was an hungred, and we gave me meat. I was thirst, and ye gave me drank. I was a stranger, and ye took me in

36 Naked, and ye clothed me. I was sick. and ye visited me. I was in prison and re came unto me.

37 Then shall the righteous answer him. saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked and clothed thee?

39 Or when saw we thee sick, or in prison and came unto thee?

40 And the King shall answer and sav unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto

41 Then shall he say also unto them on the left hand, Depart from me, ye cured into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me

43 I was a stranger, and ye took me not in naked, and ye clothed me not . sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying. Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall be answer them, saying Verily I say unto you, Inasmuch as ye dil it not to one of the least of these, ye did it

46 And these shall go away into ever lasting punishment but the righteous into life eternal

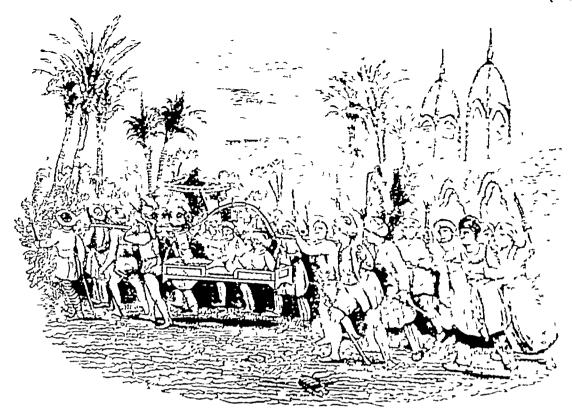
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Verse to "The their temps"—It appears from this and the mode normative that the Jewish numbral process of Appears by and to the I go of forces of lamps. This satisfactory the prevailing cases in the Less, and mass and no times the time also among the Greeks and Romans. Home-describes (Had xviii)

4 Putes materiar at a fembrack with group.
Of some times bunguets. Forth the lift these bindes.
Look from her chain we and at my the streets. Will to many with add toom, and with the voice

Of Immercal song heard all around Here sing age danced in circles to the sound Of pige and harp, while in the portals et a 4 Women, edminag, all, the guilant el om."

Into other is scarred and in age, who may not be traced in the Jewan ceremines, even the fish, and danger to the social forgraphic plant of a the social forgraphic plant of a the social forgraphic plant of the social forgraphic plant of the model of the replant of the model of the replant of the model of the replant of the model of the social forgraphic plant of the replant of the social forgraphic plant of the social forgraphic plants of the s



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Trocks in of emerging the time with great state to her fature home is universal in the East, but the details are in the control of the contro The crising the time with great state to her future home is universal in the East, but the details are in the Crising and the companies of the details are state to her future home is universal in the East, but the details are universal to the companies of the details are stated in the companies of the details are stated in the companies of the details are stated in the former of the former of the companies of the companies of the trade of the companies of the trade of the companies of the compa Much described in the circumstances of tre parties of the bridge I the profite coalesce as his the two parts to the part est the profite coalesce as his the parts to the two parts to the practice of the Jers, his coalescent the transformed and trainmost clearly the practice of the Jers, his coalescent the practice of the area of the Service of the area which there is any service further and as some training the later algorithms. The Jerra certainly had the former and as some training as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance to Jerra certainly had the former and as some further assistance.

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CHAPTER XXVI

1 To The solution of the solut To Compare the Prince the English of the State of the Care of the State of the Care of the State of the Care of the State of the State

AND it came to International Jesus had faish-CLEARING TO THE TOTAL OF THE ACTION OF THE A ELEVATOR SERVICES 1 - SERVICE OF MESSAGE AND LESS AND LES

intediote confid News a treated that the

3 Then assembled together the Chief Pricets, and the Scribes, and the elders of the people, unto the palace of the high price.

[A.D 33

4 And consulted that they might tolwho was called Caraphas, Jesus by subtilty, and Lill him.

5 But they said, Not on the feast day, lest there be an uproar among the people

6 Say Then Jesus was in Bethan, is

7 There came ur to him a voman hasir the house of S, mon the leper, an alabaster box of very precious on m

11 =1-47

and poured it on his head, as he sat at meat

- 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
- 9 For this ointment might have been sold for much, and given to the poor.
- 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me

11 For ye have the poor always with you,

but me ye have not always

12 For in that she hath poured this ointment on my body, she did it for my burial

13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the Chief Priests,

- 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
- 16 And from that time he sought oppor-

tunity to betray him

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

15 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand. I will keep the Passover at thy house with my disciples

19 And the disciples did as Jesus had appointed them, and they made ready the

Passovei

20 Now when the even was come, he sat

down with the twelve

- 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me
- 22 And they were exceeding sorrowful, and began every one of them to say unto hun, Lord is it 1?
- 23 And he answered and said 'He that dispeth his hand with me in the dish, the same shall betray me
- 21 The Son of man goeth as it is written of him but we unto that man by whom the Son of man is betrayed! it had been good for that min if he had not been born

2) Then Judis which betraved him, inswered and said Master is it I' He said

unto him Thou hast sud

26 ¶ And as they were eating, Here took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body

27 And he took the cup, and gave thanks and gave it to them, saying, Drink ye all

of it.

28 For this is my blood of the new testament which is shed for many for the remission of sins

29 But I say unto you. I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom

30 And when they had sung an hymn they went out into the mount of Ohye.

- 31 Then saith Jesus unto them *All ve shall be offended because of me this night for it is written. *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- 32 But after I am risen ag un 'I will go before you into Galilee
- 33 Peter answered and said unto him Though all men shall be offended because of thee yet will I never be offended
- anto thee That this night before the collection thou shall deny me thrice
- 35 Peter said unto him. Though I should die with thee vet will I not deny thee. I de wise also said all the disciples.
- 36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and suth unto the disciples. Sit ye here while I to and pray yonder

37 And he took with him Peter and the two sons of Zebedee, and begin to be arrowful and very heavy

38 Then south he unto them My roul i exceeding sorrowful even unto death. tury

Je here, and watch with me

- 39 And he went a little further, and fell on his face and pravel swing O in I there if it be possible let this cup I is from me nevertheless not as I will I to the will
- 10 And he cometh into the display in findeth them ask points the rest Per What could be not watch vith the hour?
- 11 Watch and year the comparison the spread of the first control of the spread of the first control of the first c
 - 12 Hencit v z ***

and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it thy will be done

43 And he came and found them asleep

again for their eyes were heavy

44 And he left them, and went away again, and prayed the third time, saying the

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners

46 Rise, let us be going behold, he is

at hand that doth betray me

47 ¶ And "while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he hold him fast

49 And forthwith he came to Jesus, and said, Hail, master, and kissed him

- 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him
- 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear
- 52 Then said Jesus unto him, Put up again thy sword into his place 18 for all they that take the sword shall perish with the sword
- 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

51 But how then shall the Scriptures be

fulfilled, "that thus it must be?

5.5 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me

56 But all this was done, that the "Scriptures of the prophets might be fulfilled Then all the disciples for sook lum, and fled

- 57 ¶ And they that had laid hold on Jesus led him away to Caraphas the High Priest, where the Scribes and the elders were assembled
- 58 But Peter followed lum afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end

59 Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death,

60 But found none—yea, though many false witnesses came, yet found they none At the last came two false witnesses,

61 And said, This fellow said, "I am able to destroy the temple of God, and to build it in three days

62 And the High Priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee!

63 But Jesus held his peace And the High Priest answered and said unto him, I adjuic thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

61 Jesus saith unto him, Thou hast said nevertheless I say unto you, 23 Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven

65 Then the High Priest ient his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy

66 What think ye? They answered and

said, He is guilty of death

67 24 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ,

Who is he that smote thee?

69 ¶ Now Peter sat without in the palace and a damsel came unto him, saying, Thou also wast with Jesus of Galilec.

70 But he denied before them all, saying,

I know not what thou sayest

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth

72 And again he denied with an oath, I

do not know the man

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee

74 Then began he to curse and to swear, saying, I know not the man And imme

diately the cock crew

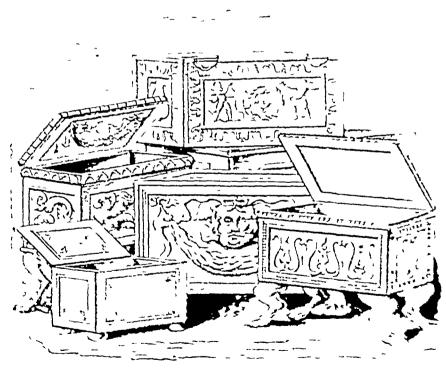
75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice And he went out, and wept bitterly.

Verse 3 "The palace of the high pricit"—This was not their proper place of accounts the first high pricit in the sake of privacy, or that it might not be known that then high the first high a sake of privacy, or that it might not be known that then high the first high the same than a consistency of the Emple called Garake the first the high pricit in the first high the first high the first high the first high pricit in the first high pricit i

"Cataphar"—This was his surname, his proper name being Joseph. He was apported high in the Cataphar"—This was his surname, his proper name being Joseph. He was apported high in the Cataphar and Cataph

5 "Not on the feast day, lest there be an uproar among the people —It is not very clear as some some states of a triple appreheusions of a tunuit arose from the popularity of Christ among the people, particularly when we receive the the multitude had just before been greatly disappointed in the expectations under which they had constitute the little material interpretation of the people manages of the little material interpretation of the Talmud, that the trial of causes on days of public festival was forladden—thoughts of the latest tree for the infraction of a popular usage was therefore very likely. But as Jahn observes (Arch Bib so to 24) it appears to it it as soon as a person was found treacherous chough to betray the Saviour their fears even fron the source of the trial of the social day and condemnation. Not to mention in this place other examples it will be observed that the trial of it must should be proceeded with and completed by day. Cases of debt and perhaps some others of a crimic time of the strongly marks the difference and consequently points out the irregularity of the present processing.

"6 "Simon the leper"—Simon was probably one of the lepers whom Jesus had I called Γ to be a very larger this not being at present a leper, namely that he would not have been allowed to live in Γ the very larger one, since Bethany appears to have been only a village, and lepers were only excluded from value Γ to



Margori Bare - Page 1 : "

7 In all sterior—Heaple succent? respectively to a rest of their letter presents to these elementaries each to a factor of the wind terms of the selection of t

illustration, showing the form and ornaments of the small and rich boxes or coffers in which the Romans kept their incense

Some other observations on this transaction may be found under the parallel account in Mark xiv

18 'I will keep the Passover at thy house"—The inhabitants of Jerusalem prepared rooms, with the necessary furniture, in their houses, where strangers might celebrate the passover—These apartments were not let out for the occasion nor was any compensation taken but were of common right, for any persons by whom they were wanted, and were freely allowed to any who came to claim them. This was also the case at the other great festivals, when the inhabitants of other places resorted to Jerusalem. The desire to accommodate their brothren was so strongly manifested by the people of Jerusalem that, as we are told by the Jewish writers, notwithstanding the multitudes which resorted to the city 'A man could never say to his friend, 'I have not found a fire to roast the passover lamb in Jerusalem nor have I found a bed to sleep on in Jerusalem,' nor 'The place is too strait for me to lodge in, in Jerusalem' See Gill mic. These parties for the celebration of the passover had commonly no communication with that of the family of the house—for not only might two parties celebrate the passover in the same house, but even in the same chamber, if the concourse to Jerusalem were such as to render it necessary.

73 "Thy speech herrayeth thee"—Compare Luke xxii 59 —"Another confidently affirmed, saying, Of a truth this fellow also was with him—for he is a Galilean"—From which we learn that the dialect of the Galileans was so distinctly marked from that of the inhabitants of Judea, that a man could without hesitation be distinguished for a Galilean by his manner of speech—This is not surprising, since we see that even in comparatively small countries—our own for one—the dialects are found differing greatly from one another, and all from that of the metropolitan district Even in the small island of Malta, where the vernacular language is a kind of barbarous Arabic, the dialects are so marked, that there was a knight of Malta who acquired some credit for being so well versed in them, that he was able from hearing them spoken, to discover from what casals (villages) the peasantry who frequented the market of Viletta came—It appears from the Talmudists that the dialect of Galilee was considered very barbarous and corrupt by the people of Judea—This may have partly proceeded from the circumstance that the population was of a character much more mixed than that of Judea, being occupied along with the Jews by people of different origin and languages, whose attempts to understand and he understood by one another occasioned accommodations and amalgamations of words and sounds which while they facilitated intercourse, tended to the corruption of the several languages. If we rightly collect the results of the Rabbinical statements, it appears that the dialect of the Galileans was marked by the indeterminate pronunciation of particular letters so that the nice ear of the metropolitan Jew was often at a loss to distinguish their meaning, and in mispronouncing or confounding particular letters, especially the gutturals, in such a minimer that they were frequently, out of their own country, understood to express something very different indeed from that which they intended to say—Lightfoot ("Chorog Cent." ch. 87) has collected some amu

A certain Galilean said, "Whose is (אוווא Immar) this lamb?" But he pronounced the first letter of the word אוווא Immar, so confusedly and uncertainly, that his hearers could not tell whether he meant אוווי האווי הא

74 "The cock creic '—To this it has been objected that there were no cocks kept in Jerusalem, lest their habit of turning over dunghills, where they might find creeping things, should expose to pollution the holy food—the peace offerings and thank offerings—which were eaten in that city. It is not disputed that such a regulation existed, but we know that it was on some account or other dispensed with or not enforced. For Lightfoot and others have shown that cocks were actually kept at Jerusalem, as in other places, and instance the story, in the Jerusalem Talmud, of a cock which was stoned, by the sentence of the council, for having killed a little child.

CHAPTER XXVII

1 Christ is delivered bound to Pilate 3 Judas hangeth himself 19 Pilate, admonished of his wife, 24 washeth his hands 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried 66 his sepulchre is sealed, and watched

Whrn the morning was come, 'all the Chief Priests and elders of the people took counsel against Jesus to put him to death

2 And when they had bound him, they led him away, and delivered him to Pontius

Pilate the governor

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the

thirty pieces of silver to the Chief Priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself

6 And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood

7 And they took counsel, and bought with them the potter's field, to bury strangers in

8 Wherefore that field was called, The

field of blood, unto this day

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potter's field,

as the Lord appointed me

11 And Jesus stood before the governor and the governor asked him, saying, Ait thou the King of the Jews? And Jesus said unto him, Thou sayest

12 And when he was accused of the Chief Priests and elders, he answered nothing

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governor marvelled

greatly

- 15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would
- 16 And they had then a notable prisoner, called Barabbas
- 17 Therefore when they were gathered together, Pilate said unto them Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
- 18 For he linew that for envy they had delivered him
- 19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man for I have suffered many things this day in a dream because of him

20 But the Cluef Priests and elders persuaded the multitude that they should ask

Barabbas, and destroy Jesus

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas

- 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him Let him be crucified
- 23 And the governor said. Why what evil hath he done? But they cried out the more saying, Let him be crucified
- 21 ¶ When Pilate saw that he could prevail nothing but that rather a tumult was made he took water, and washed his hands before the multitude, saying I am innocent of the blood of this just person—see we t

- 25 Then answered all the people and said, His blood be on us, and on our chit dren
- 26 ¶ Then released he Burald is unto them, and when he had scourged Je us 11 delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of coldiers.

28 And they stripped him, and put on

him a scarlet robe

29 ¶ And when they had platted a cross of thorns, they put it upon his head and a reed in his right hand—and they bowed the knee before him, and mocked him, eaving Hail, king of the Jews!

- 30 And they spit upon him, and took the

reed, and smote him on the head

31 And after that they had mocked him they took the robe off from him and put hi own raiment on him, and led him away to crucify him

32 Mand as they came out they found a man of Cyrene, Simon by name than they

compelled to be ir his cross

33 "And when they were come unto a place called Golgotha, that is to a weight of a skull.

31 ¶ They gave him vinepar to drink mingled with gill—and when he had to tell

thereof, he would not drink

35 And they crucified him and period his garments, casting lots—that it might be fulfilled which was spoken by the prophet. "They parted my garments among them and upon my vesture did they exist lot."

36 And sitting down they witched him

there,

37 And set up over his head he seem sation written THIS IS JESUS THE KING OF THE JEWS

38 Then were there two thickes consider I with Inm, one on the right Limb, and in

other on the left

59 ¶ And they that passed 1, rested him wagging their head

10 And saying The ithis destroyers temple, and healdest it is the office of this electric down from the cross

ing he, with the Self Conf.

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ave If let the Kerrell



rom come form from the cross and semile

45 Now from the sixth bour there darkness over all the land unto the much

In the interest in the second of the second I am the same of God at a name of the first that is to say, 'My God, my lift the first same in his teeth.

The first same in his teeth.

- 47 Some of them that stood there, when they heard that, said, This man calleth for Elias
- 48 And straightway one of them ran, and took a spunge, sand filled *it* with vinegar, and put *it* on a reed, and gave him to drink
- 49 The rest said, Let be, let us see whether Elias will come to save him

50 ¶ Jesus, when he had cried again with

a loud voice, yielded up the ghost

51 And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks ient,

52 And the graves were opened, and many hodies of the saints which slept arose,

53 And came out of the graves after his resurrection and went into the holy city,

and appeared unto many

- 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God
- 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him
- 56 Among which was Maix Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children

57 When the even was come, there came a rich man of Arimathiea named Joseph, who also himself was Jesus disciple

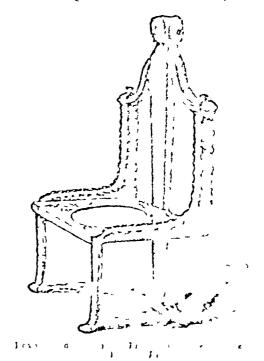
58 He went to Pilate, and begged the body of Jesus Then Pilate commanded the body to be delivered

59 And when Joseph had taken the body

he wrapped it in a clean linen cloth

60 And laid it in his own new tomb, which he had hewn out in the rock—and he rolled a great stone to the door of the sepulchic, and departed

- 61 And there was Mary Magd A a difficult other Mary, suting over against the applebre
- 62 ¶ Now the next day that folload the day of the preparation the Chief Priests and Pharisees came together unto Pilate
- 63 Saying Sir, we remember that that deceiver said, while he was yet alive. After three days I will rise again
- 64 Command therefore that the expulcine be made sure until the third day, let his disciples come by night and steal him away, and say unto the people He is risen from the dead—so the last error shall be worse than the first
- 65 Pilate said unto them. Ye have a watch go your way make it as sure i ve can
- 66 So they went, and made the sepalchre sure, scaling the stone, and setting a watch



relented and gave orders for the standards to be brought back to Cosarea. On another occasion Pilate bethought himself of consecrating golden bucklers to Tiberius in the palace of Herod at Jerusalem. The bucklers here no images of any kind but only an inscription expressing their dedication to Tiberius. The Jews, however, took alarm, and a great body of the people, headed by the magistrates and the four sons of Herod, repaired to Pilate, to entreat him not to persist in a matter so contrary to their law. But Pilate was deaf to their entreaties and expostulations, and was not moved from his purpose even by their final intimation that they should be obliged to send their complaints to the em peror They accordingly did write to Rome and Tiberius wrote back immediately to Pilate, expressing great displeasure, and ordering the bucklers to be withdrawn. This anecdote rests on the authority of Philo the Jew, and may serve, with the other, to illustrate the character of the man who ruled Judea during the years of our Lord's ministry.

The conduct of Pilate, in the matter of Christ's condemnation, sufficiently appears in the narratives of the Evangelists, and requires no comment. Justin Martyr, Tertullian, Eusebius, and others, state with confidence that Pilate, as, they say, was his duty, sent an account of these transactions to Tiberius, with some particulars concerning the history and miracles of Christ, and that the emperor was so struck by the account, that he wrote to the senate on the subject, intimating a favourable opinion of the character of Jesus, with an inclination that divine honours should be allowed him. The senate did not however enter into his views, and the matter dropped. Various spurious copies of

the document thus attributed to Pilate were formerly in circulation

About a year after the death of Christ, a great tumult arose among the Jews, in which many of them were killed by disguised soldiers, whom Pilate sent into the crowd with daggers and bludgeons concealed under their garments. The tumult arose from a demand which he made upon the sacred treasury of the Temple, to meet the expenses of an aqueduct to Jerusalem from a fountain twenty miles from the city In a subsequent year, Pilate dispersed, with great slaughter, a large body of Samaritans, who, under the conduct of an impostor, had assembled on Mount Genzim to search for hid treasures. The Samaritans, asserting the innocence of their intentions, complained to Vitellius, the prefect of Syria, who ordered Pilate to repair to Rome to give an account of his conduct to the emperor But Tiberius died before his arrival at the imperial city, and it is not known with certainty what afterwards became of Pilate Fusebius, citing his authorities, certain Roman histories no longer extant, says that lie was banished to Vienne in Gaul, where, being reduced to great extremities, he was induced to kill himself with his own sword

The station which Pilate occupied during our Lord's ministry, and the part which he took in his condemnation, may render these particulars interesting, particularly as they also serve to illustrate the history and condition of the Jews

during that most interesting period which his administration embraced

5 'Went and hanged himself"-A vast quantity of writing has been expended on the explanation and illustration of this passage, and in the attempt to reconcile it with the account which Peter gives (Acts i 18) of the same event — "Falling headling he burst asunder in the midst, and all his bowels gushed out." Without attempting to state the various difficulties which have been suggested, the most easy and natural explanation appears to be, that Judas suspended himself from some high place, and the cord, or that to which it was fastened, giving way, he fell to the ground with the result which St. Peter states

The Orientals generally have never been much addicted to suicide, nor does it appear that the Jews were so in the times of the Old Testament. They had perhaps learnt this melancholy and criminal practice from the Greeks and Romans, among whom it was notoriously common. At all events, as we learn from Josephus suicide was, in these later times, frequently resorted to by miserable and despairing men, and among the forms in which this awful relief was sought, hanging is mentioned as having been particularly common

- 7 "The potter's field" &c τοῦ κιραμίως We copy the following from a note in Bloomfield's Greek Testament "The article το expresses a particular field, known by that name, so called from having been used by a potter modoubt to dig clay for his wares. Thus seeveral villages in England have the prefix Potter, probably from part of the ground having been formerly occupied for potteries, for example, Pottersbury in Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called Ceramicus, from having been formerly used for brick making. This of course would make a field unfit for tillage, though good enough having been formerly used for brick making for a burning ground and thus the smallness of the price may be accounted for
- 19 "That day in a dream,"-That she says "this day," may seem to imply that this was a dream of the early morning perhaps since Pilite had risen. It is only worth while to notice this on account of the particular importance which the Romans and other heathen attached to morning dreams particularly such as occurred about day-break
- 21 "He took water, and washed his hands"-The Law directed that in certain cases the Jews should wash their hands to signify that they were guiltless of the blood of an unknown person found murdered. Pilate was probably aware of this custom, and therefore knew that this symbolical act was calculated to make an impression, and would be distinctly understood. To himself also the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide
- 25 . Scourged Jenus "-It was the custom among the Romans to scourge condemned persons previous to executionparticularly those condemned to crucifixion, which was considered a most agnominious form of capital punishment, and except in times of civil war, was seldom inflicted unless on slaves and most atrocious offenders. In the previous see inging, the condemned person was tied to a column, and if a free man, he was besten with rods, but if a slave, was In the previous whipsed with an exceedingly sharp and torturing scourge, frequently composed of ox-nerves, and mostly interwoven with the huckle bones of sheep. It was with this flagellum, and not with rods, that our Lord was tortured, as the original road (\$\frac{1}{2}=\frac{1}{2}Dirac)\, denotes. Indeed most crucified persons were scourged in this manner, the most severe and a mominious form of scourging being associated with the most terrible and infamous form of death
- 27 . The emren half --- aparties, the pretorium, which here denotes a magnificent edifice built by Herod the Great, for his palice, at Jerusalem, and which was occupied by the Roman procurators when they came to Jerusalem, which they did regularly at the great festivals, when multitudes of the Jews resorted to that city, that they might be under at hard to repress any seditions or tumults which might at such times arise. This accounts for the presence of Phate at Je-usalem for the usual res dence of the Roman go ernors was at Casarea. The building in question was, after the Temple the most inagnifice it in Jerusalem, and within its bounds were included the armoury, and the barracks of the Ro nan soldiers—a fact which explains the facility with which the whole band was called together. In front of this palace was a raised pavement of mossic work—cailed by St. John (xix 13) Gabbatha, or clevated place—where the givenings of their tribunals when they sat, in a judicial capacity to hear and determine causes of importance.

 The whole land of soldiers "—The original word (satisfy) denotes a cohort, which was the tenth part of a legislation of the legislation, see Mark v. 9 are numbers varied at different times, but at this time seems to have been general.

inlly about 6000, and then of course a cohort consisted of 600 men. The fixtual mediating of the legion, however usually contained nore men than the other nine whose numbers were not account of the force at the disposal of the procurator of Juden consisted of six colours, of which five we care the consisted of six colours, and the near the sale mass considerably augmented, at the great festivals, when, as just intimated the government of the consisted of the colours of the colours of the colours of the colours of the colours.

28 "Put on him a scarlet robe"—Mark says "purple" but there is no discripancy, as the word timber of the by other writers employed in an indifferent sense to signify bright red, and all colours that had an indifferent sense to signify bright red, and all colours that had an indifferent sense to signify bright red, and all colours that had an indifferent sense the words for "scarlet" and "purple" are frequently interchanged. As to the red to be a kind of round clouk, which was confined on the right shoulder by a clasp so is to cover only the right shoulder by a clasp so is to cover only the right shoulder by a clasp so is to cover only the right shoulder by and under which the other vestments were worn. It was used by generals and other efficers and excell the right and was called by the Romans paludamentum, sagum. The saga of the generals were made of a super skilled were tweet dyed in scarlet, the paludamentum of emperors were purple and were longer than the same of the wool of which (of an inferior quality, though of the same colour) was once died in scarlet. Printer street is a put upon Jesus a shabby and worn out clouk, belonging to a general or principal efficer for the purple of the same colour) was once died in scarlet. Printer street is a when they heard from the Jews that he had called humself their king. See Bloor field, Received the



of the Christians. The former was gained rithout resistance, the inhabitants having evacuated the town on the approximation of the crucading army. There are existing remains to attest the importance which Rama in these times puressed and which it has never since recovered.

The buildings of the present Rama are spread widely over the face of the level plain in which it stands, and which is described as one of the most feture parts of the Holy Land, resembling a continued garden. The town makes rather an impusing appearance in the distance; and stands embosomed among olive, fig., and pomegranate trees, and surrounded to the holy Land, resembling a confine distance in the distance; and stands embosomed among olive, fig., and pomegranate trees, and surrounded to the holy Land, which should be appearance for the distance; and confine distance in the distance is not standard to the confine distance. rith large nopuls which short up into singular shapes, and confusedly pile their tufts of prickly pallets one upon anciner. This mingled group of trees and houses is overopped by some of the finest palm-trees in the country. The adjacent country is to a considerable extent planted with lofty olive-trees, disposed in quinculaxes, the greatest part of which are so d by Volney to have been as large as the walnut-trees of France. Amidst these plantations we meet at even step with on meds, disterns fallen in, and vast raulted reservoirs, which prove that in ancient times the town must have been upwards of a league and a half in circumference. The subterraneous disterns at Rama are mentioned with 2dm ration by most trave less who have visited the spot. Buckingham considers them not infenor in extent considers the most of these at Alexandria. Rama, like most other towns, disappoints the expectations which a distint when war name created. Buck of the town is in a minous state, and rubbish constantly occurs. Characherand describes the biness of Rama as plaster buts crowned with a small dome. But this au hor as well as Carke and Voltage and distinct the displantation in the most of the second process of the second saw tho devicatings in the tout of high square houses with flattened domes covering them, and some of the terraced roots are fenced around - to raised haifs in which are seen pyramids of hollow earthenware pipes, as if to give an and hubble hour hour des roung the sivength of the wall itself." There are some remains of Gotine architecture, doubtless the work of the Compiles of the citie most remarkable specimen is exhibited in the tower of the great mosque, which botters has received some incomprisons Saracenic additions. The population is estimated by Buckingham at 3000 persons two finds of moments and of the Catholic and Greek communious; and the rest Moslems, chiefly Arabs. The I many all occupation of the people is husbandry, for which the surro inding country is highly fallourable; and the stayle community es produced by them are complicated of colon, with some soap and coarse cloth made in the town. So the respective Travels' of Voiney, Clarke, Chateaubnand, and Buckingham.

CHAPTER XXVIII

1 Christ's resurrection is declared by an angel to the resmen 9 He him elf appeareth unto them.
It The High Prie is give the soldiers money to kry that he was stolen out of his sepulchre. 15 Christ agreereth to his disciples 19 and sendeth them to baptize and teach all nations

I the end of the sabbath, as it began to dann to sard the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre

2 And, I chold there was a great carthquale for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it

3 His cointenance was like lightning

and his raiment white as sno.

1 And for fear of him the keepers did chate and become as dead men.

5 And the angel ans vered and said unto the nomen Tear pot ye for I know that ye sech Jesus a high mas crucified

6 He is not here for he is risen, as he Come see the place where the Lord 52.4

that he is risen from the dead and, behold, . he goe li besore ou into Galilee there shall re see him to I lave told you

- And their departed qually from the sepulcher with fear and great joy and did

run to bring his disciples vor l

9 C And as they ment to tell his disc ples behold Jesus met them, saying All hail And they came and held him by the fert, and worshipped him.

10 Then said Jesus unto them, Be not afraid go tell my brethren that they go into Galilee, and there shall they see me

11 Now when they were going, behold some of the watch came into the city and shewed unto the Chief Priests all the things that were done

12 And when they were assembled with the clders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept

14 And if this come to the governor's ears, we will persuade him, and secure you

15 So they took the money, and did as they were taught and this saying is commonly reported among the Jews until this day

16 Then the cleven disciples went away into Galilce, into a mountain where Jesus had appointed them

17 And when they saw him, they wer-

shipped him but some doubted.

15 And Jesus came and spake unto them, 7 And go quickly, and tell his disciples , saying, All power is given unto me in heaven and in earth

> 19 Go ye therefore, and teach all nations. baptizing them in the name of the Pather and of the Son, and of the Holy Ghot

20 Teaching them to observe all thirgs whatsoever I have commanded you. and, lo I am with you alway, even unto the end of the vorld. Amen.

10: 1:11. ATTENT - I SE L # 25 x x 15 15

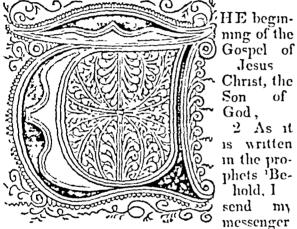
THE GOSPEL

ACCORDING TO

\mathbf{S} . \mathbf{M} \mathbf{A} \mathbf{R} \mathbf{K} .

CHAPTER I.

1 The office of John the Baptist 9 Jesus is baptized, 12 tempted, 14 he preacheth 16 calleth Peter, Andrew, James and John 23 healeth one that had a dead, 29 Peter's mother in law, 32 many diseased persons, 41 and cleanseth the leper.



before thy face, which shall prepare thy

way before thee?

3 The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight

4 John did baptize in the wilderness, and preach the baptism of repentance for

the remission of sins

5 'And there went out unto him all the land of Judæa and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins

6 And John was 'clothed with camels hur, and with a girdle of a skin about his lone, and he did e it locusts and wild honey

- 7 And preached, saying There cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose
- 8 I indeed have baptized you with water but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan

10 And straightway coming up out of the water, he saw the heavens top and and the Spirit like a dove descending upon him

11 And there came a voice from he iven, saying. Thou art my beloved Son in whom I am well pleased

12 And immediately the spirit driveth

him into the wilderness

13 And he was there in the wilderness forty days, tempted of Sit in and we with the wild beasts, and the angels ministered unto him

11 Now after that John was put in prison, "Jesus came into Galilee, preaching the Gospel of the kingdom of God

15 And saying The time is fulfilled at I the kingdom of God is at hand repeat we

and believe the Gospel

16 "Now as he walked by the con of Gallilee, he saw Simon and Andrew his brother casting a net into the seal for they yere fishers

17 And Jesus and unto them. Come a after me and I will make you to less a fishers of men

18 And straightway they for whither nets and followed him

19 And when he had got a little forther thence he saw James the solid Zelolo and John his brother, who also vece in the ship mending their nets.

20 And strughtway he colled the service of they left their tother Zeladeo in the payment the hired service of the transfer.

21 And the went into () straights is on the Mathews in a literature of the syn gages and the syn gage

doctone for he to give the had authority with the

23 Add to me to the transfer

man with an unclean spirit; and he cried ! and suffered not the devils "to speak, be-

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold

thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him

28 And immediately his fame spread abroad throughout all the region round

about Galilee

29 "And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John

30 But Simon's wife's mother lay sick of

a fever, and anon they tell him of her

31 And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them

- 32 And at even, when the sun did set, they brought unto him all that were discased, and them that were possessed with devils
- 33 And all the city was gathered together at the door
- 34 And he healed many that were sick of divers diseases, and east out many devils, every quarter.

cause they knew him

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed

36 And Simon and they that were with

him followed after him

37 And when they had found him, they said unto him, All men seek for thee

38 And he said unto them, Let us go into the next towns, that I may preach there also for therefore came I forth

39 And he preached in their synagogues throughout all Galilee, and cast out devils

- 40 17 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean
- 41 And Jesus, moved with compassion. put forth his hand, and touched him, and saith unto him, I will, be thou clean
- 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed

43 And he straitly charged lum, and

forthwith sent him away,

44 And saith unto him, See thou say nothing to any man but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 *But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places and they came to him from

1º Or, to say that they knew him. 173fatt. 8 2 18 Luke 5 15

Man: — Although it has been questioned by some writers, there appears no sufficient reason to doubt that the author of this Gozi el is the same Marl whose name so frequently occurs in the Acts of the Apostles Matthew and John were apostles. Mark and Luke apostolic men, as Tertulian well distinguishes. St. Peter calls him his son, probably meaning his convert, or son in the faith a fact which hears against the conclusion that he was one of the Seventy disciples sent forth by our Saviour. He was most probably converted, through St. Peter, at some time after our Lord's execusion. We know he was a Jew, and neplew to Barnabas. His Jewish name was John, to which Mark (Marcus) was a Fornam addition, which was probably, as Michaelis supposes, assumed by him when he left Judea to go into forcing contriers a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they resided than that by which they had been distinguished in their own country. The passage which informs as of his original name (Acts xii. 12) also acquaints us that his mother's name was Mary, that she lired at Lieu calenn, and that the Christians of that city assembled at her house. We also collect that Mark at Jett calem, and that the Christians of that city frequently assembled at her house. We also collect that Mark according to Barnal as on their visit to the Gentiles (Acts xii. 25) but that he left them at Pamphylia, and returned to Jetusalim (xiii) 13, in consequence of which Paul refused to take him on the next journey (xx) 15-40. This will apply the created a teleprocurent of the paul and Barnal as, the result of which was that they separated. This is it is a like created a set exp contention between Paul and Barnat as, the result of which was that they separated and Barnat is fook Mark with lam to Cypsus. Paul was however afterwards recorded to Mark, who again lecare his fellow later set and was with him during his imprisonment at Rome (Col. iv. 1). Philem 24). That Mark was also at Pare with St. Peter (1 Pet. v. 13) is the only other particular concerning him which the Scriptures contain. The account that from is, that he sent to Juck the Gospel in Egypt, and to this day the Coptic Christians of that country lick them as the following fact that op of their church, and their patriorch styles himself. The import of Jesus Christians of that country have followed by the control of the second of the seco construction of the configuration of the formation of the second century downward, agree that Mark wrote La

Gospel at Rome, under the instructions of St. Peter. This statement agrees exceedingly well with the restriction book, and afford an interesting indication of the great modesty of the apostless character. The tennest to the state the (Peter) was personally concerned are related with greater circumstantiality than in the other France street, and those in which he does not appear to advantage, while other circumstances which redound to he had a personal best well upon him are entirely omitted.

The church at Rome, for the use of which the Gospel appears in the first instance to have been written are not some Jews but was chiefly composed of Gentiles. Hence the Evangelist explains many little circum targets cerning which a Jew would have needed no information as when he does not simply name the Jouland trade of the river of Jordan" (1.5), explains "defiled" or common hands, by, "that is unwashen" (1.1.2, 1.1), the trade of "trade of the river of Corban" the interpretation, "that is, a gift" (1.1.1), uses the clearer term inches," instead of "trade of the river o

on, in similar examples.

As there is much verbal agreement between Mark's Gospel and that of Matthew, many have thought that Mak North little more than set forth an abridgment of the narrative which Matthew had already published. This was first share to be received without much examination. Lateline had a probable opinion by Augustin, and his authority caused it to be received without much examination. Lateline had Michaelis, and others, have however shown this opinion to be untenable. Mark has not always followed Mattheward the arrangement of events, and he furnishes several particulars which are not to be found in any other Gos, 1, while in narrating the same facts which Matthew records, he is so far from abridging, that his account is often more followed circumstantial.

All antiquity affirms that St. Mark's Gospel was originally written in the Greek language, but it allowed in a soft Hebraisms as indicate the Jew by birth and education, and in such Latinisms as manifest that the action was conversant with and had sojourned among the Latins. "No writer of the New Testament" save Michaelis, this reglected elegance of language and purity of expression more than St. Mark. "as to mere choice of words this may to true, but taking the book as a whole we would say with Blackwall (as cited by Horne). Simplicity and color as are the characteristics of Mark's Gospel, which, considering the copiousness and majesty of its subjects—I express of great actions it relates, and the surprising circumstances that attended them—together with the national standard portant doctrines which it contains—is the shortest the clearest the most marvellous, and at the same time the nate satisfactory history in the world."

See the respective "Introductions" of Michaelis Horne and Hugg, with the "Prefaces" of Cale et Camptaller Bloomfield, most of which fully discuss the various points on which we have touched, as well as others from which we

have been obliged to abstain

29 "The house of Simon and Andrew '-Although we here find them having a dwelling at Cipernium John (199) informs us that Bethaula was their native place

38 "The next towns"—Campbell renders "the neighbouring boroughs" for the sake of disting is not that either are not intended. Lightfoot has here a note explaining the Jewish distinctions between either towns in I will also a Inconclusion he observes. By Replaced in here, we are to understand towns where there were sand on the winds to the theless were not either fortified nor towns of trade among us higher citled "church towns. Her private statement shows that by "cities," we are to understand towns girt with walls, or triding and market towns at I seek a were greater and nobler than others, while "villages" were country places which possessed no sand as



PATIE, JAKES AND JULY-LAPANAC

CHAPTER II.

1 Christ realeth one sick of the folsy, 14 calleth Mattley from the receipt of custom, 15 eateth and Pob icans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of come or the sabbath day

A D again he entered into Capernaum after come dats, and it was noised that he ras in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the s ck of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be

forgiven thee

6 But there were certain of the Sembes sitt ng there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemics inho can forgive sins but God only?

5 And irreductely when Jesus perceived in his spirit that they so reasoned within themselves he said unto them, Why reason ge these things in your hearts?

9 Whether is it easier to say to the sick of the yalsy Thy s as be forgiven thee, or to sar. Arise and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (I c sa th to the sick of the palsy)

Il I say unto thee, Arise and take up

thy bell and go the war into these house 12 And immediately be arose, took up the bed, and went forth before them all. insomuch that they were all amazed and glonfed God saying. We never samit on tr s fashion

13 Ar I le vent forth again by the sea s de, and all the multitude resorted unto Lim and he tought them

14 And as legasted by he say Levi the er of Aphrus stting at the receipt of custom and said unto him Followine. And he arese and followed him.

15 Ar liteame to pass that, as Jesus sat at meet in its house, many Pah, cans and sirvers set also tegether with Jesus and his fof the sabbath

disciples: for there were many, and there followed him.

16 And when the Scribes and Phansecs saw him eat with Publicans and sinners. they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17 When Jesus heard it, he saith un'o them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples

fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them and then shall they fast in those days.

21 No man also seweth a piece of 'necloth on an old garment · else the new prece that filled it up taketh away from the o'd, and the rent is made worse.

22 And no man putteth new wine into old bottles. clse the new wine doth burs' the bottles, and the wine is spilled, and the bottles will be marred, but new wine must be put into new bottles

23 And it came to pass, that he rethrough the corn fields on the sabbath day and his disciples began, as they went, to

pluck the ears of corn.

24 And the Pharisees said unto him Ba hold why do they on the sabbath day that which is not lareful?

25 And he said unto them, Have re refer

read what David did, when he had need and was an hungred, he, and they trawere with him?

26 How he went into the house of Gr! in the days of Abiathar the High Pries' and did eat the shewbread, which is T' la-ful to cat but for the Priests, and gave also to them which were with him?

27 Ard he said unto them, The saltait was made for man, and not man for the sale

25 Ti crefore the Son of man is Lord al.

CHAPTER III

1 Christ healeth the withered hand, 10 and many other infirmities 11 rebuketh the unclean spirit 13 chooseth his twelve apostles 22 contineeth the blasphemy of easting out devils by Beelzebub 31 and sheweth who are his brother, sister, and mother

And there was a man there which had a withered hand

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him

3 And he saith unto the man which had

the withered hand, Stand forth

1 And he saith unto them, Is it lawful to do good on the sabbath days or to do evil? to save life, or to kill? But they held their

peace

- 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man. Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other
- 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him

7 But Jesus withdrew himself with his disciples to the sea and a great multitude from Galilee followed him, and from Jud va

- 8 And from Jerusalem and from Idum.ea. and from beyond Jordan, and they about Tyre and Sidon a great multitude when they had heard what great things he did came unto him
- 9 And he spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him

10 For he had healed many insomuch that they pressed upon him for to teach have as many as had always

hun as many as had plagues

11 And unclean spirits when they saw him fell down before him and cried, saving Thou art the Son of God

12 And he straits charged them that they should not make him known

13 And he goeth up into a mountain I is in danger of ever

SH to the state of the state of

and calleth unto him whom he oild ind they came unto him

If And he ordained twelve, that they should be with him, and that he might send them forth to preach

15 And to have power to heal sicknesse.

and to east out devils

16 And Simon he surnamed Peter

- 17 And James the con of Zebedee and John the brother of James—and he cur named them Boanerges which is, The sons of thunder
- 18 And Andrew, and Philip and Bartho lomew, and Matthew and Thomas, and James the son of Alphaus, and Thoddaus and Smion the Canadate

19 And Judas Iscariot which also be traved him and they went into in house

- 20 And the multitude cometh together again, so that they could not so much a car bread
- 21 And when his friends hear 1 fit they went out to by hold on him for they end He is beside himself
- 22 % And the Scribes which came down from Jerusalem said. He hath Beelschale and by the prince of the devils exteth leout devils.
- 23 And he called them intoline only adunto them in parables, How can Sataron to out Satar?
- 21 And if a kingdom be divided again this elf, that kingdom cannot stind
- 25 And if a house be divided agree it self that house cannot stand

26 And it sit in rise up again the welf of be divided the connot stand but hather a 3

27 No min can enter into a street at a linear and speak his good explaint a first bind the streng men and there has a spoil his house

be forgiven unto the section of phenic where it is extracted by

2. But led to the total of the Head of the total of the t

SI Because ther said, He hath an unclean stant.

31 There came then his brethren and his mother, and, standing —ithout, sent unto

Lim. calling him.

32 And the multitude sat about him, and ther said unto him, Behold the mother and God the same is my brother, and my sister. thy Frethica without seek for thee

23 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said. Behold ur mother and my brethren!

35 For vinoscover shall do the will of

and mother.

3 3 San 12, 42

Vers 2, 6 To Street and -No party or sent of this name of the Ierath worsers and the Her Lins are directly complined to their ment and in these places of the New Terrament or no of whom the word yet that the directly compliant and opinions and opinions. In the first we are will that they came who he Planness 1, are Comprosed to the compliant purchased to the Street and the latter of the their ment and the first who are of the Street and the first who are of the street and the street and the first who are of the first who are of the street and the street and the first who are of the first who are of the street and the street are of the first who are of the first who are the first and the first are of the the treet and the complete and the first who are the first the first and the complete and the first who are the first the first and the complete and the first and the complete and the first and the first and the first and the complete and the first and th

CHAPTER IV.

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sprang up, because it had no dep" (" ca-th`

6 But when the sun was up, it was scommed. and because it had no mut,: miterea avan

7 And some fell among thoms, and the thoms grewup and the edit, and it filt--

ro freit

5 And offerfollon good ground and diyed fruit that sprang up and increase ind trought forth some that, and a m elvis, and some an hundred.

I died be sad unto them, He that is

ears to lear let him hear.

is And when he was along the set nere about him with the there as ---

lim the pares in

H And he sail unto them Unto 124 is often to Inothing mostern of the fire done of God. But note from that are not out all these things are done in terms.

í

12 That seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them

13 And he said unto them Know ve not this parable? and how then will ye know all

parables?

14 ¶ The sower soweth the word

15 And these are they by the way side where the word is sown, but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts

16 And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with

gladness,

17 And have no root in themselves, and so endure but for a time afterward when affliction or persecution ariseth for the words sake, immediately they are offended

18 And these are they which are sown among thoms, such as hear the word,

- 19 And the cares of this world, and the deceitfulness of riches and the lusts of other things entering in, choke the word and it becometh unfruitful
- 20 And these are they which are sown on good ground, such as hear the word and receive it, and bring forth fruit, some thirty fold, some sixty and some an hundred

21 ¶ 'And he said unto them, Is a condle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall neither was any thing not be manifested kept secret, but that it should come abroad

23 If any man have ears to hear let him

hear

21 And he saith unto them Tike held what we hear with what measure we mete, it shall be measured to you and unto you that hear shall more be given

25 For he that liath, to him shall be given and he that hath not from him shall

be taken even that which he hath

26 And he said So is the kingdom of God as if a man should east seed into the ground

27 And should sleep, and reast 21. 1 day and the seel should sprage 1,70 up he knoweth not how

28 For the earth bringeth firth for ef herself first the blade then the co-

that the full corn in the car

29 But when the front is 'I rought for it immediately he putteth in the earl 1 cause the harvest is come

30 S And he said. "Whereunto Stall of liken the kingdom of God? or the whit comparison shall we compare it?

31 It is like a grain of mustard scal which when it is sown in the cartie. It than all the seeds that be in the earth

- 32 But when it is sown it gro eth up and becometh greater than all her and shooteth out great branches so that the fowls of the air may lodge under the shadow
- 33 "And with many such parables, gake he the word unto them, as they were able to hear 11
- 34 But without a parable spale he not unto them and when they were close he expounded all things to his distiple

35 "And the same day, when the conwas come, he saith unto them Leta pe

over unto the other side

36 And when they had cent a y the multitude, they took him even when the the ship. And there were also wath him other little chips

37 And there arose a great storm of and and the waves best into the ship of this it

was now full

38 And he was in the hinder part of t ship, asleep on a pillow and they him and say unto him Marter is related at not that we perish?

39 And he arose and rebuled the and said unto the sea Peace bean't and a the und coised and there use ignored

40 And he said unto their Wf. (*) so fearful? ho is it that we have a dealer

II And they feared exice 2 said one to another. We tar a cress is this that even the sand in late and

* N'x' .. 17 14

Value 21 th a control to The same of a fragrant of tage of the state of the sample of the normal of the sample of the normal of the control of the sample of the normal of the control of the sample o

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S. MARK.

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The word of a factor for the head, but a custion on which one might sit or he down.

1 Const delitering the 15 seed of the legion of derly 13 trey ent rinto the sinne. 25 He nedoth the froman of the Brody; sue, 35 and rate th from a gith Jerrus ha doughter

AND the care over unto the other side of the sea into the country of the Gadarenes

2 and her he res come out of the ship, irred. atcir there net h.m out of the tembs

3 Who had his drelling among the a man -- th an unclean spirit. tombs and no man could bind him no not

4 Because that he had been often bound with fetters and claims and the chains had with chairs I can Purich asunder by him and the fette-s b-clen in fieces reither could ans

5 And al-a-s r-cht ard da- he ras in the rountairs are in the tembs, cring, r an tame him ind cuiting I medit with stones

6 But 7 1 c 7 1 c 52 - Jes 2 a fer off he ren and arthur ather load roice, and sad

Wist lare I to do -th thee Jesus He Service resting, Geir I as are thee Gol that they towers meroi

S To he and write him Come out of the

ran traiters of the what will rare And ic answered same My name ! La-

Fig. Ard le lesque it l'in mech that le to 1d of send them 2 by out of the

country - there has there high unto the

12 And 21 in comme to some it homes of ing send as into the smire, that he was

1) in letter Jesus gare trem letter | she'll ire ستوسعه والمؤرسة

moint - sauten lend of sure feed th

111-1-

And the unclean spirits went out, and entered into the swine and the herd ran violently down a steep place into the sea, (there were about two thousand) and were choked in the sea

14 And they that fed the swine fled, and told it in the city, and in the country Ard ther went out to see what it was that ras done.

15 And ther come to Jesus, and sechm that was possessed with the deal, and had the legion, sitting, and clothed, and in is right mind and they were afraid

16 And they that saw it told them to it berell to him that was Possessed with to

devil, and ale, corcerning the syme 17 And ther began to pray him to dejet

I And when he was come into the shir out of their coasts he that had been possessed with the deal

praced him that he might be with him 13 Hortest Jesus suffered him not, L., eath unto him, Go home to the friends,

teil them how great things the Lord Iss done for thee, and hath had compassion co

Ind he departed, and began to put ish in Decapois ho great things Jess had done for him and all men did marrel 21 and then Jesus was Irassed on a

again by ship unto the other side, much people gathered unto him, and he -as right

22 "And tehold there cometh orr of the rlers of the strangogue, Jairus by rame, and then he say him he fell at his feet. unto the sea

25 And besought him greatly single Tr little designier leih et de l'ore cesti. I provider, core and layth, land

on let that she may be heated, and so

21 And Jeins went with him and much people followed him, and thronged him

25 And a certain woman, which had an

issue of blood twelve years,

- 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.
- 27 When she had heard of Jesus, came in the press behind, and touched his garment
- 28 For she said. If I may touch but his clothes, I shall be whole
- 29 And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague
- 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
- 31 And his disciples said unto him Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see

her that had done this thing

- 33 But the woman fearing and trembling knowing what was done in her came and fell down before him, and told him all the truth
- 31 And he said unto her, Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague

35 While he yet speke there is for the ruler of the synagegue size of the which said. Thy dighter is deal at a troublest thou the Master any further

26 As soon as Jesi's heard the verd the was spoken he suth unto the ruler of the synagogue Be not draid only believe

37 And he suffered no man to fear him, save Peter, and James and John the

brother of James

35 And he cometh to the house of the ruler of the synagogue and seeth the turnult and them that wept and wailed greatly

39 And when he was come in he said unto them. Why make ye this acound weep? the damsel is not dead but sleep the

40 And they laughed him to corn. But when he had put them all out the taketh the father and the mother of the dar eland them that were with him, and entereth in where the damsel was lying.

If And he took the damsel by the hand and said unto her. I dithe cumin which a being interpreted, Damsel I say unto the

arise

12 And straightway the day, I race and walked, for she was exchange of twelve years. And they were estern to I with a great astonishment.

B And he charged them etrat' the troman should know it and communical that something should be given her to est

Acres 9 "Legion for the area and"—This name expressive of multiplier the first the example of the same title. This division classes contained a larged dividing a list to the example of the first there is much discrepancy in the statements which are example to the first throughout the example of men in a legion seems to have increased from 10 laps three the end to interest thousand may be probably taken as the general number in the true of cure to the example of the word thousand body of about one tenth to the infinite of the examples which is the first three of the word the grown to denote a great number in such expressed as the example.

As all the divisors of the Koman army are mentioned in the New Letters we are the end of the second and the second army the mentioned in the New Letters we are the end of the second and the second army the mentioned in the New Letters we are the end of the second army the mentioned in the New Letters we are the end of the second army the mentioned in the New Letters we are the end of the second army the mentioned in the New Letters we are the end of the second army the mentioned in the New Letters we are the end of the second army the mentioned in the New Letters when the end of the second army the mentioned in the New Letters we are the end of the second army the end of the second army the second army three second army the second army three second army three

As all the divisions of the Koman army are mentioned in the New Letter's very later divided into ten cohorte or regiments (see Matth xxvii 27) each colotion to the transfer or companies of one hundred each at least the later lat

become at least the formal number of near in a leg or

2) "My little drighter"—We learn from verse 4. It is be a structure of the control of the Talmind defines that a discline rill she had only etch trackers on a second to the health agreef twelve vers and explay one she are control on the full agreef twelve vers and explay one she are control on the full agreef twelve vers and explay one she are control on the full agreef twelve vers and explay one she are control on the full agreef twelve vers and explay one she are control on the full agreef twelve vers and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control of the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and control on the full agreef twelve verse and explay one she are control on the full agreef twelve verse and control on the full agreef twelverse agreef twelve verse and control on the full agreef twe

21 * He Instead to the full ago of twelve very land of the very constant of the second of the second

to the title of the first of the many and the transfer of the second of

"But if this does not benefit, let them dig seven ditches, in which let them burn some cuttings of such vines as are not circumcised [that is, that are not yet four years old]. And let her take in her hand a cup of wine, and let them lead her away from this ditch and make her sit down over that. And let them remove her from that, and make her sit down over another. And in every removal you must say to her, 'Arise from thy flux,'" &c

We shall have occasion again to advert to this subject

CHAPTER VI

1 Christ is contemned of his countrymen 7 He gueth the ticelve power over unclean spirits 14 Divers opinions of Christ 18 John Baptist is beheaded, 29 and buried 30 The apostles return from preaching 34 The miracle of five loaves and two fishes 45 Christ walketh on the sea 53 and healeth all that touch him.

And the went out from thence, and came into his own country, and his disciples follow him

2 And when the sabbath day was come, he began to teach in the synagogue and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at

him

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house

5 And he could there do no mighty work, save that he laid his hands upon a few sick

folk, and healed them

6 And he marvelled because of their unbelief "And he went round about the vil-

Liges, teaching

7 ¶ And he called unto him the twelve, and began to send them forth by two and two and gave them power over unclean spirits.

S And commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse

9 But be shod with sandals, and not put on two costs

10 And he said unto them, In what place soever we enter into an house, there abide till we depart from that place

It And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony

against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city

12 And they went out, and preached that

men should repent

13 And they cast out many devils, and anointed with oil many that were sick, and healed them

14 And king Herod heard of him, (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him

15 Others said, That it is Elias And others said, That it is a prophet, or as one

of the prophets

16 ¹⁶But when Herod heard thereof, he said, It is John, whom I beheaded he is risen from the dead

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife for he had married her

18 For John had said unto Herod, "It is not lawful for thee to have thy brother's

wife

19 Therefore Herodias had "a quarrel against him, and would have killed him, but she could not

20 For Herod feared John, knowing that he was a just man and an holy, and "observed him, and when he heard him, he did many things, and heard him gladly

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates

of Galılce,

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto

the half of my kingdom

24 And she went forth, and said unto her mother, What shall I ask? And she said. The head of John the Baptist

¹ Matt 13.56 * John 4.44 * Matt 9.55 Labe 13.22 * Matt 10.3 * The words on both a piece of brais rowey in radice amendal less than a farling—Matt 10.9 but here it is taken in general for member 14.10 in 14.10 in 14.10 p. but here it is taken in general for member 14.10 in 14.10 p. but here it is taken in general for member 14.10 p. Matt 14.10 p. liber 19. 11 Lesit 18.10 p. on inward grad for 14.00 p. kept tim or, excel him.

25 And she came in straightway with haste unto the king, and asked, saving, I will that thou give me by and by in a charger the head of John the Baptist

26 And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her

27 And immediately the king sent "an executioner, and commanded his head to be brought and he went and beheaded him in the puson,

28 And brought his head in a charger, and gave it to the damsel and the damsel

gave it to her mother

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb

30 15 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what

they had taught

- 31 And he said unto them, Come ye yourselves apart into a descrit place, and rest a while for their were many coming and going, and they had no leisure so much as to cat
 - 32 16 And they departed into a desert

place by ship privately

- 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities and outwent them, and came together unto him
- 34 "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd and he began to teach them many things

35 And when the day was now far spent, lns disciples came unto him, and said, This is a desert place, and now the time is fir

36 Send them away, that they may go into the country round about and into the villages and buy themselves bread for they have nothing to eat

37 He answered and said unto them Cove ve them to eat And they say unto him Shall we go and Luy two hundred "pennyworth of bread and give them to cit?

38 He suth unto them Howmany loaves villages or excessore tractional have yet go and see And when they know see in the excess of the second seed o there a live and two files

sit cown by complines upon the green grass at a since it

10 And they sat down in ranks live I in dreds, and by fifties

- 41 And when he had taken the fre loaves and the two fishes he looked up to heaven, and blessed, and brile the line and gave them to his disciples to set lefere them, and the two fishes divided he among them all
 - 42 And they did all eat, and were filled
- 43 And they took up twelve leaskets full of the fragments and of the fishes

44 And they that did cut of the leaves

were about five thousand men

45 And straightway he constrained his disciples to get into the ship and to go to the other side before t unto Beth sud a while he sent away the people

46 And when he had sent them away

he departed into a mountain to priv

47 * And when even was come, the ship was in the midst of the ser and he done on the land

48 And he saw them toiling in rown g for the wind was contrary unto them and about the fourth watch of the night he cometh unto them walking upon the ea, and would have passed by them

19 But when they saw him wilking up in the sea, they supposed it had been a spirit

and cried out

50 For they all say, him and were treat And immediately he folked with them and south unto them. Be of good clear it is I be not afraid

51 And he went up unto them into the ship, and the wind coised and they ver sore amazed in themselves levond meaand wondered

52 For they considered not $t^{t_{i}}$ m $i \in \mathbb{R}^{d}$ the loaves for their heart was I rdene l

53 "And when they had precede on they came into the land of Genries ret to the shore

51 And when they were our earlief "

ship strughtway they be sale a

of And ron through the all him round about and legan to a ray 3. beds those that were sell, place tra-

So And white recent to exy six live and two files it trey right to configure of 9. And he commanded them to make all of his configure of 1.

to character the service of the serv

Vers 3 "The compensation of ISS has "the compensations son," but this seems to have been comed over from Isail and by the embedded designation than respect for what they supposed the dightly of our Isail The general rouse of the early excessions under the come among which the text, as it stands, offer the Compt amount as a computer. There is every probability also. For even had not Joseph been so plants to tend to necessary that his reported son should learn and practice a trade, it would still have been required by the customatical Jero much readed to imperature upon every parent, mastered his station to each his son some handicial employment which indight same him as a resource in the day of need. It was their maxim that, "Whospered teaches not his son to disome work its class as the same as if he talled him robuser;" and the indispensable dates of a father towards his son, are said to be. To discuss him, to redeem him, to instruct must he law, and to teach him some occupation." Here all their great door as and teachers had some trade or other. We read of the most eminent of them as the as a makers blackedness shaded here. Here of world dearess of mater, and so on. Some trades very day had be that of a compenior mas not one of them, and although it was tendedly advised that the trade should not one it have the easy of his mas not almost whence Ma mondes notes, "The great rule men of Israel were, some of them here so of world and discress of mater." As it was therefore, even independent of nevers "proposite that Jesus should learn a trade, "was quie natural that the one of his reputed father should be selected. learn a trade, " was yo to natural that the one of his repoted father should be selected

37. 'Two randred persymmeth."—The penny being the Roman departus of seven pence halfpenny—this would have be next pounds five an illings of our money

For piles on the orlend on the clims chapter, see the parallel princing in Matthew and Luke.

CHAPTER VII.

1 The Phore of fall foult at the disciples for eating with unwashen hands & They break the common Iron' of God by the traditions of men 14 Meat defleth not tro man 2. He healeth the Sir phonocon its name of uniter of an unclean of rit 31 and one that we dead, and starn pered to It speech

THEN came together unto him the Pharisees and certain of the Sembes, which came from Jerusalem

2 And when they saw some of his disci ples cat bread with 'defled, that is to say, with unwashen hands, they found fault

7 For the Pnarisees, and all the Jews, except they wash their hands foft, eat not, holding the tradition of the elders

4 And when they come from the market, except they wash, they cat not And many other things there be, which the have reerrel to hold, or the rashing of cups, and toots brasen ressels and of tables

5 Then it e Phansees and Seribes a-ted him Why wall, not to, disciples according to the tradition of the claims, but eat broad with unlashen hands?

6 He answered and said unto them. Well high Espera prophesed of you hypountes as it is written. This people honoureth me with their lips but their least is far from

7 Howlest in van do they worship me terching for destranes the commandments

5 For laring as de t' c commandment of ! Gol. to how the tradition of mor a tie; - Jung of jots and cujs: and man, other such is a timer je do

9 A-1 le sal unto them, Tull well ye

reject the commandment of God, that re may keep your own tradition.

10 For Moses said. Honour thy father and thy mother, and, Whoso curseth father or mother, let him die the death

11 But ye say, If a man shall say to his father or mother, It is 'Corban, that is to say, a gift, by whatsoever thou mightest be profited by me he shall be free

12 And ve suffer him no more to do

ought for his father or his mother,

13 Making the word of God of none effect through your tradition, which ye have delivered and many such lil e things do ye

14 C'And when he had called all the people unto him, he said unto them, Hearlen unto me every one of you, and understand

15 There is nothing from without a man that entering into him can defile him Lit the things which come out of him, those are the, that defile the man.

16 If any man have ears to hear, let he

17 And when he was entered into the house from the people, his disciples 28 6 1 hira concerning the parable

15 And he saith unto them, Are ye so "ithout understanding also? Do ye not jocere that whatsocver thing from vithout entereth into the man, if cannot defile him

19 Because it entereth not into his heart but irto the belly, and goeth out irto the draught, purging all meats?

20 And Le said, That which cometh 6.

of the man that defileth the man

21 For from vithin out of the heart of rich, proceed evil thoughts, adulteres, for n cations murders,

22 Thefie, covetourness, richedress, der

And the second of the second o

ceit, laserviousness, an evil eye, blasphemy, | she found the devil gene out and lice pride, foolishness

23 All these evil things come from with-

in, and defile the man

- 24 ¶ ¹¹And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it but he could not be
- 25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet

26 The woman was a "Greek, a Syrophenician by nation, and she besought him that he would cast forth the devil out of her

27 But Jesus said unto her, Let the children first be filled for it is not meet to take the children's bread, and to cast it unto the dogs

28 And she answered and said unto him, Yes, Lord yet the dogs under the table eat of the children's crumbs

29 And he said unto her, For this saying go thy way, the devil is gone out of thy

30 And when she was come to her house,

daughter laid upon the bed

31 & And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis

32 And they bring unto him one that war deaf, and had an impediment in his speech. and they beseech him to put his hand upon

33 And he took him aside from the multitude, and put his fingers into his cars and he spit, and touched his tongue.

34 And looking up to heaven, he sight d and saith unto him Ephphatha that is, Be

35 And straightway his ears were opened. and the string of his tongue was loosed and he spake plain

36 And he charged them that they should tell no man but the more he charged them. so much the more a great deal they published it,

37 And were beyond measure asternsled saying, He hath done all things well he maketh both the deaf to hear and the dumb to speak

18 Or Gentile 11 Matt 15 21

Verse 3 " 4ll the Jews, except they reach their hands oft, eat ret"-Not all the Jews or the disciples w 11 laced of so, but all those who made great pretensions to ceremonial holiness, whether Phanisees of net-1 it in 12 times it in Pharisees Indeed we learn this much from the Rubbinical traditions, which state that the punction was a ref hands before eating, was a matter by which these high professors distinguished themselves not only finished that character but also from "the men of the earth," as they called the common people of their own ration. Now the disciplent our Lord being of this class, the Pharisees would probably not, under ordinary circumstances. Take expected the to be particular as to the washing of hands at was rather as the disciples of One who appeared as a reach in that this was expected from them, for all such persons the followers of great doctors and teachers, we errors in remarkably attentive to this and the other ceremonial ' traditions of the elders'

The practice appears to have been founded on the traditions which alleged that defilement was a critically the touch of so many different things—far beyond what the law contemplated—that it was almost any selled acres which these traditions to avoid the frequent defilement of his hands. And as it was held that the horizontal defilement of his hands. communicated their defilement to the ment which they touched, rendering it unclear the hards we reconstituted their defilement to the ment which they touched, rendering it unclear the hards we reconstituted curiously washed before eating even when the man knew not that his hands were defiled as he constituted that they had not received accidental pollution. It was for this reason among eites that the P'and extend we'll with the common people who were less attentive to these solemn trifles. The Orie tax who take it, wi'll fingers the food they cat always for the sake of cleanliness wash their hands left either the total of the tax who had always for the sake of cleanliness wash their hands left either the total of the tax who had always for the sake of cleanliness wash their hands left either the total of the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness wash their hands left either the tax who had always for the sake of cleanliness. So doubtless did our Lord's disciples, for the present occasion on which they are with a waster of the contraction of the present occasion. least appear to have been a regular meal, but some small incidental eating in which colors and extrema The question therefore comes before us as one of ceremonial net of merels personal, clean and of which the the least reason to suppose the disciples neglectful

It appears that the hand only was washed for the eating of ordinary fool. If the land a first three we exting such food as had been offered at the altar. They also wished their lands in the common food. In the for the bely food they we exactly to distinct the common food. In the order be bely food they we exactly to distinct lands in the washed their lands in the common food. They also wished they we exactly to distinct lands in this matter with which we shall not trouble their lands in the we washed land to trouble their lands but that they did not wash them are diagnostic to go we will the contribute the observed that he tread is to be understood as a problem of the contribute to the contribute the c 7 . .

tieces as an estentatious man

A "Hern then a me from the merket except there each there as not "This then a there is the notice of the merket except there each there as no received a pollution. This there are the well as I are it marked to the collisions of the property of the careful the terminal reduction of the property of the careful the terminal reduction which there exist the merchant of the there is the terminal that the terminal there is the terminal that the terminal the terminal the terminal that the terminal the terminal the terminal that the terminal terminal the terminal that the terminal te

remained at home and had not knowingly contracted any pollution. Gill supposes that the whole person was rashed on returning from market but we have the sanction of Lightfoot in thinking otherwise. There appears no good reason

for the surp such expressed in the Oriental versions that the articles bought at the market were washed when brough, for these were recessfully many articles which could not be washed.

The washing of cups. . Total . braven versels.—This is all to be understood of vessels of wood and metal as those continuous were to be known if they became defiled. (See the notes on Lev vi. 38 xv 12) The Law presented that other versels were to be mashed or scoured when defiled from causes which it specifies. But the "traditions of the elders" added numerous other defilements which produced the effect of rendering it necessary that earlier versels should be very frequently broken and that those of other materials should be washed and scoured every time they were used. The Radius give pienty of information on this part of the subject, but the only particulars which seem morth adding to our statements in Levilieus are, that glass was not to be broken, like earthenware, but to be research when defiled. Vessels used for cold it unds were to be washed in the common way, or, if much defiled to be different much water, but such pots and lettles as were used for hot things, were to be heated with hot water and

"Table: "-Tables in 12th be polluted by the touch of unclean things or persons. They were to be purified by water, in median as considered recessary that the vater should come in contact with every part of the substance of the table. If my goes of grease riten &c., prevented this, the purification went for nothing. From a distinction which the Ta mud makes between tables of wood and marble, we observe, with some interest that the Jews sometimes had

tal is mostly or in fart of marple

But it ough this be true of tables, it does not seem that tables are meant in the present instance beds or a their in the general sease and is supposed here to express the Inclinia or raised sofas, on which the nucleuts reclired at meals. Perhaps it is better to take it in its larger acceptation as denoting any thing on which one loss down or recurses mether for sleep rect or eating. Hence the Oriental and many modern translations have "beds" in call of tallo. These might to polluted in various ways. Commentators have been rather perplexed to know how they were to a mashed, particularly as the Raib is are not very clear on the point. We venture to suggest that not treated it so, but its covering was washed. It is probable that the beds and cushions were formed of such cotion of would stilled matters as are still used in the East, and these are turnshed with coverings, frequently of printed notice, which are stituted on lessely and other tallow of the matter. cotton which are suitaned on loosely, and often taken off to be washed.

Criar that is to eay, a gift "-Tre word corban denotes a sacred offering-a thing devoted to sacred uses, and tre arriver are not of which could not be altered or alienated. Here we are scarcely to suppose that the man, in order to are . a s s mg n stather from h soutstance deperres himself of all interest and benefit in it by dedicating it to the service of the Temple and a tar. Our Lord himself informs us (Matt xxi a 13) that to smear by "the gift," or corban upon the materials considered an each of the most bin ling description. Taking this in connection with the illustrations which the Rathers formers me can collect that the son does not deno e his property as corban, but that he sweats by the column already, existing declaring that his property shall be as column, so far as any benefit from it to his father is concerned a vormal as expressed was considered most binding and although disregard for the wants of a father was far from Is no noted to taught it was considered so implicant to uphoid the sacredness of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the interest of the corban above all other considered on the corban above all other corban

CHAPTER VIII

1 Cerest fields the gray to miraculously 10 refir to to give a sign to the Phirisees. 14 ad-To which the disciples to become of the lonen of the P ruces and of the lines of Herol 22 in the line in 1 to make sight 27 advanted goth the first of the Chert, who should some and received to the Chert, who should some and received to first for form of the Georgel

It those does the multitude being very great and having nothing to cat Jesus colled he disciples into lais and saith unto the n

2 I have compass on on the multitude, because they have non-been with me three dars and have nothing to eat

3 And if I so id them away fasting to their own houses they call faint by the way

divers of their came from far

1 And his disciples and eroll him, From theore can a min satisfy these with with I real here in the milderness?

7 And he relied them. How many loaves have ye? And they said Seven

- 6 And he commanded the people to sit down on the ground and he took the seven loaves and gave thanks, and brake, and gave to his disciples to set before them, and they did set them before the people
- 7 And they had a few small fishes and he blessed, and commanded to set them also before them
- So they did eat, and were filled and they took up of the broken ment that was left seven baskets
- 9 And they that had caten were about four thousand and he sent them away.
- 10 5 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha

11 And the Pharisees came forth, and began to question with him, seeking of him a

sign from hearen, tempting him

12 And he sighed deeply in his spirit and saith, Why doth this generation seed after a sign? verily I say unto you, There shall no sign be giren unto this generation

		•

For fruit produced by trees. Blessed be thou, O Lord, our God, King of the Universe! who hast created the fruit of the tree.

the tree

the tree.

For every kind and preparation of animal food, and also for drinks, wine excepted. Blessed be thou, O Lord, our Gid,

King of the Universe! through whose word all things do exist.

King of the Universe! through O Lord, our God, King of the Universe who hast created the fruit of the vine

For wire B'essed be thou, O Lord, our God, King of the Universe who hast created the first of the vine ing of the Universe! through whose word all things do exist.

For wire B'essed be thou, O Lord, our God. King of the Universe! Creator of numberless beings, who have the Company of the Universe! Creator of numberless beings, who have a second or numberless beings, who have the Company of the Universe! Creator of numberless beings, who have the Company of the Universe! Creator of numberless beings, who have the Company of the Universe! Creator of numberless beings, who have the Company of the Universe! Creator of numberless beings and the Company of the Universe! For wire B'essed be thou, O Lord, our God, King of the Universe! who hast created the frint of the vine.

After eating Blessed be thou, O Lord, our God, King of the Universe! Creator of numberless beings, whose waits Blessed be thou, O Lord, our God, King of the Universe! Creator of numberless beings, whose waits after eating all the varieties which thou hast created; wherewith to keep alive the soul of every living creating all the varieties which thou hast created; wherewith to keep alive the soul of every living creating all the varieties which thou hast created; wherewith to keep alive the soul of every living creating the supplied by all the varieties which thou hast created is the contraction of the vine. After cating Blessed be thou, O Lord, our God, King of the Universe! Creator of numberless beings, whose wants are supplied by all the varieties which thou hast created; wherewith to keep alive the soul of every living creating. Blessed le thou, O Life of the Universe! CHAP VIII.]

lessed to thou, O Life of the Universe!

"And trate,"—We never read of cutting bread with a knife, in the Bible, no is this now done in the East. B end
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"And trate,"—We never read of cutting bread with a knife, in the Bible, no is this now done in the East.

So that the bread being baked in small and the bread baked in small and the "And broke."—We never reed of cutting bread with a knife, in the Bible, nor is this now done in the Fast. B ead was and is, always broken. Not that there is any peculiar feeling on the subject but the bread being baked in small was and is, always broken. Not that there is any peculiar feeling on the subject but the bread being baked in small was and is, always broken and dense loaves—is easily broken into such portions as may be required.

We never reed of cutting bread with a knife, in the Bible, nor is this now done in the Fast. B ead was and is always broken and dense loaves—is easily broken into such portions as may be required.

We never reed of cutting bread with a knife, in the Bible, nor is this now done in the Fast. B ead in small broken in the bread being baked in small broken into such portions as may be required.

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We never reed of cutting bread with a knife, in the Bible, nor is this now done in the Fast. B ead in small broken in the Bible of the small broken in the Bible of the Bibl Blessed le thou, O Life of the Universe

B-ead was, among the Jews, always broken and distributed by the master of the fragments taken up, clearly enough 19. "How many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, ty and the many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, to the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up?",—The quantity of the loaves and fishes, not, as some suppose, the first many backets full of fragments took ye up. The first many backets full of fragments took ye up. The

shows that the miracle was exhibited by increasing the quantity of the loaves and fishes, not, as some supring to the previously existing quantity the power, without increase, of satisfying the hungry multitude fiving to the previously existing quantity the whole. which is absurd.

21. "I see men as trees, raiking"—From this it is evident that the man was not born blind, but had become so by some accident or disease. It is clear that he could not otherwise have had such ideas of the appearance of men or trees, as could render them objects of comparison or recognition. erring to the previously existing quantity the power, which is absurd, the part would have been greater than the whole, which is absurd,



CHAPTER IX

2 Jesus is transfigured 11 He instructeth his dis ciples concerning the coming of Llias 14 casteth forth a dumb and deaf spirit 30 foretelleth his death and resurrection 33 exhorteth his disciples to humility 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

And he said unto them, 'Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves and he was transfigured before

3 And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them

4 And there appeared unto them Elias with Moses and they were talking with Jesus

5 And Peter answered and said to Jesus, Master, it is good for us to be here and let us make three tabernacles, one for thee, and one for Moses, and one for Elias

6 For he wist not what to say, for they were sore afraid

7 And there was a cloud that overshadowed them and a voice came out of the cloud, saying, This is my beloved Son hear

8 And suddenly, when they had looked round about, they saw no man any more,

save Jesus only with themselves

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead

10 And they kept that saying with themselves questioning one with another what the rising from the dead should mean

11 • And they asked him, saying, Why sy the Scribes that Elias must first come?

- 12 And he answered and told them. Elias verily cometh first, and restoreth all things. and how it is written of the Son of min that he must suffer many things and be set at nought
- 13 But I say unto you. That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of
 - 11 C And when he came to I is descriptes.

he saw a great multitude about them ar I the Scribes questioning with them

15 And straightway all the people when they beheld him, were greatly amazed, an I running to him saluted him

16 And he asked the Scribes, What ques-

tion ve with them?

17 And one of the multitude answered and said, Master, I have brought unto thee

my son, which hath a dumb spirit.

18 And wheresoever he taketh him he teareth him and he formeth and grasheth with his teeth, and pineth away and I spike to thy disciples that they should east him out, and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring

him unto me

20 And they brought him unto him and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed

21 And he asked his father. How long is it ago since this came unto him? And he

said Of a child

22 And ofttimes it hatheast him into the fire, and into the waters, to destroy him but if thou canst do any thing, have compassion on us, and licly us

23 Jesus said unto him, If thou can't beheve, all things are possible to him that be-

lieveth

24 And straightway the fither of the child cried out and sud with tears. Lord I

believe help thou mine unbelief

25 When Jesus saw that the people came running together, he rebuled the foul spirit saving unto him. They dumb and de if spirit I charge thee, come out of him, and enter no more into him

26 And the spirit crick and rent lan sore, and came out of him and he we sa one dead insomuch that many sail He is de id

27 But Jesus tool lam by the lard and

lifted him up and he iro e

28 And when he was concentrate his disciples isked him pray tely, White 11 not we dist him out?

29 And he end crito the Trade Sean cone forth by rething but layer er-

Of Midting of the proceed through Galeria . The state of the s

descensiones to en un

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day

32 But they understood not that saying,

and were afraid to ask him

33 \ And he came to Capernaum and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace for by the way they had disputed among themselves,

who should be the greatest

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all

36 And he took a child, and set him in the midst of them and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me and whosoever shall receive me, receiveth not me, but him that sent me

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us and we forbad him, because he followeth not us

39 But Jesus said, Forbid him not 10 for there is no man which shall do a miracle in my name, that can lightly speak evil of

40 For he that is not against us is on our part

41 "For whosoever shall give you a cup of water to drink in my name, because ve belong to Christ, verily I say unto you, he shall not lose his reward

42 12 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the

43 13 And if thy hand 14 offend thee, cut it off it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched

44 15 Where their worm dieth not, and the

fire is not quenched

45 And if thy foot offend thee, cut it off it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched

46 Where their worm dieth not, and the

fire is not quenched

47 And if thine eye "offend thee, pluck it out it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

48 Where their worm dieth not, and the

fire is not quenched

49 For every one shall be salted with fire, "and every sacrifice shall be salted with

50 "Salt is good but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

19 I Cor 12.3. 11 Mat. 10 42 12 Mat. 18 6 13 Mat. 5 29 and 18 8 15 Inn. 65 24 15 Or cause thee to offend. 17 Louis 2 13 16 Mats 5 13 110 . cante t'ce to ifferd

Verse 12. Chair verily cometh?—Few things appear more conspicuously in the Gospels than the expectation of the Jers that Phas was to come among them as the harbinger of the Messiah. This expectation was founded on the propher of Malachi, which however, they misunderstood, as they did the prophecies concurring the Messiah hims if Out has our largelf explains the sense in which this foretold coming of Elias was to be understood—that is of one who was not kind possibly but who should come "in the spirit and power of klas," that is, who should be the antiffer of k as it is Messiah himself was of David. We are further told that this was accomplished in John the Bag".

vas not leads personally out who should come "in the spirit and power of El as," that is, who should be the antity of E. as the Messiah himself was of David. We all further told that this was accomplished in John the Bay's who is a read even in some personal circumstances resembled Elias, and who came to prepare the way of the Lo d est it is deep producted that Elias should come. And here the small but not unimportant circumstance in a tenoted that in the O d Testament history, Elijah is always distinguished as 'Elijah the Tuhbite,' who eas in the propiets this mere personal distinction is dropped, and he is called 'Flijah the prophet'.

However, the destand and do still expect the bodily appearance of Elias himself, and knowing that his coving my typic let at of the Davy and their propers for his manifestation have for ages been most constant, and have for eld in held of the distributed did not take of death," but was taken average most constant, and have eld in held of the later self and which the Jeers of all men, were least likely to neglect, of including in most ingervity a fact that can occurring is sordinous. I employments, which conjectures at last became articles of fixed belief. It is not file our bodies, all its mosture having been dried up by that we have a fact that he articles of fixed belief. It is not file our bodies, all its mosture having been dried up by that we have a fact that the article of carried and the control of the file of the transplants of the file our bodies, all its mosture having been dried up by that we have a file of the file of 94

accounts of interviews with him and instructions received from him. In these occarints he refer to old max with a white he rid, but with no him in his appears at to eggest that he refer to these views concerning I have if not all of them, were certainly entertain him the himself of the state of the I have been the I

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement—13 blesseth the children that are brought unto him—17 resolveth a rich man how he may inherit life everlasting—23 telleth his disciples of the danger of riches—25 premiseth reuards to them that forsake any thing for the Gospel—32 for etelleth his death and resurrection 35 biddeth the two ambitious suitors to think rather of suffering with him—46 and restoreth to Bartima us his sight

And the arose from thence, and cometh into the coasts of Judge by the farther side of Jordan and the people resort unto him again, and, as he was wont, he taught them again

2 ¶ And the Pharisecs came to him and asked him Is it lawful for a man to put away his wife? tempting him

3 And he answered and said unto them, What did Moses command you?

1 And they said. Moses suffered to write a bill of divorcement, and to put her away

5 And Jesus inswered and said unto them, For the hardness of your heart he wrote you this precept

6 But from the beginning of the creation

God made them male and female

7 For this cause shall a man leave his father and mother and cleave to his wife,

8 And they twain shall be one flesh so then they are no more twain but one flesh

9 What therefore God hath joined together, let not man put usunder

10 And in the house his disciples asked

him again of the same jatter

11 And he saith unto them *Whosoever shall put away his wife and marry another committeth adultary against her

12 And if a woman shall put away her husband and be married to another slecommitteth idultery

13 % And they brought young children to him, that he should touch them and his chapter rebuked those that brought the

If But when Jesus awar he was much depleted, and end unto them Suffer the little children to come unto me and forbal there into for of each the language of God.

1 North Len unto you Who cevered H.

not receive the kingdom of Golmen, it's child, he shall not enter therein

16 And he took them up in his error at the hands upon them, and blocked the a

17 \$\forall \text{And when he was gone forth at to the way there came one running a kneeled to him and asked him Good Moter what shall I do that I may inherit eternal life?

18 And Jesus said unto him Why cute thou me good? there is none good? Interesthat is, God

19 Thou knowest the commandments Do not commit adultery. Do not kill Do not steal Do not bear false witness. Defraud not Honourthy father and mother

20 And he answered and sud unto law Master, all these have I observed from 11.

vouth

- 21 Then Jesus beholding him love I had and said unto him. One thing the relief of go thy way, sell whatsoever them had not give to the poor and though it have treasure in heaven, and come, take up the created following
- 22 And he was sad at that common a livent away grieved for he had great prosessions
- 23 \ And Jesus looked reand \(\frac{1}{2} \) it and saith unto his disciples 1400 \(\frac{1}{2} \) \(\frac{1}{2} \) they that have riches enter into the end of God \(\frac{1}{2} \).
- 24 And the disciples vere to the his words. But Jesus in we can saith unto them. Children he district them that trust in reflection of the rest of kingdom of God!

25 It is exertfor a constant of the control of the form of the ling beautiful to the control of the ling beautiful to the line of the line o

26 And they were some help for some saying a point they have been besided.

27 And Jenson deep and the State of the With monday and may be a factor of the state of the stat

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I satisface I for the second

The state of the court of the state of

or mother, or wife, or children, or lands, for

my sake, and the Gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

32 TAnd they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the Chief Priests and unto the Scribes. and they shall condemn him to death, and

shall deliver him to the Gentiles.

34 And they shall mock him, and shall i scourge him, and shall spit upon him, and shall kill him and the third day he shall rise again

35 Tand James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire

35 And he said unto them, What would

ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and

the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what we ask can we drink of the cup that I drink of? and be baptized with the

baptism that I am baptized with?

39 And they say unto him, We can And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized

40 But to sit on my right hand and on my left hand is not mine to give, but it | Jesus in the way.

left house, or brethren, or sisters, or father, | shall be given to them for whom it is prepared.

> 41 And when the ten heard it, they began to be much displeased with James and

> 42 But Jesus called them to him, and saith unto them, 'Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them

43 But so shall it not be among you but whosoever will be great among you, shall be

your minister.

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to

give his life a ransom for many

46 T 'And they came to Jericho and as he went out of Jericho with his disciples and a great number of people, blind Bartimaus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on

48 And many charged him that he should hold his peace but he cried the more 2 great deal, Thou Son of David, have merci on me.

49 And Jesus stood still, and commanded him to be called. And they call the blird man, saying unto him, Be of good comfort, rise. he calleth thee

50 And he, casting away his garment.

rose, and came to Jesus

51 And Jesus answered and said unio him, What wilt thou that I should do unto thee? The blind man said unto him, Lord. that I might receive my sight.

52 And Jesus said unto him, Go thy nay, thy faith hath "made thee whole mediately he received his sight, and follored

73fz# 52 17 2 112 _5" gn 1 Lux- 22. 25 12 Or, 13 mil grost J' 25xtt.5' 23 22 0-, 12-121 "

Verm 12. 4 And if a memor shall put away for husbard. The is a very singular clause, inarruch as it appears intervite that the who summer exercised the right of divorcing ber husband. Certainly there is nothing in the law that can be any construction be made to sanction such a practice. We may therefore infer that the Jews had been reformed a month of the mass among whom it was deployably common. It does not appear, however, that such a part we can have been common or popular among the Jews, that, however, it did exist, we learn not only from the parameter as it is from Josephus, and the instances ment used by him lead us to conclude that the practice only exists in any it gives that and comed can superior to the husband and could depend upon being supported in a measure so estimate, and which as it appears to us must have been so entirely apposed to the established habits of thinking in the Jermin and which as it appears to us must have been so entirely apposed to the established habits of the changing the Jermin and one on the husband Contourns and dissort her marriage with him, and that of the n to our Herndale of some the husband Paulp, in order to marry has best entired the tetrarch of Galifee. In both cases it was always been unless for the husband Paulp, in order to marry has best entered the tetrarch of Galifee. In both cases it was always been unless for the husband Paulp, in order to marry has best entered the tetrarch of Galifee. In both cases it was always been unless for the husband Paulp, in order to marry has best examples had some influence in the higher ranks of security had disposition to adopt Roman customs. Probably these examples had some influence in the higher ranks of security.

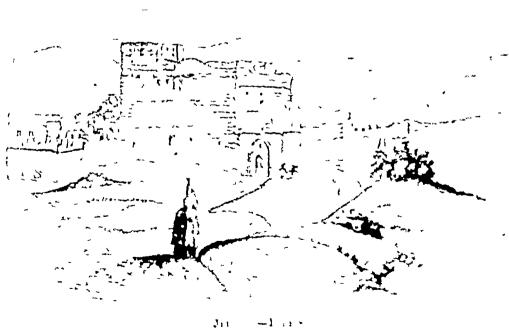
all events, the matter lind, in these examples so lately and prominently been to unly defect the period of our for our Sayiour's allusion to it. It ought to be observed, that Io ephus in mentioning the case of Sayiour's to notice that her act was contrary to the Tewish law, under which a wo nan exercit it ? e left ? e- ? free to marry another until her former husband had put her away. However as he strongly remarker to follow the law of her authority than the law of her country. And we find that even show a to gain the support of her brother Herod by pretending that what she had dere was out of nizard f xi 7, 10) Philo assigns to the falsely-accused whe the meetry of purchase in a control of that this was generally allowed among the Jews, and in this and other cases it appears to us very described that this was generally allowed among the Jews, and in this and other cases it appears to us very described that this was generally allowed among the Jews, and in this and other cases it appears to us very described that the woman may have pessessed of a pitting away "he I ex not rather a right of demanding a bill of divorce from her husband, than of giving one to him. It any second Apology of Justin Martyr that the first Christians limited divorce to cases of adulters and constraints the wife had as clear a right to divorce her guilty husband, as the husband had to put away his criminal wif

17 "What shall I do that I may inherit eternal life?"—This person appears to have been in doct me a Plane of that seet which were wont to say, "Let ne know what my duty is and I will do it " an expectation the sector." which admits of being differently understood, but which the Talmudical gloss interprets as equivalent to all wift declamation, that none could point out in what he had transgressed. Both the Talimude infirm us that the exseven sorts of Pharisees, and these however much they were divided among themselves seem to large entirely encurred in their enuity to Christ. The six besides the above were—1. The Sheeternite Pharisee—from a reference to the people of Shechem, who were circumcised not from regard to the truth, but for their own gain and grifit Dashing Pharisee, who walked in humility scarcely lifting his foot from the ground so that his feet we eat of 1 against the stones 3. The Bleeding Pharisectone who shut his eyes when he walked a road to avoid the sight of women, and would press himself close to the walls that he might not be defiled by touching those who press that whence he frequently hurt his person, particularly his feet making them bleed. 4 The Met e Propose as called according to some, from his wearing a loose cont in the shape of a mortar with the mouth demonated or as extension his wearing a cap or head-dress of such a shape. 5. The Pharises of Lear, who followed the law charful in the dread of punishment, and who, from the operation of that principle, paid most attention to the negative come not 6. The Pharises of Love, who obeyed the law from a principle of love and paid in ore attention than the first trate affirmative commands

None of these orders of Pharisees are specified by name in the New Testament - but it is possible that ellow mater some of them may, on more than one occision, be discovered. Matth axin 5, 14 for instance may very 12 1sty allude to the Shechemite Phanses

46 "Jericho"-We here introduce a representation of this interesting spot for a note on which we the rete on 1 kings voi 34

* Bartimans, the son of Timans '-This is a name and its translation for Bartimans " means it' is Timans ' Bartis Syrian for 'son' equivalent to the Hebrew Ben, and it occurs rather controlly in the Session timent in such names as Bartholomew Barnabas Barjona Barjesos. It is not aperated with the firefer p dronymic on the same principle as our son in such names as Johns a Jacks a the market at the only difference is, that we place the term of relationship at the end rather than the legitime self that is a



CHAPTER XI.

1 Christ rideth with triumph into Jerusalem 12 curseth the fruitless leafy tree 15 purgeth the temple 20 exhorteth his disciples to stedfastness of faith, and to forgive their enemies 27 and defendeth the lowfulness of his actions, by the witness of John, who was a man sent of God

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his dis-

ciples,

2 And saith unto them, Go your way into the village over against you and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him

hither

- 4 And they went their way, and found the colt tied by the door without in a place where two ways met, and they loose him
- 5 And certain of them that stood there said unto them, What do ye, loosing the colt?
- 6 And they said unto them even as Jesus had commanded and they let them go
- 7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him

8 And many spread their garments in the way and others cut down branches off the trees, and strawed them in the way

9 And they that went before, and they that followed, cried, saying, Hosanna, Blessed is he that cometh in the name of the Lord

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord

Hosanna in the highest

11 And Jesus entered into Jerusalem, and into the temple and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve

12 And on the morros, when they were

come from Bethany, he was hungry

13 *And secing a fig tree afar off having leaves he came, if highly he might find any thing thereon and when he came to it, he found nothing but leaves, for the time of figs vas not yet

It And Jesus answered and said unto it, No man est iruit of thee hereafter for ever

And his disciples heard it

15 ¶ 3And they come to Jerusalem and Jesus went into the temple, and began to east out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.

16 And would not suffer that any man should carry any vessel through the

temple

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves

18 And the Scribes and Chief Priests heard it, and sought how they might destroy him for they feared him, because all the people was astonished at his doctrine

19 And when even was come, he went out

of the city.

20 Thand in the morning, as they passed by, they saw the fig tree dried up from the roots

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away

22 And Jesus answering saith unto them,

³Have faith in God

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea and shall not doubt in his heart, but shall be lieve that those things which he saith shall come to pass, he shall have whatsoever he saith

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them

25 And when ye stand praying, forgive, if ye have ought against any that your Father also which is in heaven may forgive you your trespasses

26 But if ye do not forgive, neither will your Father which is in licaven forgive your

trespasses

27 And they come again to Jerusalem and as he was valking in the temple, there come to him the Chief Priests, and the Scribes, and the clders,

28 And say unto him, By what authority doest thou these things? and who gave thee

this authority to do these things?

29 And Jesus answered and caid unto them, I will also ask of you one quest or and ans, or me, and I will tell you by what authority I do these things

and sellers were those who bought and sold lambs for the passover, and sheep and oven for the feast of the following day, as well as the doves, which are presently mentioned separately. For such dealings a large place, furnished with shops, was appropriated in the southern part of the spacious outer court, called the Court of the Gentiles. Besides animals and birds for sacrifices, whatever else might be required for offerings and sacrifices was sold in this market, such as salt, wine, oil, and other requisites Although this market was always open, it was more abundantly supplied,

such as salt, wine, oil, and other requisites. Although this market was always open, it was more abundantly supplied, and far greater traffic carried on, just before the Passover and other great festivals. As this market was held in a part of the Temple distant from the sanctuary, and was intended for the service of the Temple, the proceedings which moved Christ's indignation were generally considered justifiable by the Jews. **Ocerthrew the tables of the moneychangers**—These money-changers appear to have been the persons who sat in the Temple to supply persons with half shekels, with which to pay their annual tribute to the Temple (See the note on Matt. xvii 24). We shall see this, if we consider that our Saviour's visit to the Temple must be placed on or shout the tenth day of the month Nican. The tribute became due in the preceding month. Adur, but was seldom fully paid about the tenth day of the month Nisan The tribute became due in the preceding month, Adar, but was seldom fully paid in until the passover, which was now near at hand On the first of Adar, proclamation was made in all the citics and provinces that the tribute would be due on the fifteenth, that every one might prepare his half shekel. On the fifteenth the exchangers seated themselves in all the towns to receive the money, and asked it mildly of those who did not come On the fifteenth spontaneously forward On this occasion, doubtless, Peter was applied to at Capernaum But the exchangers at Jerusalem did not seat themselves in the Temple till the twenty-fifth, and thenceforward they were urgent with those who were tardy, and in default of the money, were empowered to take a pledge from the party, even his garment, whe ther he consented or not. As therefore the tenth of Nisan was but fifteen days after the commencement of the collection ther he consented or not. As therefore the tenth of Nisan was but fifteen days after the commencement of the collection at the Temple, there is much reason to conclude that these were the persons whom our Saviour expelled. The Talmud describes them as sitting with tables before them, and with chests for the money. The business of these exchangers was not only to give Jewish for foreign coin, but also to give half-shekels for shekels. The exchangers were paid for this accommodation at the rate of a hollow for every shekel they exchanged, and as it often happened that the exchange was not needful, as when two persons paid a shekel for both, it was cunningly provided that in such a case each of them must pay the kollon. The kollon was worth about one halfpenny, and the vast number of halfpennies thus collected, must have put a very large sum annually into the pockets of the money-changers.

"The scats of them that sold doies"—These doves were offered for sale to persons who wished to purchase them for offerings. Doves being to a certain extent, a substitute permitted to the poor in place of larger offerings, the demand

Doves being, to a certain extent, a substitute permitted to the poor in place of larger offerings, the demand for them was very great. The principal consumption was from the offerings of poor women ("two turtle doves or two young pigeons") after child-birth, as well as from those who had running issues. The demand often made the doves A story is related in the Talmud, that doves were at one time of such high price as a extravagantly high-priced golden penny (about 15s) each, when Rabban Ben Simeon Gamaliel, pitying the poor people, swore that he would not lie down to sleep till he had reduced the price to a silver penny, which he accomplished by teaching in the council house that one offering ought to serve for five certain births, and for five certain issues, in consequence of which the price of doves fell that very day to the point he desired.

CHAPTER XII

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar 18 convinceth the error of the Sadducees, who denied the resurrection 28 resolveth the Scribe, who questioned of the first commandment 35 refuteth the omnion that the Scribes held of Christ. 38 bidding the people to becare of their ambition and hypocrisy 41 and commendeth the poor widow for her two mites, above all

And the began to speak unto them by pa-A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the

vinevard

3 And they caught him, and beat him,

and sent him away empty

4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled

5 And again he sent another; and him they killed, and many others, beating some, and killing some

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son

7 But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be our's

8 And they took him, and killed him, and

cast him out of the vineyard

- 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others
- 10 And have ye not read this Scripture, *The stone which the builders rejected 18 become the head of the corner

11 This was the Lord's doing, and it is

marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people for they knew that he had spoken the parable against them and they left him, and went their way

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch

him in his words

14 And when they were come, they say



CHPIST AND THE TRIBETS - R BIS

unto him. Master, we know that thou art true and carest for no man for thou regardest not the person of men, but teachest the way of God in truth Is it lawful to give tribute to C.esar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrist, said unto them. Why tempt ye me? bring me a 'penny, that I may see it.

16 And they brought it. And he suth unto them. Whose is this image and superscription? And they said unto him. Cassar's

17 And Jesus answering said unto them, Render to Clesar the things that are Clesar's and to God the things that are Gols And they maryelled at him

18 • Then come unto him the Siddlecoes which say there is no resure tomand they isked him saying

19 Moster Moses wrote tito vs. If a mans brother the and leave then feet 1.2

him and leave no children that his brother should take his wife, and rai e-up seed into his brother

20 Now there were seven brethren as I the first took a wife and dying left roseed

21 And the second tool here added neither left he any seed at 1 the third his wise

22 And the seven had her at his fet a seed last of all the wor and the his

23 In the restriction therefore the shall rise who is for him and her test there?

Parent there recently to the rot the September 1 of the September 1 of the Parent 1 of the Par

25 Ferwica to the second of the control of the cont

26 And as touching the dead, that they rise have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living ve therefore do

greatly err

28 TAnd one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself There is none other commandment greater

than these

- 32 And the Scribe said unto him, Well, Master, thou hast said the truth for there is one God, and there is none other but he
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love hir neighbour as himself, is more than all whole burnt offerings and sacrifices

34 And when Jesus saw that he answered discreetly, he said unto him. Thou art not

far from the kingdom of God. And no man after that durst ask him any question

35 ¶ 'And Jesus answered and said, while he taught in the temple, How say the Scribes

that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And

the common people heard him gladly

38 ¶ And he said unto them in his doctime. Beware of the Scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues,

and the uppermost rooms at feasts.

40 10 Which devour widows' houses, and for a pretence make long prayers. these shall receive greater damnation

41 ¶ "And Jesus sat over against the treasury, and beheld how the people cast "money into the treasury and many that were rich cast in much

42 And there came a certain poor widow, and she threw in two 18 mites, which make a

farthing

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury

44 For all they did cast in of their abund ance, but she of her want did cast in all that she had, even all her living

"Intt 22 25 7 Natt, 22, 41. 8 Peal 110 1 9 Natt, 23 5 19 Natt, 23 14 11 Luke 2 10 A piece of brass money see Matt, 10 29 13 It is the seventh part of one piece of that brass money

Verse 35 "H high love to go in long clothing"—By comparing this with Matt. xxiii 5, we learn that the clothing was made long by an enlargement of the borders of the garment. This fringe was worn in supposed obedience to the injurction contained in Num re 35, and Deut xxii 12. See the note on the former text, where also is given a represe tation of the Jewish taled, or prayer veil, with its fringes. We thus learn that the Scribes and Pharises in conformity with the representations to superior success, were these borders much broader than the ordinary. The Babi louring form 'y with the a preference to superior sunctity, wore these borders much broader than the ordinary Talmud also instances this practice and notices one person of high pretensions (Ben Teitzith Hacceseth) who so a identify the fringe of his garment that it was borne behind him like a train. We do not suppose that the Scribes carried the marke so for as this since the cited instance is mentioned as something remarkable. But the example

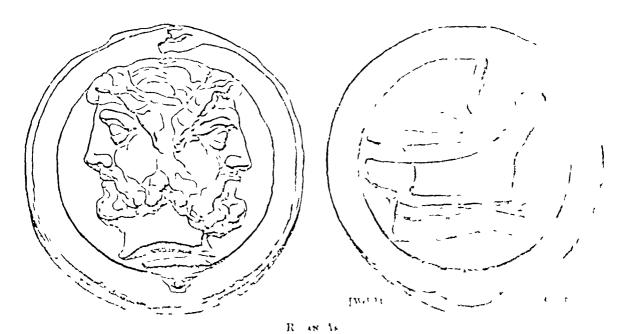
shows the manner in which the principle operated

* Salutan near the market-places." They were fond of resorting to the markets and other public places where the people couple to up to the they might display their sanctimonious appearance, and be gratified by the marks of deference and may of which it procured them from the people.

39 . The thief zents in the sunagrapues"-To understand this, it is necessary to observe the interior arrangement of the syragozue which is ready the same now as it was in the time of Christ. At the end of the synagogue opposite the times was a press in which the book of the law, used in the synagogue, was very carefully kept, wrapped up in controlled the in Tris place was called the ark, in allusion to the ark in the sanctuary of the temple, to which this I rt of the syn go of was core de ed to correspond. At some distance from the between it and the entrance, was a related the form, not very cleared, with a desk and from this place the book was read and discourses delivered. To a platform in some sort divided the place into two parts, of which the part between the dest and the ark might be required sizes of chariest and the part between the dest and the ark might be required sizes of chariest and the part between the dest and the door as the body of the church, in which the lift of the contract to remained. Now, the chief places of the syragogues "—such as were appropriated to the election of the street of the sizes turn to those parallel with or above the disk so that the select for who sat or stood the hall their fixes turn to turn distill body of the congregation, and were thus fully in such of the people there as "I had Treet commendately between the class and the ark was kept clear, but the rest of this upper portion of the surface of the chief places," which were so much covered by the Scribes and Phariseer.

40 "If hich devour vidous' houser"—On this we copy Lightfoot's remark "Under the present of the performance of the goodly show of long privers, they so diew over the minds of the performance cally of women, and among them, of the neher vidous—that he indicating the city of the factor of the city of the goods and estates. Nor did they want rets of counterfeit authority who factor the city of the goods and estates. Nor did they want rets of counterfeit authority who factor the city of the goods and estates. Nor did they want rets of counterfeit authority who has invited to their pleasures of the dowry or estate Lefalling to a vidow, and assured to the city of the first of their destruction of the first of the good of the good of the first of the good of the first and unsuccessful campaign of the Romans against the resolved Jens they defer a first of the first and unsuccessful campaign of the Romans against the resolved Jens they defer a first of the first of the city but were restrained by fear of their wives who had all of a freed the factor of the first of the first of the first of the found in opportunity of surprising the Jews than idea of defer a significant were slain to the number of ten thousand

It is treating —This does not mean the treasure chamber, where the realth of the Templer of the state of the standing constantly in the Templer, leades others which also stood there while the "title " " " " which were afterwards removed. Each class hid written on it the class of carries which it is startly as the two casts in what he had to offer. The notes is a reference of the various services of the temple. The class stood in one of the clostered or its before the pillars which he is up the closter walks in the Royal I selected or its before the pillars which he is up the closter walks in the Royal I selected on the least of the startly in the class of the temple. The closter walks in the Royal I selected on the least of the startly in the selected of the closter walks in the Royal I selected on the least of the startly in the closter of the Court of the Women and placed there it it the various militaries court the selection managed had they been placed elsewhere. I set the startly in the sitting in the closter of this Court (and no one was illowed to sit in the Court of Is reliable to the people casting their gifts into the treasure.



dered in Matt x 20. I do xii to Treatise exist the I tree, the I tree is a tree in tree in the I tree is a tree in the I tree is a tree in tree in the I tree is a tree in tree in the I tree is a tree in tree in the I tree is a tree in tree in tree in the I tree is a tree in tre

that of the quadrant, which we insert, are older and heavier than those which circulated in the time of Christ, but are

similar in other respects

The Romans had no coin, of which like the "m te" of the text, two were equal to the quadrans, although they had one (the uncia, worth a trivial of trat coin. The "mite" (traver), must therefore have been a native coin and we traver. Pose the reis of fact the mider did not give the quadrans strelf, but two mites that made a quadrans was, because it was not course red lawful to take such heather coins to the temple treasury, although they were admitted into take general circulation.





ROBLES QUADRANS.

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple 5 the persecutions for the Gospel 10 that the Gosfel must be preached to all nations 14 that great calamities shall happen to the Jews 24 and the manner of his coming to judgment. 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprorided, when he cometh to each one particularly by death

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Scc-t thou there great buildings? there shall not be left one stone upon another, that chall not be thrown down

3 And as he sat upon the mount of Olives over against the temple, Peter and James, and John and Andre asked lum privately,

4 Ich us, when shall these things be? and "hit hall be the sign when all these ! things shall be fulfilled?

5 And Jesus answering them began to , say, Take heed lest an, man decene you.

6 For man, chall come in m; name, saying, I am Christ; and shall deceive many

7 And when we shall hear of wars and rumours of wars, he we not troubled for such I tains things must needs to, but the end shall not bract

and kingdom against kingdom: and there shall be carthquakes in divers places, and there shall be famines and troubles these are the beginnings of sorrows

9 ¶ But take heed to yourselves for they shall deliver you up to councils, and in the synagogues ye shall be beaten and ye shall be brought before rulers and kings for my sake, for a testimony against them

10 And the Gospel must first be pub-

lished among all nations

11 But when they shall lead you, and de liver you up, take no thought beforehand what ye shall speak, neither do ye premedt tate but whatsoever shall be given you in that hour, that speak ye for it is not Je that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death

13 And ye shall be hafed of all men for my names sake but he that shall endure unto the end, the same shall be saved

14 5 But when ye shall see the ahom; nation of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand,) then let them that be in Judgea flee to the moun-

15 And let him that is on the housetop not go down into the house, neither enter 8 For nation shall rise against nation, I therein, to take any thing out of his house

4 312" 10 17 *Tree of inthe one calling rota Departifactions in boral + 25 to 26.15 1 172 2 26 1 23's _263

- 16 And let him that is in the field not turn back again for to take up his garment.
- 17 But woe to them that are with child, and to them that give suck in those days!
- 18 And pray ye that your flight be not in the winter
- 19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be
- 20 And except that the Lord had shortened those days, no flesh should be saved but for the elect's sake, whom he hath chosen, he hath shortened the days
- 21 And then if any man shall say to you, Lo, here is Christ, or, lo, he is there, believe him not
- 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect
- 23 But take ye heed behold, I have
- foretold you all things
 21 ¶ But in those days, after that tribulation, the sun shall be darkened, and the
- noon shall not give her light.

 25 And the stars of heaven shall fall, and the powers that are in heaven shall be
- 26 And then shall they see the Son of man coming in the clouds with great power and glory
 - 27 And then shall he send his angels,

- and shall gather together his elect for the four winds, from the uttermost part of leaven
- 28 Now learn a parable of the fig tree. When her branch is yet tender and pattern forth leaves, ye know that summer is near
- 29 So ye in like manner when ye did see these things come to pass, know that it is night even at the doors
- 30 Verily I say unto you, that this generation shall not pass, till all these things be done
- 31 Heaven and earth shall pass any but my words shall not pass away
- 32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Pather
- 33 'Take ye heed, watch and prey for ye know not when the time is
- 34 For the Son of man is as a man taking a far journey, who left his house, and give authority to his servants and to every man his work, and commanded the porter to watch
- 35 Watch we therefore for we have not when the master of the house corneth, at even, or at midnight, or at the coll crowing or in the morning
- 36 Lest coming suddenly be find you sleeping
- 37 And what I say unto you I say unto all, Watch

The more reaceable inhabitants of Jerusalem lamented this success as a calamity, and anticipating the consequences, which must follow, many of them fied from the city which they began to consider as devoted to destruction. An any these were many Constitues who having seen the 'abbit abunination of desolation (the Roman army with its ensure, etc., day) where it ought not," remembered the injunction of their Lord that they should then flee to the mountains. The is short, appears to be the period referred to inverses 14-18 of the present chapter. Those that it is remained deputed before the averaging army, under Titus, advanced upon Jerusalem, and thus through our Lord's care for his current it does not appear that a single Constian partook in that "affliction such as was not from the beginning of the creation which God created until this time, netter shall be." They retired for the most part, to Pella beyord Jordan when they embed comparative peace during all the final horrors of the war.

On the return to Jerusalem, the revolters by argument and compulsion induced the mass of the more placed of the edge of people to juin in their rebellion, and proceeded to organize a civil and military government. Eleans the son of timos is them the usual lang Mehanem had been stain in the Temple with most of his followers, and the from that time too the leading part in the repellion and who had greatly enriched himself from the public treasure and the spoil of the Romans was, on account of his arbitrary disposition, passed over in the appointments made on the occasion, though he continued to possess very great influence with the people, whom he courted by large 101s and large 1 ofess one and promises. Some of those who now took the direction of affairs were persons who had term alones to preceive peace, but who now, seeing war inevitable determined to take an active part in the defence of the recountry. The civil government of Jerusalem was given to Amenus, the high-priest, and Joseph-ben Gorda, while five persons, some of them prests were intrusted with military commands in as many provinces. One of these was Josephus, the renowned historian of the war to whom was confided the command in Galilee and Gamala. All these employed every exertion to prepare for the fearful struggle which they say to be approaching

They I ad no time to lose for when the news of the revolt of the Jews, and the defeat of Cestius arrived at Rome to emperor (News) sent Vespasian into Syna to take the conduct of the war. He arrived early in the year 67 i.m., and I away spent some time in collecting his forces the found that he had at his disposal 60 000 men, including two legics.

minen his son Titus had brought from Alexandria, and auxiliary forces from the neighbouring large

The Roman general did not immediately march to Jerusalem. His plan was to subdue all the provinces, and the distincts that covered the metropols, reserving the city itself for the final and crowning conquest. Reference to Jos prios for a fill account of his operations we proceed to observe that having well high accomplished the first of his object the growing troubles of the Roman empire made him very anxious, at the commencement of the year of his object the growing troubles of the Roman empire made him very anxious, at the commencement of the year of his object the growing troubles of the Roman empire made him very anxious, at the commencement of the year of his object to under the surface of the growing and having secured all the region around the city, so as to cut of the communication learness in the large many to Jerusalem, and having secured all the region around the city, so as to cut of the communication learness of the provinces he was about to undert be the siege, when the news of the death of New a distinct of interesting ence of the revolutions which ray differed induced him to defer his design for a while, this is should learn the ultimate result. He heard first of the accession of Galba, and soon after of his murder a short interest between the news of the accession and murder of Otho, the succeeding emperor. The else ingle of Vielous, by the German legions filled Vespasian and his army with indignation and the latter held a count in which they determined to invest their own general with the imperial purple. They did so. This act of the army of Palestine was received with general approlation. The year 70 was chiefly occupied by the new empirer in elsewhere was received with general approlation. The year 70 was chiefly occupied by the new empirer in elsewhere for the substant, by himself and his generals in Syria, Egypt, and Rome. He was at Alixandria when he can death of the region of the few of the region of the general persons who still remained in Jerusalem to e cape from the dere of the regio

The factor in the operations of the Romans had worked badly for the Jews, as Vespas an had sagaciously forced which is a interval of rest had invigorated the Poman soldiers, and enlarged their resources for future action. The fire excident mindred rate of factions had, in the meanwhile calcing the Jews and diminished their resources and each had been its operation that at this time Jerusalem, "the huly city," had become in the strong languaged John so, the nost of all uncleanness a hourd denot robbers and a hateful care of murderers. The directly are not been commissioned by G. 11 directly it its overthrown might have been expected from some such direct manifestation of the Divine indignations.

t at Fisch e erther Solom and Gomorrah.

Torr it clearly the internal condition of Jerusalem before and after the Roman host moved against it my occupy of the room than we could pass by afford to the whole subject. We may possibly touch on some jurts of this internal in after in a principal anxious at press to come of the leading eath roal of counstances. We must however here make it dissuitly understood that the roal of the wood tangent will return and the principal parties of the Jerus, than by the Romans of the stands of the roal of the roal

measures, but at last stimulated by Ananus and offer chief pricess that to Lorenz and the city with various success until the Zalots, by the new tange of the Life in the city, with various success until the Zalots, by the new tange of the Life in the Life in the city of the Zalots. The bodies of the slamby of the city of the cit

After this general statement, we can only further medical that when the Roman army equals 1.1 three factions—bisides the people who were then reduced to a nearly passive condition—were nongrinist each other within the city. The first party was the earliest party of Zealots when meaning mithe preceding paragraph, they had at their head the noted John of Gischila, a bence indepenman who had required a sort of reputation by his vigorous opposition in G blee to Josephie existing of the Romans on the other. Having been defeated by the latter he field to Jerusalem and society of the head of the Zealots, and became, consequently the master of the city. At this time he was start in the x men, in the outer part of the Temple anto which he had been driven and in which he was kept exchised party, at whose head was Simon of Gerasa, a young man still more daring but less suite that Jeta having put himself at the head of the assassing and robbers who had taken and retried to the assassing and robbers who had taken and retried to the assassing and robbers who had taken and retried to tress of Massada, mereased his party to a real army, by the promise of freedom to the slaves and plants for the free men who would come over to him. This had the desired effect and name Jeve of divinction those of inferior rank, were glad to seck protection with him from the violence and cruelties of letter per bes army of 20 000 men, afterwards swelled to 40,000 he conquered Idumma which be lead masters in fire and, having given this evidence of his lower, marched to Jerusalem in the hope of of times. To discuss to rebellion. After a time he was admitted by the people who hoped that he would relieve the after it. John, which they could no longer bear. This was a fittal measure for although Smean for it. blocked him up in the Temple, the people found that they had only increased the run beref the requestions had possession of the city as distinguished from the Temple with a force of teach use of Zections sand Idumeans the was better supplied with arms and provisions than the other part () it is a first tageously posted for defence. The third parts, the smallest and of latest organ was the tell experts. who has already been mentioned. This period moved by jerlousy of the pever which Jeach I fessing to be displeased at his cried measures, won over to his defects so e of the interpretation of the second field of the second fiel of the Acalors and withdrew with then into the interference compacts of a control of a control of the first of the winds the services of religion were usually performed. This party named to be not to the first of atom was by first the strongest, as the part of the Temple which he enemy of some of the last of the moment of the first of the fi 11 the latter he could not bring his engines to bear with much effect, set in my priests were Flenmar himself remained on the delening chiefly subsisting on the stock of the League ? offerings brought to the after by the people who were still dimitted to the size of the are now were very carefully guarded to exclude dangerous pits. Six is party established to make the property of the property established to maint in his lift by his described a construction, in his turn, after repelling the atticle of John burnt the house where his streets in the neighbourhood of the Lengle were hid waste and pour sweece of the the inhabitions for several years aveiting the horizons of the farme whether each of the fitting whether the fitting wh ensuing siege

Such were the factions by which the mescrible cits we start in the Perence of the region of the implicable hite with which they regulded one mether left up a coest two start is the result of series which an internal varieties all to produce—the people we estimate the result of the start of

destined to receive



tion within themselves, and said, Why was

this waste of the ointment made? 5 Tor it might have been sold for more than three hundred 'pence, and have been given to the poor And they murmured

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good against her

7 For ye have the poor with you always, and whensoever le will le may do them work on me good: but me ve have not always

8 She hath done what she could she is come aforchand to anoint my body to the

g Verily I say unto you, Wheresoever this Gospel shall be preached throughout burring the those world, the also that she hath done shall be spolen of for a memorial of

10 cand Judes Iscariot, one of the twelve went unto the Chief Priests, to be-

ered and promised to give him money you which eateth with me shall betray and he cought how he might conveniently tray him unto them. And he sought how he reight conveniently

12 c And the first des of unlearened treel -Leathey 3"ed the Passorer, Lis عَلَيْهُ عَد دُماعَ

disciples said unto him, Where wilt then that we go and prepare that thou mayes eat the Passover?

13 And he sendeth forth two of 1.5 disciples, and saith unto them, Go Je into the city, and there shall meet you a man bearing a pitcher of water

14 And wheresoever he shall go in, 537 ve to the goodman of the house, The Mas ter saith, Where is the guestchamber, There I shall cat the Passover with my disci-

15 And he will shew you a large upper room furnished and prepared. there male

16 And his disciples went forth, and ready for us

came into the city, and found as he had said unto them. and they made read; the 17 And in the evening he cometh rith P2550ver

as him unto them.

11 And when they heard it, they were sus said, Verily I say unto you, better will and promised to give him money you which exteth with me shall better and promised to give him money.

19 And they began to be sorro-ful, and to car unto him one by one, Is it I? and another said, Is it 1?

\$ 253"455.50 10-1--- 1: 63 12'1 -- J.F



MODERN JIMINE PARSOVER .- PICART

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish

21 The Son of man indeed goeth, as it is written of him but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born

22 ¶ 'And as they did eat. Jesus took bread, and blessed, and brake it, and give to them, and said, Take, eat—this is my body

23 And he took the cup, and when he had given thanks, he gave it to them and they all drank of it

21 And he said unto them, This is my blood of the new testament which is shed for many

25 Verily I say unto you. I will drink no more of the fruit of the yine, until that divithat I drink it new in the kingdou of God.

26 \(\) And when they had sung on "han a they went out into the mount of Olives

27 "And Joses outh unto them. All ve shall be exceeded been so of not it is night for it is written. I will some the single end and the sheep shall be so there."

25 But after that I am non I will go before you into Galilee

29 "But Peters ad unto him Althous" all shall be offended yet all not I

30 And Jesus eath unto him Veril. I say unto thee, That this day, a — in the night, before the cock cross twice, through the deny me thrice.

I But he spake the more vere ser to If I should die with thee, I will not convide in any wise. Lakevise die and the sel

32 And they came to a place of his a named Getheemane, and he sath to 1+d - ciples Sit ye here, while I shall pro-

33 And he taketh with her Peter in I James and John and I go to I are amazed, and to I exercise v

occding serrowful in to death the register and watch

fell on the growth of the first of the first

Addition of Addition of the second of the se

- 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
- 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak

39 And again he went away, and prayed, and spake the same words

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him

- 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners
- 42 Rise up, let us go, lo, he that betrayeth me is at hand
- 43 ¶ "And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders
- 11 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss that same is he, take him, and lead him away safely
- 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master and kissed him
- 46 ¶ And they laid their hands on him, and took him.
- 47 And one of them that stood by drew a sword, and smote a servant of the High Priest and cut off his car
- 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with stayes to take
- 19 I was daily with you in the temple teaching, and ye took me not but the Scriptures must be fulfilled
 - 50 And the, all forsook hun, and fled
- 51 And there follo ed him a certain young man having a linen cloth east about hir haled body, and the young men laid hold on him
- 52 And he left the linear cloth, and fled from their naked
- 5) \(\) And the, led Jesus away to the High Priest and with him were assembled all the Cinef Priests and the elders and the Serl a
- 1 And Peter followed him after off, even | art a into the palace of the High Priest | and he | thereto

sat with the servants, and warmed himself at the fire

55 ¹⁵And the Chief Priests and all the council sought for witness against Jesus to put him to death, and found none

56 For many bare false witness against him, but their witness agreed not together

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands

59 But neither so did their witness agree

together

60 And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am ¹⁷and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven

63 Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy what think ye? And they all condemned him to

be guilty of death

- 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy and the servants did strike him with the palms of their hands
- 66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the High Priest

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth

- 68 But he denied, saying, I know not, neither understand I what thou sayest And he went out into the porch, and the cock crew
- 69 And a maid saw him again, and began to say to them that stood by, This is one of them
- 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them for thou art a Galilaan, and thy speech agreeth thereto.

" linen cloth" had been thrown hashly around him, and that consequently, he had probably been roused from his

52. "The lines of the Some of these who acquiesce in the conclusion just stated consider it necessary to suppose that the Sines of the Sheets in which the young man had lam—forgetting that the annexis did not use sheets, and that the Orientus do not to this day. We cannot recollect any thing answering to the description likely to have been at the band of a person roused from sleep unless something that he had worm during the day. Therefore so far at the men coth is concerned it amounts to the same whether we concerne him to have been a person in his ordinary dress or one who had intown someto no hastily around him when noused from sleep; especially as we learn from the Law, 'nat prof person did not a subject which desertes attention. It is almost a general custom among the Arats and Mohammedan natives of the country (Egrp), to wear a large blanket, either whith or brown, and in summer a line and white octron sheet which the Constiants constantly use in the country; putting one comes before, over the left shoulder them tring it behind and under the most arm, and so over their bodies, throwing it behind over the left shoulder the right arm is left bare for action. When it is hot, and they are on howeback they let it fall down on the said et and about Farine I particularly observed that young people especially and the prover sort, had nothing on whatever low that it ander and "is provable the rooms man was clothed in this manner, who followed our Sarius when he was taken, having a linen cosh cast about his naked body; and when the young men laid hid on him, he let the from orth and fied from them naked? (Description of the Easts vol. it p 1909).

The was a feere as alba, or cloth when is also used by the Arabs, and which may be slipped or pulled off with the most perfect ease when the reaser does not detain it, might also be proposed as an alternative.

The common word colors is the same as that which describes the filmen cloth in which the body of Christ was wrighed when his "la d in the sepalchre of Joseph of Armat very but this was a commissione which proves nothing for the preson case, as a mere web of cloth, like the Fyle mentioned by Posseke, or such an amy "a some and shapeless must not the reach"—I lang understand that this means at officiary naked; yet there seems to us our derails to a residual and the reach that the head on his treations. as this upen cistle is concerned it amounts to the same whether we concerne him to have been a person in his ordinary

First first reced—Hang understand that this means also view railed; yet there seems to us considerable of the principle of th Fled from them rated - liany understand that this means also niety naked; yet there seems to us considerable

CHAPTER XV.

1 Jee in Lemicht brand, and assured before Pilate 15 Live tree of moir of the common people, the murderer Barolbut is loosed, and Jeru delivered in the amount of the more limits thomas, 19 spet on, and marked 21 funtith in bearing I've correct 27 hargeth between two threes 23 ELT rest to trumpting reproaches of the Jews OF I confirmed to the continuon to be the Smith Gille 43 and up nowally buried by Joseph

And straightray in the morning the Chief Prests held a consultation with the elders and Smiles and the whole council and Lourd Jesus and carmed /im awar, and de-Evered him to Pilate.

2 And Prizte asked him, Art then the King of the Jers? And he answering said unto him Thou samest it

5 And the Chief Priests accused him of ? many tilings but he cosmered nothing

4 And Pilote asked him again, saying, in-recrest thou nothing? behold how many things they miness against thee.

D t desur yet are rered nothing: so ! test Prate marveled.

6 Novat that feast he released unto them one prisoner, whomsoever the: desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection

- 8 And the multitude crying aloud began to desire him to do as he had ever done unto
- 9 But Pilate answered them, saying, Will ve that I release unto you the King of the Jers?
- 10 For he knew that the Chief Priests had delivered him for envy
- 11 But the Chref Priests moved the people, that he should rather release Barabbas unto them.
- 12 And Pilate answered and said again unto them, What will ye then that I shall do arts him whom we call the King of the Je-s?

13 And if or cried out again, Crusify him. 14 Tren Pilate said unto them, Why, -i at cril hath he done? And they or id out the more exceeding!, Crumin him.



Weeks and Colors - Will

15 f And to Pilate villing to centert a rect and by the land the people released Barillas into the i ed deivered desis, viented ad ecorge 1 . to be crecifed

16 A differences led him as ay into the I'll ed al Pritor in a little call time ther the while local

17 And they defined has noth property of them and property of them and property of them.

11 II. :

Paratel entrace

- 23 And they gave him to drink wine mingled with myrrh: but he received it
- 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take

25 And it was the third hour, and they crucified him

- 26 And the superscription of his accusation was written over, THE KING OF THE JEWS
- 27 And with him they crucify two thieves. the one on his right hand and the other on his left
- 25 And the Scripture was fulfilled which saith 'And he was numbered with the transgressors
- 29 And they that passed by railed on him, wagging their heads, and saving Ah, thou that destroyest the temple, and buildest if in three days
- 39 Save thyself and come down from the CTOSS
- 31 Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others. himself he cannot save
- 32 Let Christ the King of Israel descend row from the cross that we may see and believe And they that were crucified with him reviled him
- 33 And when the sixth hour was come there - as darkness over the whole land until the rinth hour
- And at the ninth hour Jesus ened with a loud voice, saying Eloi Eloi, lama sabothil and which is being interpreted My God, my God why Last thou forsaken
- '5 And some of them that stood by when the, I card it said Behold he calleth Elias

36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying. Let alone. let us see whether Elias will come to take him down

37 And Jesus cried with a loud voice,

and gave up the ghost

3S And the veil of the temple was rent in

twain from the top to the bottom

- 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God
- 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome,
- 41 (Who also, when he was in Galilee, 'followed him, and ministered unto him) and many other women which came up with him unto Jerusalem
- 42 5 And now when the even was come. because it was the preparation that is, the day before the sabbath.
- 43 Joseph of Arimathæa an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus
- 44 And Pilate marvelled if he were already dead and calling unto him the centurion he asked him whether he had been any while dead.
- 45 And when he knew it of the centurion, he gave the body to Joseph
- 46 And he bought fine linen, and took him down and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock and rolled a stone unto the door of the sepulchre
 - 47 And Mar. Magdalene and Mars the other of Joses beheld where he was laid.

7 11a . 27 57

4 102 42 12 The first of the control of the cont

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clothed in a long white garment; and they

were affrighted.

6 And he saith unto them, Be not afwas crucified he is risen, he is not here behold the place where they laid him

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee there shall ye see him, as he said unto

8 And they went out quickly, and fled from the sepulchre, for they trembled and were amazed neither said they any thing to any man; for they were afraid

9 \int Now when Jesus was risen early the first dan of the week, 'he appeared first to Mary Magdalene, 'out of whom he had cast

seven devils

10 And she went and told them that had been with him, as they mourned and

Il And they, when they had heard that he was alive, and had been seen of her, be-

lieved not

12 \(\) After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue neither believed they them

14 T Afterward he appeared unto the frighted. Ye seek Jesus of Nazareth, which , eleven as they sat "at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen

15 'And he said unto them, Go ye into all the world, and preach the Gospel to every

16 He that believeth and is baptized shall be saved, "but he that believeth not shall be damned.

17 And these signs shall follow them that believe, "In my name shall they cast out devils, "they shall speak with new tongues.

18 12 They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, "they shall lay hands on the sick, and they shall recover

19 \ So then after the Lord had spoken unto them, he was "received up into heaven,

and sat on the right hand of God

20 And they went forth, and preached every where, the Lord working with them, 'and confirming the word with signs following

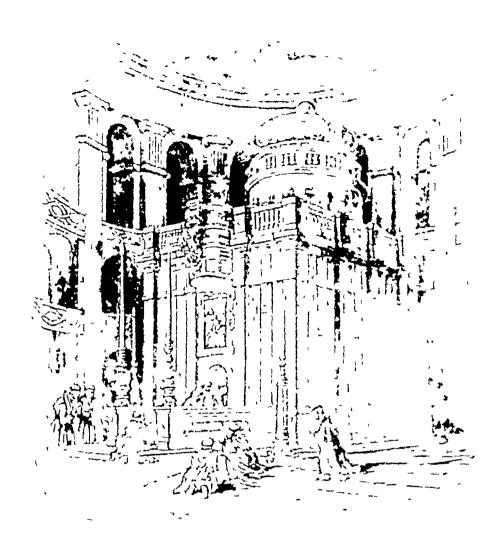
Filant 50 (2. 4 Join 50 14 Florid 2.2 Florid 24 13 Think 24 35 John 50 19 507, together 9 14 17 Julin 12 45 14 14 263 16 46 15 50 32 4 14 Acts 24 8 15 Luke 24 51 15 Heb 2.4

Vers 2 'Treat pulchre"—We introduce in the opposite page an engraving of the Holy Sepulchre, contained in the church of the same name, at Jensalem, and shall take the opportunity of giving a short account of the church and its contents. That the church really does include the site of Calvary and of the sepulchre, is an opinion strongly disputed by D. Clarke and olders. We shall not a present innest gate this question, which more properly connects itself with our inquiry conforming the site of Calvary, which we reserve for another place. It may suffice for the present to observe that form the age of Constantine until the present, the Christians of the East and West have never on any occasion questioned that it e tomb of Christ existed on this spot, and this was the very tomb to deliver which from the infidely streams of the Area shed in the Cusaders—the tomb which, for at least fifteen centuries, pilgrims, heedless of suffering and it that are shed in the Crusaders—the tomb which, for at least fifteen centuries, pilgrims, heedless of suffering and it the constant, been travelling from far countres to look upon, and within whose sanctuary rivers of tears, of per tence and strong emotion, have been shed by men of many languages and chimes.

The foundation of the church of the Holy Sepulchre dates at least as far back as the age of Constantine. Euschius has preserved a letter, in which that emperor directs Macarius, bishop of Jerusalem, to creet a church on this spot, and then crief a letter, in which that emperor directs Macarius, bishop of Jerusalem, to creet a church on this spot, and then crief a letter, in which that emperor directs Macarius, bishop of Jerusalem, to creet a church on this spot, and then crief a letter, in which the church which the bishop erected under this order, and the deducation of which occurs a description of the church was ravaged by Khostoes II, king of Persia, but it was rebuiltly it described to the crief of the spot was a Christians of Hakem's time possessed neither the relief of th

re mass not the skill require to the rection of the edifice which now covers Cavarry, and as we find no indication that the Crusaders erer building to the rection of the edifice which now covers Cavarry, and as we find no indication that the Crusaders erer building to the first and the rection for the Holy Sepulchre at Jerusalem, it is probable that the church founded by Creationine has alwards subsided in its present form. The mere inspection of the architecture of this building would silve to demonstrate the main of the norm. The mere inspection of the architecture of this building would silve to demonstrate the main of the norm. About thirty years and years soon after Chateaubrand left Fales not the church, in the last presented and a thousand revolutions was destroyed by fire.

Care who does not reach a transfer of the first common Pornan Carlobe Church." Deshayes and Chateaubrand are more remain appearance resemble at the Common Pornan Carlobe Church. Deshayes and Chateaubrand are more remains a informal as that in Church at the Sepulch revasiver regular owing to the nature and situation of the Church are used in the Church at the form of a cross, and measured 100 paces in length, by 70 m. each P. p., speak and common tell of three churchs, these taxions of which in site in indication with reference to the angles of the station of which in site in indication with reference to the angles of the Holy Sepulches stands on the left ground, so that as eastern put at inside much, and the color two fights of steps, a color which considers up wait, to the Courch of the Courch of the Holy Sepulches stands on the left ground, so that are was to at a Courch of the Sepulchers, with which true a few colors of the Courch of the Courch of the Courch of the Courch at a color of the color of the color of the substitution of the color of the color of the substitution of the color of t



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Hence it, the separations shall is minor and low—positions that no one may enter in thin a prefuse terrem minor function in surface means correspond by the extent. It is a small a positive terrem minor function in surface months and the months are a first the months are a distributed in the surface in a first the months are a first the surface of the months are a first the surface of the months are a first the surface of the months are a first the surface and the months are a first the surface and the surface and the surface are a first the surface and the surface and the surface and the surface are a first the control of the control

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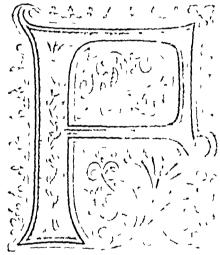
THE GOSPEL

ACCORDING TO

KE. S. T, IJ

CHAPTER I

1 The prefuce of Luke to his whole Gospel - 5 The conception of John the Baptist, 26 and of Christ 39 The prophecy of Plisabeth end of Mery en cerning Christ 57 The naturity and cir we ersion of John 67 The 1101 hear of Zucharies, both of Christ, 76 and of John



77 ORAS-25 much as many have , taken in hand to set forth in order n declaration of those)) things which are 2 most rure. , ly believed among us,

> 2 Even as they delivered

them unto us, which from the beginning were evenitnesse and ministers of the vord

3 It seemed good to me also having had perfect understanding of all things from the very first to write unto thee in order, most excellent Theophilus

I that thou mightest knew the certainty of these things wherein the 1 of set been in-

rtruited

of Third war feet well Hend the long of Judice records Produced 2 d ray of the come of the where editiods stored their The The Table

6 to I they were I the elte Cector 1 - It ca

" Ye , 41 1 3 4 9

Elisabeth was barren, and they loth vice now well stricken in years.

And it came to just that while he exe cuted the Priest's office before Gel in the order of his course.

9 According to the custom of the Pric to office his lot was to burn inceres their his went into the temple of the Lord

10. And the whole multitude of the pople were praying without at the tere of in

11 And there appeared unto have not rel of the Lord clanding on the right; of the altar of meense

12 And when Zich care ra-

troubled, and fe ir fell up in him

13 But the angel and anto har to week Zucharias for thy prover a local conwife Elicabeth shall I is the thou shalt call his name John

II And thou of ilt best ness and many chilling a strict the

15 For he shall be great a st 1 4 1 the Lord and thell draw to the strong drank of He della (1) Hely Chost execution 11 th

lo the or or both of

All learn to 1 1 - Acres

17 Ard bed hard rect spin oily verefile. citle fores - to the of their d'at out



things shall be performed, because thou believest not my words, which shall be ful-

21 And the people waited for Zacharins, filled in their season and marvelled that he tarried so long in the

22 And when he came out, he could not speak unto them and they perceived that he had seen a vision in the temple for he temple beckoned unto them, and remained speech-

23 And it came to pass, that, as soon as the days of his ministration were accom-]css

24 And after those days his wife Elisa- among women plished, he departed to his own house

both conceived, and hid herself five months. 25 Thus hath the Lord dealt with me in

the days wherein he looked on me, to take away my reproach among men

26 And in the sixth month the angel Ga briel was sent from God unto a city of Ga-

27 To a virgin espoused to a man whose lilee, named Nazareth, name was Joseph, of the house of David,

28 And the angel came in unto her, and and the virgin's name was Mary

said, Hail, then that art highly favoured, the Lord is with thee blessed art thou

4 Or, gree-ously accepted, or, which graced see verse 30



THE ANNUNCIATION -CARLO MARATTI.

' 29 And when she saw hun, she was troubled at his saying, and cast in her mind what manner of salutation this should be

30 And the angel said unto her, Fear not, Mary for thou hast found favour with God

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS

32 He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David

33 And he shall reign over the house of

Jacob for ever, and of his kingdom there shall be no end

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee therefore also that holy thing which shall be born of thee shall be called the Son of God

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age and this is the sixth month with her, who was called barren

6 Dan 7 14. Mio. 4 7

37 For with God nothing shall be impos-CHAP. 1]

38 And Mary said, Behold the handmand

of the Lord, be it unto me according to thy And the angel departed from her sible

39 And Mary arose in those days, and went into the hill country with haste, into a

city of Juda,

40 And entered into the house of Zacha-

41 And it came to pass, that, when Elisarias, and saluted Elisabeth beth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was

42 And she spake out with a loud voice, filled with the Holy Ghost and said, Blessed art thou among women,

and blessed is the fruit of thy womb

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine cars, the babe leaped in my womb for joy.

15 And blessed is she that believed for

there shall be a performance of those things which were told her from the Lord

46, And Mary said, My soul doth magnify

the Lord,

47 And my spirit hath rejoiced in God

48 For he hath regarded the low estate of his handmaiden for, behold, from hencemy Saviour forth all generations shall call me blessed. 49 For he that 15 mighty hath done to

me great things, and holy 28 his name 50 And his mercy is on them that fear

him from generation to generation 51 *He hath shewed strength with his arm, he hath scattered the proud in the

52 10He hath put down the mighty from Imagination of their hearts their seats, and exalted them of low de-

53 "He hath filled the hungry with good things, and the rich he hath sent empty

154 He hath holpen his servant Israel, 12in 55 As he spake to our fathers, to Abraremembrance of his mercy,

56 And Mary abode with her about three ham, and to his seed for ever

months, and returned to her own house 57 Now Elisabeth's full time came that she should be delivered, and she brought

58 And her neighbours and her cousins hath visited us, forth a son 5 Or which behind that there 11 16 17 19 Problem 162 11 16 19 Or, bowels of the mercy

heard how the Lord had shewed great mercy

upon her, and they rejoiced with her 59 And it came to pass, that on the

eighth day they came to circumcise the child, and they called him Zacharias, after

60 And his mother answered and said, the name of his father.

Not so; but he shall be called John

61 And they said unto her, There is none of thy kindred that is called by this name

62 And they made signs to his father,

how he would have him called

63 And he asked for a writing table, and wrote, saying, His name is John And they

64 And his mouth was opened immediately, and his tongue loosed, and he spake, marvelled all.

65 And fear came on all that dwelt round and praised God about them, and all these "sayings were noised abroad throughout all the hill country

66 And all they that heard them laid them up in their hearts, saying, What manner of of Judæa

child shall this be! And the hand of the

67 And his father Zacharias was filled Lord was with him with the Holy Ghost, and prophesied, say-

68 Blessed be the Lord God of Israel, for

he hath visited and redeemed his people, 60 15 And hath raised up an horn of salvation for us in the house of his servant David,

70 10 As he spake by the mouth of his holy prophets, which have been since the world

71 That we should be saved from our enemies, and from the hand of all that hate us began

72 To perform the mercy promised to our fathers, and to remember his holy covenant,

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enc-

mies might serve him without fear, 75 In holiness and righteousness before

76 And thou, child, shalt be called the him, all the days of our life

prophet of the Highest, for thou shalt go betore the face of the Lord to prepare his ways, 77 To give knowledge of salvation unto

his people by the remission of their sins, 78 Through the petender mercy of our

God, whereby the odayspring from on high 18 Jer 31 3,20

CHAP L] S LUKE.

79 To give light to them that sit in darkness and in the shadow of death, to guide in spirit and was in the deserts till the div our feet into the way of peace

80 And the child grew and waved strong of his shewing unto Israel

LUKE.—Considering that we owe to the pen of St Luke so large a portion of that sacred you ne wil has the end of of our hope and of our instruction it all truth our information concerning him is exceedingly and if we have the uncertain traditions preserved by the early Christian writers. The mention of him in the New Test and the second faithful follower Like is nowhere mentioned by name in his own Acts of the Api tles but from his is at faithful follower. person plural in speaking of Paul and his party at Troas we learn that he was there with that apistle liter the long previously or where he had joined him. As he continues occasionally to employ the same form of expression gather that he accompanied Paul in his subsequent trivels in Greece, after which he proceeded with him to be easily as was present at the transactions which there took place, and that he afterded the apostle when had as a paract, Rome in consequence of his appeal to Cresar and remained with him during his impresonment in the imperial city This last circumstance we know from Paul himself, who, in his epistles written from Rome to distint the relies m. tions Luke as one whose greetings he sent to them. In one instance he is thus called. I like the belove I it is a (Col n. 14), which instructs us as to the profession which he followed. In another (Philem 25) Paul merel of Loweth others whom he calls his 'fellow-labourers'. In an epistle of later date, the second to Timothy in 11) lentions that of these fellow-labourers, none remained with him except Luke. The Scriptures continued to the continued with him except Luke. tion than this, and the traditions as to his subsequent proceedings and death are so very cuttivities allowers impossible to decide which is in the right, or a hether reliance may be placed upon any As note of the arm to writers mention that he suffered martyrdom at is probable that he died a natural death

The generally received opinion that Luke was a native of Antioch the capital of Syria, rests on better a district uniform testimony than almost any thing else which has been affirmed concerning this by ingelist. To the year a painter is a statement for which no ancient authority can be found, and to which searcely any one is write each. There are not many questions which have occasioned more discussion than the attempt to ascer, it whilt I don't

previously to his conversion to the futh of Christ Fvery possible alternative has found its advocate. That St. Luke was a Jew by birth and cluention was alleged by some ance it fathers and his terror ruly in 1 ably advocated by Basnage, I abricus Dr Lardner Bishop Gleig, and other writers of note. This equal is selfadvocated on the ground of the most intimate acquaintance with the peculiarities of the Jevi 110 character, which his writings exhibit and which it is difficult to suppose that xiy other litta len c. ht live t tained, and on account of the Hebraisms which are scarcely less numerous in his books than in the orthogonal New Testament writers who are known to have been all of them Jews. On this conclusive states to the stress to the witness of that which he relates. The latter opinion is founded on the numerous particulars related to the stress to the stres the other kangelists do not notice, and the many minute touches and circumstrices which seems tought trustrict that the writer was actually present. And, still further he is more particular in his properties of the experimental trustrict the Seventy than any other Langelist while he touches but lightly on that of the Apishe. But that is a first be answered that he was not present, for he expressly tells us in his proom that he derived his rife in the mass not present, for he expressly tells us in his proom that he derived his rife in the mass not one of the Seventy. And again if one of the Seventy he must have be a the mass not one of the Seventy. And again if one of the Seventy he must have be a the mass not one of the Seventy. But that he was not such a sevent he had a the mass not such as a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he must have be a total to the sevent he had been been as the sevent he must have be a total to the sevent he had been been as the sevent he must have been a total to the sevent had been been as the sevent he must have been a total total the sevent had been been as nature of the commission delivered to that body a Jew by birth. But that he was not such seers to be manner in which St. Paul sends his salut itions to the Golossian church. For after having so it, the property of tarchus, Marcus, and Jesus surnamed Justus, he adds t who are of the circumcision. The combiner is a workers unto the kingdom of God." He clearly means that these only to fithe circumcis on a very his fet and a second series of the circumcis on a very his fet and a second series of the circumcis of t for a few verses further he sends the salutations of other fellow workers, who by the above retriction is a clear tinguished as not being of the circumcision, and among these is. Luke the belove I physician.

If the above considerations dispose of the question whether Luke was a Jew and in eve-wit it is of it to which he relates the remaining questions are of comparatively small importance. These are love is the converted immediately from heathenism to Christianity or had previously been a proselyte to be less than the latest the latest and the latest the latest and the latest the latest and latest the latest the latest and latest the latest and latest the l we have given against his being considered a lew at least by birth prove his descent from 6 in 1 to 1 may be added his superior intimacy with the Greek language and his Greek rance of I the 1 to 1 other hand, the reasons which have been addited in favour of his term, considered a Helical Land 1 to 1 or 1 or 1 require that he should before his conversion to Christianity, have been a well my riete 'frout to the and this opinion as reconciling all difficulties, has been generally adopted by such of early targets. not been a ixious to prove that Luke was one of our Lord's own disciples. It also observes the disciples from a circumstic conclude occurred to Paul at Jerusalen when I ke was variable at 211 cm a tumult on the supposition that the apostle hal i toltee! Gern'es into the Teire will be their him is seen him in the city with the Gent le ceave t Trephinus, and as Libers in the him was not considered a Gentile. This argament is however in their nach weight as I is read omitted to name himself neco ding to his custon, a fer as rith rebons can rh Pall to g

call them Syrizeisms, and it seems generally agreed that Luke was a native of Syriz, and, if of Antioch, of a place where both Syrize and Greek were sy them. And them we do not see that a man of education, like the Evangelist, who was brought up in a place where Lews atomically his had resided in Palestine, and who had been for many years in close infilmant with well-instructed persons who were Levs by birth and education—and, in portucular, with Paul, who had been brought up at the feet of Gamalel—might up there are fred that close argumentance with Jewish customs and notions, which links ald must certainly possess, without having been houself a Jew.

It was the crimina of Iranaus and some there early Constant which it contains—or, in short, that the book may properly be considered as St. Paul's Greek—Luke being little under than his ammoust is. It is very possible that Paul may, under Gold have supposed the underlying and approved of its execution; and that he supplied Luke with such information as he possessed. No one would on at to receive such information as Paul had the means of obtaining from those who had been a meanthy with Chrun and which he knew and to be seed to be true. But as Paul was not immediant error those who had been a meanthy with Chrun and which he knew and to be seed to be true. But as Paul was not immediant error those who had been a meanthy with Chrun and which he knew and to be seed to be true. But as Paul was not immediant error had had been himself of the opp rountless, which he also pushed of of and in formation from those who had been him.

Verse 1. "Foremuch" Act—" Luke does not begin his Gropel in the true Jewich sigle, with the negrative like", but be opens his look according to the taste of the Grovies and Romans, who a proximation which he accounts us with his news and matires, and with the writings previously excusing on the subject." (Hugg., Luke's History of the Acts of the Appriles also commences with an introduction; and by this practice he distinguished lumself from all the other

5 "The come of Ab a."—See the note on 1 Comm. ref.

10. 'The utility multiple of the people were properly without at the time of memor"—Lightly of thinks this evinces that the greenit was a salidate day, at then only a multiple of the people attended the Temple service. On other days only a few very denote people attended; the congregation being them chiefly only seld of the prices. Denote days names of persons called "stand many much who represented the people.

Livenity was official in many and evening and the time in which income was official was also the time of pulliprayer. When the present whose limits was to him making entered the him place, a small bell was time to notify that the time of proper was official in the state and the proper of the sunction was cleared, and the whole multiple—in all the courts of the Temple—commenced their propers. These propers were perfectly effects and it is probably to the deep of ence which prescaled through not the Temple daming the time of official income and it is probably to the deep of ence which prescaled through not the Temple daming the time of official income and it is probably to the deep of each of the control of the respective was sland up in the alian hour. When the preschame of mall an hour, while they angel offered income upon the guiden alian better she through the hourse about the space of mall an hour. While they are satisfied was laid up in the alian, and then the Legislate the through of the alian, and then the Legislate the through of the alian, and then the Legislate the through of the alian and the results of the alian and the standard of the shorteness commenced their passage from the Revellations.

53. 40 the epital day the come to commence the cloud.—There is no direction in the Law that circumstation should

13. On the epista day t expense to accommente springs from the here. In it the Law that discussion should take place on the eighth day; I in it was felt described that it me should take place as so, in as possible; and the eighth was considered the earnest provide time as the mother was deemed under for seven days, and the child also from being with new. There is no direction that the child should be named on the day of its circumstaint; but this was always drue, probably the became of a changed the names of Antonian and Sarah when the rise was instituted. Girls when not named until they were weared. It is remarked that among the Romans, pids received their names on the eighth day, and the rise was monthly respectively underwent the covernay of location.

"Called him Zantonian after the rises of his faces."—The Jews frequency imposed on their children the names of relatives and of pers is they raised to his notice that it is expected from Sanytime that the name of the father was almost never green to the am. This was proposed to the children the people in A knowing what name Zantonian might wan the child to been, throught they should be must likely to around a market by going him his father's name.

km his fatharfa name.

CHAPTER II.

1 Augustus tars's all the Roman empire. 6 The rainfly of Christ. 2 One argel related at t. the shepherds: 13 many erg grasse to God for it. 21 Chrut is aranged. 22 Many junged 23 Sinesh and Arna prophery of Chruts 41 who irrepeath in unitary, 49 questioneth in the temple with the dorlors, 31 and is chedient to his

farm it came to pass in those days, that i there went out a decree from Cassar Augustus, that all the world should be taxed.

2 (And this taxing was first made then Cyrenius was governor of Spria.

into his over city.

4 And Joseph also went up from Galiles,

cut of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, because he was of the house and Imeage of David .

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and waspied him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country 3 And all went to be taxed, every one ishephends abiding in the field, keeping traich over their fock by night.

9 And, lo, the angel of the Lord came

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CHRIST WITH THE DOCTORS - LIONARDO DA VISCI

upon them, and the glory of the Lord shone round about them and they were sore afraid

10 And the angel said unto them, Fear not for, behold, I bring you good tidings of great joy, which shall be to all people

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord

12 And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

11 Glory to God in the highest, and on earth peace, good will toward men

15 And it came to pass, as the angels were gone away from them into he wen, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us

16 And they came with linste, and found

Mary, and Joseph, and the babe lying in a manger

17 And when they had seen *it*, they made known abroad the swing which was told them concerning this child

18 And all they that heard it wondered at those things which were told them by the shepherds

19 But Mary kept all these things, and pondered them in her heart

20 And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it wis told unto them

21 † And when eight days were recomplished for the circumcising of the child his name was called JISUS, which we so named of the angel before he was core and in the womb

22 And when the days of her purify to a according to the law of Mo conversion-plished, they brought last to Jerassia to present him to the Lord.

23 (As it is united in the line of the

40m 47 P 11 11 11 11 11

Lord, Every male that openeth the womb shall be called holy to the Lord,)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ

27 And he came by the Spirit into the temple and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people,

32 A light to lighten the Gentiles, and the glory of thy people Israel

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the 'fall and rising again of many in Israel, and for a sign which shall be spoken

against,
35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of

many hearts may be revealed

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her vir-

37 And she vas a widow of about fourscore and four years, which departed not from the temple, but served God with fast-

ings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of | "stature, and in favour with God and man

him to all them that looked for redemption ın Jerusalem

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth

40 And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon him

41 Now his parents went to Jerusalem "every year at the feast of the Passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it

41 But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance

45 And when they found him not they turned back again to Jerusalem, seeking

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions

47 And all that heard him were astonished at his understanding and answers

48 And when they saw him, they were amazed and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrow-

49 And he said unto them, How is it that ye sought me? wist ye not that I must

be about my Father's business?

50 And they understood not the saying which he spake unto them

- 51 And he went down with them, and came to Nazareth, and was subject unto them but his mother kept all these sayings in her heart.
- 52 And Jesus increased in wisdom and

7 Lent 12.2,6 8 Isa. 8 14. Rom 9 32 Ot, Itrael. 10 Dent. 16 1 Exad. 13 2 Nom. 19 15

Verse 1. "Carar dugustur"—"Casar" was the family name of the then reigning master of the Roman empire and "Augustus" the name which he assumed at his accession. But as both names are frequently applied in Scripture and "Augustus" the name which he assumed at his accession. But as both names are frequently applied in Scripture as well as in profane history to subsequent emperors whose proper names were different, it may be useful to explain how this happened. The name of Casar was the family name of the famous Julius Casar, from whom it was transmitted by adoption to his nepher Octavianus (afterward's Augustus) who, after the destruction of his coadjutor and rival, Antony, became the sole load of the Roman world. By this name were called, first, all those of the family of Augustus, afterwards, the heirs, of the empire, and finally, the emperors themselves, so that it became just such a standing itular denomination as "Pnarzoh" in Egypt.

The other name, that of "Augustus," was assumed by Octavianus, when he became emperor, by the advice of Munauus Plencus, to express his grandeur and majesty. The name of Romulus, the founder of Rome, was also proposed, but that of Augustus was preferred. The name was taken by subsequent emperors in addition to their proper names,

but that of Augustus was preferred. The name was taken by subsequent emperors in addition to their proper names,

CHAP II] S LUKE

along with that of Cosar, and in the same form as here, "Cosar Augustus" Both we estites of here a property and were used together or separately, or interchangeably in speaking or writing of or to the complete of Acts xxi 21. Festus talking to king Agrippe concerning Paul sixs. But when Pull 1 a probabilities of the learning of Augustus I commanded him to be kept till I might send him to Cosar. This was New Market and Augustus and

" There went out a decree that all the world should be taxed, &c -This passage has been judged of the action

objection and to require still more explanation.

In the first place it is objected that no taxation registration or cousis of the Pomin engine countries the to t the meaning of "all the world") took place at this time, for if it had the Roman historialisms 11 * 1 to 6 1 *, mention so important a circumstance. This may very well prove that there was no general ce six of the Personal pire, nor if this had been intended is it likely that it would have been me tioned in connect on with the property of Syria and that this connection does occur is a strong circumstance to corroborate the opinion that Ji deale likes in a according to a mode of expression common among the Jews and of which other examples might be added to 1. All the land therefore, instead of all the world "would assuredly convex the right meaning. But there we noted to the Cyremius, as the Iews and Greeks called him but the Romans. Pub Sulp Quirin in was not all the result of this president of Syria that office being then filled by Saturninus, and further that by the testing in of Ic of the stress president of Syria that office being then filled by Saturninus.

no taxation of Judea took place till eleven years later, when the ethnarch Archelius was deposed, and liven as nexed to Syria as a Roman province. Of these difficulties various ingenious explications have been given. The most satisfactory seems to us that which Dr. Hales has offered in his Analysis of Carolology, and of which the

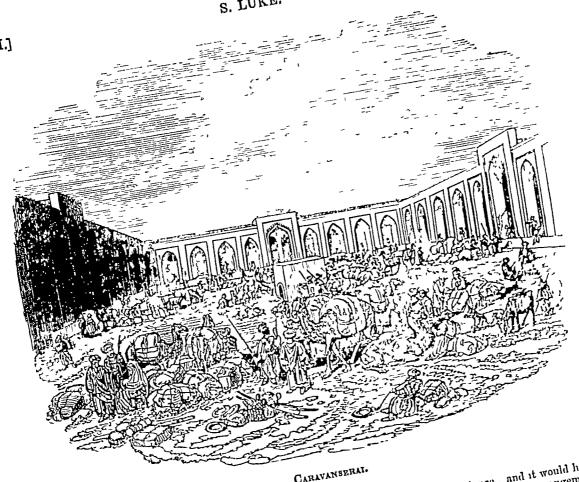
following is a condensed statement

Herod the Great at the latter end of his reign incurred the displeasure of Augustus 11 coase piecee of nasre, a sentations of his conduct which had been made at Rome. The emperor wrote to him a very sharp latter to the end that, "having hitherto treated him as a friend he should now treat him as a subject. And when He ad so that embassy to clear himself, it was repeatedly refused a hearing and Herol was obliged to a ling to all the injuries officed to him the chief of these was the degrading of his kin dem to a Roman province, for sometime that "the whole nation took an oath to Cosar and the king jointly. The date of this transfer is concides with that of the decree of circlment, mentioned by St. Luke and Dr. Hales is clearly entitled to his conclusion that they were one and the same transaction particularly as we know that an oath was admin stared by the unit of the Roman census, which required a return of persons ages and properties to be made upon oath, under place to exceed fiscation of the goods of delinquents. The reason for registering ages was that among the Ser are males for it is a years of age and girls from twelve until their sixty-fifth year, were subject to a cipitation of pill tax by the R is law. Cyrenius a Roman senator and procurator, or collector of the emperors revenue was employed in this enrolment. This we learn from the joint testimo is of Justin Mirtyr Julian the Apistate and I is a strong with a Saturninus was president of Syria to whom it is attributed by Tertullian in 1 in the thirty that year of He is reign, being the year of Christ's birth. Cyrenius whom Tacitus de cribes as in a crive side in the incident sioner, wis well qualified for an employment so odious to Herod and his sulperts, and probably expectorize in the decree with an armed force. Without delay therefore as the Frangelist reades all the right to receive the enrolled (acceptageeen) each to his own city. And the decree being perimpters. Jeech has so here to present the Mary notwithstanding her advanced state of pregnancy to Bethlelem his native to an analysis.

registers. And to the engisters Tertuli in and the crib fathers often upper later existence of the later of Design from David as forecold of the Christ. To Herod having sent his trusty master Niels soft Design from David as forecold of the Christ. To Herod having sent his trusty master Niels soft Design for the latter managed to understand the contract of the latter managed to understand the latter managed to understand the latter managed the latter At this juncture, however, the census proceeded no further than the first act of the consluent of persons at the latter managed to undecent the emperor and molafy his anger in configure of clothest the test sometime of the decree wis suspended. But eleven years from the sometime of the decree wis suspended. But eleven years from the sometime of the decree wis suspended. But eleven years from the sometime of the test is sometimed to the sometime of the test in the sometime of the transfer in the sometime of the sometim sent with an irmed ferce and the rinl of president of Syria to confiscate the police two fire and the rinl of president of Syria to confiscate the police two fire and the census to which the lewish people submitted without I estate a risk to the fire a live of the fire the confiscation of the fire t ment. Now it will be easy to understand that it is to the first all establishment of the control of the first that Luke alludes in the present circular mark occurring in the properties of the control o preparatory to a census or taxing (The taxing steel for in fret or ilenter Core control of the first

and all went to be e rolled every car to his convents.





As to the khans themselves, they vary considerably in their arrangements and importance, and it would here answer which in the shall therefore merely mention the plan and arrangement which the illustrative purpose to particularize them all We shall therefore merely variations the rather, as it so all so the rather and of which the others are merely variations. no illustrative purpose to particularize them all We shall therefore merely mention the plan and arrangement which most generally prevail in such establishments, and of which the others are merely variations of the present happens, that it is from these that we are ourselves best able to collect what seems a clear understanding of the most generally prevail in such establishments, and of which the others are merely variations—the rather, as it so happens, that it is from these that we are ourselves best able to collect what seems a clear understanding of the present text.

text.

A khan, then, usually presents, externally, the appearance of a square, formed by strong and lofty walls, the traveller On passing through this, the twalls of passing through this, the walls of high, and often handsome gateway, which offers an entrance to the interior of distinct recesses, the back walls of high, and often handsome gateway, which offers an entrance to the interior of distinct recesses, the back walls of finds himself in a large open quadrangle, surrounded on all sides by a number of the accommodation they require finds himself in a large open quadrangle, surrounded on all sides by a find to travellers the accommodation they require finds himself in a large open quadrangle, surrounded on all sides by a number of distinct recesses, the back walls of the side of the finds himself in a large open quadrangle, surrounded on all sides by a number of distinct recesses, the back walls of require which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require which contain doors leading to the small cells or rooms which afford to travellers in front. In the latter the occurant which apartment is thus perfectly detached, consisting of the room and the recess in front. which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require the contain doors leading to the small cells or rooms which afford to travellers the accommodation they require ments. In the latter the occupant is the received a specific to the recess in front. The sendence of these private apartments and lofty hall, where the prince of apartment is thus perfectly detached, consisting of the quadrangle, a large and lofty hall, where the recesses, rooms, and usually sits till the day has declined, and there he of these sides of the quadrangle, a large and lofty hall, where the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses, rooms, and there is usually in the centre of one or more of these sides of the floor of all these apartments—the recesses in front. cipal persons may meet for conversation or entertainment. The floor of all these apartments—the recesses, rooms, and
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the floor of all these apartments—the recesses, rooms, and
the floor of all the recesses, rooms, and the recesses, rooms, and the recesses, roo or three feet above the level of the court which they surround, upon a platform of bank of earth.

In the centre of the court is a well or cistern, offering to the travellers that most essential of

faced with masonry

conveniencies in a warm climate—pure water

Many caravangerais are without stables, the cattle being accommodated in the open area. But the most complete being accommodated in the open area. But the most complete being accommodated in the open area.

Sometimes of apartments—that is, in covered avenues which extend behind the ranges of apartments by a between the khan, and the entrance to it is by a between the back walls of these ranges of building and the external wall of the khan, establishments have very excellent stables, in covered avenues which extend behind the ranges of apartments—that is, and the entrance to it is by a new constant of the khan, and the entrance to it is by a new covered avenues which external wall of the khan, and the court, and consequently and the external wall of the khan, and the court, and consequently are the back walls of these ranges of building and the external wall of the stable is on a level with the court, and on which they stand is a new consequently and the platform on which they stand is a new turned, and on which the level of the buildings, by the height of the platform on which the horses' heads are turned, and on which the level of the buildings, by the height of form a bench, to which the horses' heads are turned, and on which allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned. conveniencies in a warm climate—pure water covered passage at one or the corners of the quantum on which they stand. Nevertheless, this platform is below the level of the buildings, by the height of the platform on which the horses' heads are turned, and on, when below the level of the buildings, by the height of the platform to which the horses' heads are turned, and on, when the level of the buildings, by the height of the platform on which they eat, to enable them to receive corresponding to the level of the buildings, by the stable, so as to form a bench, to which they eat, to enable them to receive corresponding to the stable, which divide the rooms, being allowed to project they can, if they like, rest the nose bags, of har-cloth, from which divide the rooms, being allowed to project area forms the recesses in front. It also often happens that not only this bench exists in the great area forms the recesses in front of the apartments, and formed, by the same walls into the great area forms to the great area forms to the same which they can, if they like, rest the nose bags, or that not only this bench exists in the stable, and of the same walls into the great area forms the recesses in forms. ing to those in front of the apartments, and formed, by the side walls, which divide the rooms, being allowed to These the behind into the stable, just as the projection of the same walls into the great area forms the or others who have already appropriated to travellers are are none, furnish accommodation to the servents or travellers are already in the stable, or the beach, if there are none, furnish accommodation usually appropriated to travellers are cold or the season in the stable, or the beach and when persons find on their arrival that the apartments usually when the nights are cold or the season in the stable, particularly when the nights are glad to find accommodation in the stable, particularly when the nights are glad to find accommodation in the stable, particularly when the nights are glad to find accommodation in the stable. of the beasts and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the stable, particularly when the nights are cold or the season in the season

clement.

Now, in our opinion, the ancient or the existing usages of the East supply no greater probability than that the Now, in our opinion, the ancient or the existing usages of the East supply no greater probability caravanseris, Now, in our opinion, the ancient or the existing usages of the East supply no greater probability and place distinct from Not knowing that there were stables to Oriental caravanseris, have concluded that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that our Lord was born in a place distinct from Not knowing that there were stables to Oriental Caravanseries.

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of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you. That God is able of these stones to raise up children unto Abraham.

9 And now also the are is laid unto the root of the trees ever, tree therefore which bringeth not forth good fruit is hewn down,

and cast into the fire

10 And the people asked him, saying, What shall we do then?

- 11 He answereth and saith unto them, He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise
- 12 Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, 'Do violence to no man, neither accuse any falsely and be content with your 'wages

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.

- 16 John answered, saying unto them all, "I indeed baptize you with water but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose he shall baptize you with the Holy Ghost and with fire:
- 17 Whose fan as in his hand, and he will throughly purge his floor, and will gather the wheat into his garner. but the chaff he will burn with fire unquenchable

18 And many other things in his exhorta-

tion preached he unto the people

19 But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added vet this above all, that he shut

up John in prison

21 Now when all the people were baptized, int came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou

art my beloved Son; in thee I am well pleased

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.

24 Which was the son of Matthat, which was the son of Levi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Esh,

which was the con of Nagge,

26 Which was the con of Maath, which was the son of Mattathias, which was the son of Semei, which was the con of Joseph, which was the son of Juda,

27 Which was the con of Joanna, which was the con of Rhesa, which was the con of Zorobabel, which was the son of Salathiel, which was the son of Nen,

28 Which was the son of Melchi, which was the son of Addi which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorum, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Nathan, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Caman, which

was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech.

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of | which was the son of God

Jared, which was the son of Maleleel, which was the son of Caman,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam,

Verse 1 "Philip"—Of Pilate, the governor of Judea, and Herod tetrarch of Galilee, we have already written The present Philip is not to be confounded with the other brother of Herod, the first husband of Herodias, to whom the same name is given in Scripture, but who is called Herod by Josephus. The Philip here named was the half-brother of Herod the Tetrarch being a son of Herod the Great by his wife Cleopatra. In the will of his father he was named after Archelaus, the tetrarch, here mentioned being assigned to him He seems to have been, upon the whole, a quiet and well-disposed person and perhaps the best of Herod's sons. When Augustus had confirmed his father's will, Philip settled himself quietly in his government, and being a moderate, unambitious man, contented with what he had obtained, he give all his attention to internal improvements and the administration of justice to his people Among his undertakings he improved and walled the city of Paneas (see the note on Gen xiv 14), to which he gave the name of Cæsarea Philippi, and enlarged Bethsaida, the name of which he changed to Julias, in honour of Julia, the daughter of Augustus. He died about five years after the present date, having previously married Salome, the daughter of Herodias, whose dancing afforded her mother an opportunity of procuring the death of John the Baptist He thus ruled his territory during nearly all, and somewhat beyond, the time of our Saviour, whom we sometimes find within his dominions

"Ituraa"—This territory seems to have extended to the north east of Palestine, forming a central district between the lake of Tiberias and the territory of Damascus In that case, most of it would appear to have been included in the flat country at this day called Djedour which is perhaps the same name differently spelt. At present it does not contain more than twenty villages, Leing in the same nearly desolate condition as the other districts beyond Jordan. The country is supposed to have derived the name from Jeter or Itur, a son of Ishmael who settled in it, but whose pos-

country is supposed to have derived its name from Jeter or Itur, a son of Ishmael who settled in it, but whose posterity were expelled or subdued by the Amontes, after which it is supposed to have formed part of the kingdom of Bashan and subsequently appropriated by the half-tribe of Manasseh. About 106 years no Iturea was conquered by Aristobulus, the high priest of the Jews, when the inhabitants were obliged to embrace the Jewish religion "Trachonius"—This was the most eastern part of Philips territory, hing to the east and couth-east of Iturea, and to the south of Damascus, being thus a frontier district towards the Arabian Desert. The present Greek name implies a rough and uneven country and well describes its character. Burckhardt has given a particular account of this region, without appearing to have been aware how exactly his description tallied with those which Josephus and Strabo give of Trachonitis. This omission has been supplied by his editor, who indicates that the two Trachones into which the country was divided agree to the two natural divisions of the Ledja and Djcbel Haouran, as described by Burckhardt. The former is a level tract extending about three days journey in length by one in breadth, with a stony soil, covered with heaps of rocks among which are found some small patches of meadow, which afford pasture to the cattle of the Arabs who frequent or occupy this singular region. Towards the interior of this tract, or what Burckhardt calls "the inner Ledga" the ground becomes now uneven, the patches of pasture less frequent, the rocks higher, and springs of water disappear. In viniter however much which water all the wadys and is presented in disterns and birkets which occur everywhere and in which water is sometimes kept all the summer. Trees occur more frequently than before among the rocks—chiefly the case the man and the boutan, or bit ter almond. The district is, in fact, a rocky wilderness abounding in interior paths are time such as fastnesses, which at the present day shelter daring Arab robbers, as they did in the time of Land the Grand of which this territory was given by Augustus who took it from its former ruler. Zenodoms on account of the artificiation which he was supposed to give, to the predatory incursions of the Arabs, from the secure recesses of the Land in o the neighbouring plains. The mountains to the south of this start age is the plain at their base, are comparatively ferfile and, for this country, well cultivated by the Drus was are the principal inhabitants, and have here runner is villages.

whom Mark Antony put to death and gave part of his are y to Cleopatra of Egypt.

"Abilene"—This territory took its name from the arm of Aila or Abela. Its precise start on is not completely but it appears to have been somewhere to the name are and greened it with the title or king. We should name as part of the territory which was taken from Zerod as and green to Herod the Great. We should name he transmitted it to Philip, but for the present of and green to Herod the Great. We should name will, excepted Abilene wishing probably to bestor it is the title of tetrach upon a since described prived family. As Josephus says that part of the remove of Zerodous was not under the indication.

2 "Anna and Caophar being the High Pries" — Here are two contemporary high priess which is meant and authorises the existence of one only. This is have exceed a contemporary high priess which is meant taken place in the character of the office and in the mid of succession to 1. In fertile with light presthood remained for about 350 years in the family of heazer the son of Acron Burger and larity in the succession and the inegalization larger and the meant for the edition. After the death National was regarded by the Persians as a province of 5 meants of the mid form the death National was regarded by the Persians as a province of 5 meants of the mid form a continual province and the strong of the family who were continually plating to 5 meants. From the mid form a continual province and the color form and content in the form of the family who were continually plating to 5 meants. The main content is former family range of the family range of the family and presthood in the color former family range of the former family range of the first of the twenty-four classes and the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the twenty-four classes and the first of the first of the first of the twenty-four classes and the first of the first of

CHAP. IV.]

S. LUKE.

[A.D. 26—31.

Jordek (the high priest of the Capimity), which in gut at this time be considered extinct. In this family (called Asmonean from Asmoneus, the creat great grandfather of Jonathan) the dign by continued till the time of Herod the Great who took every care to cut off and degrees the remaining branches of the family. From this time forward the office may be considered as thosen open to all the prestronds and in the end, some mone were not even prests enjoyed in. Herod and after him the Roman governors, and then the fact one set up and put down whom they pleased with the regard to can Stations, and note to ngits of succession. Heroe the applications became wholly subtray, remail and uncertain. Congress were constant and not unfrequently the office was sold to the highest bidden. This was the case in the great instance. In the severity years greeding the destination of the temple by the Romans, there were not less that those who had been high-prests cally one of whom died in the office, the enthange been deposed. It appears that those who had been high-prests retained after their day is in the tile and some of the considerations which he imged to that office. Hence Josephons had Lieb, in spearing of the after to find some of mentions contemporary high-prests. Moreover it appears that the arring high-prest usually had for his conductor a senter who had premous grocely ed the station and who, if personally his superior in wealth, age, or influence, symmethies enjoyed more or over uniform, and in a farthelians. Here did not considerate the deposit in of Archelians. Here d the office and formed by the more find years of a farthelians. Here d the office area for the man has principal.

Annas, or Annana, as Josephons cause him was made in approach by many high-press one of whom was Element as no of Annas, and the last Calagnas who was the win-in approach as many high-press one of whom was Element as no of Annas, and the last Calagnas who was the win-in approach as many high-press one of

Bright consideration and influence in the state easily explains his designatural before Cody as the brangeles.

23 "Bang for was copy ed, he wis of I, eph which was the nor of Held"—See their to on Mathia, for some casernations on the generator there given. In that generatory the reported father of Jesus is easily de the son of Jacob. The generatory is a confirment, that of Mathian structure of Constructions and Luke through Names, and the former some Dard. It is transfer exhibit that is the former of Construction of the generatory of our look in the line of his registed father, so the latter first seem that desert is one and it is in of the sery were accounted for by supplying that Mary was the latter some animal result in the hereas of a name if not of an exist. This could not have happened if she had any transfer but hereas none, it became necessary that a first y should not be it in Israel; and as a daughter of indust formally transmit an innermance and a name, the passon who marked her became, by an oriof of option the explication from the success of inguity that the first sum, by her. This is an the increase products from the success of inguity that the first former exclusived in a legal duty on Joseph to present the home of Hell from extinction; and from the fact that the lines had long before collested production the same manner, in the person of Salatia elemones son, Zermbabel is counted in Dun lines, after which they desire a generator of Habilian, the children of Kor, the children of Barrilla, which to do the of the drughter of Barrilla the Glendle to write and was called a that ranse.—The two generators are therefore must important, as showing that the lines of Solomon and Malazan united in Circus, who was therefore, by both the son of Dard.

15 this contribution to the former exhibition to be able to some and Malazan united in Circus, who was therefore, by both the son of Dard.

gis are therefore mich important, as showing that the lines of Solomon and Nationa united in Cinrat, who was therefore, by both uses in of Darid.

If this new should not seem substactory, though it seems highly so to us, there is that another which by a different translation and principalities explained flowers from this genealogy, and profines him only as the reputed father of Jerm. Dr. Dridt thus explains it—— The words refere in property mited and train ated, on time "being fax was supposed, the sun of Joseph uses a not Hell." He was the sun of Joseph or common report, but in reality the sun of Hell by his invities, who was Hell's daughten. We have a parallel enimple in Gen. man, 2 where Aho Laman's pedages is thus deduced: "Abolisman, the daughten of Ahoan the daughten of Zibeon," for since it appears from reves 24. 25, that Anah was the ron, not the daughten of Ahoan in undermose that as Holes called the sun of Hell daughten both of Ahoah and Zibeon, because she was the grand-daughten; so Jerm is filly called the sun of Hell present opinion, because though the works will of Hell should be referred to Joseph they may imply no more tour that Joseph was Hell's son-in-law; his sun to marriage with his daughter May." [This is just the same as the opinion we stated only as]—The anneat Jerm and Commission reduces of this passage in the case of the other of these senses; for the Talmothus commission in call Mary by the name of Hell's daughter." The same was been ell-yied by Dr. Hales who observed. "The Evengent times is has orbitally daughtened the rod from the legal genealogy by a parallelial remarks: learny—so far son of Hell' or his grandson by the mathers side; for so should the elliptic involved in the paramhens be supplied." Analysis, in 43.

CHAPTER IV.

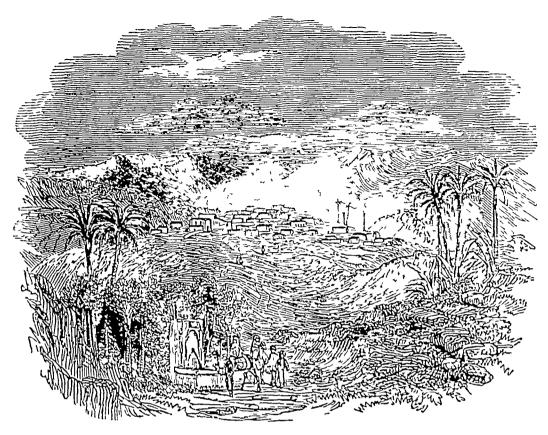
1 The temptation and fasting of Christ. 13 He overcometh the dead: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words 23 He cureth one possessed of a devil, 25 Peters wither in law. 40 and divers other sich persons. 41 The devils acknowledge Chrus, and are represed for it. 43 He presideth through the cities.

And Jesus being full of the Holy Ghost re- it be made bread.

turned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil And in those days he did eat nothing and when they were ended, he afterward hungered

3 And the devil said unto him, If thou be the Son of God, command this stone that



NAZARETH.-MEYER

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time

- 6 And the devil said unto him, All this power will I give thee, and the glory of them for that is delivered unto me, and to whomsoever I will I give it
- 7 If thou therefore wilt worship me, all shall be thine
- 8 And Jesus answered and said unto him, Get thee behind me, Satan for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve
- 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence

10 For it is written, He shall give his angels charge over thee, to keep thee

Il And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God

- 13 And when the devil had ended all the temptation, he departed from him for a season
- 14 ¶ And Jesus returned in the power of the Spirit into Galilee and there went out a fame of him through all the region round about.
- 15 And he taught in their synagogues, being glorified of all
- 16 ¶ And he came to Nazareth, where he had been brought up and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read

17 And there was delivered unto him the book of the prophet Esaias And when he had opened the book, he found the place where it was written,

18 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the

20 And he closed the book, and he gave at again to the minister, and sat down And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No 'prophet is accepted in his own country.

25 But I tell you of a truth, 'many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a

woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet and none of them was cleansed, saving Naaman the

25 And all they in the synagogue, when they heard these things, were filled with

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong

30 But he passing through the midst of

them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath

32 And they were astonished at his doc-

trine. for his word was with power.

33 \ "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, "Let us alone, what have we to do with thee, then Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him And when the devil had thrown him in the midst, he

came out of him, and hurt him not

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come

37 And the fame of him went out into

every place of the country round about 38 % And he arose out of the synagogue, and entered into Simon's house And Simon's wife's mother was taken with a great fever. and they be sought him for her.

39 And he stood over her, and rebuked the fever, and it left her, and immediately

she arose and ministered unto them.

40 \(\) Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them

41 'And devils also came out of many, crying out, and saying. Thou art Christ the Son of God. And he rebuking them suffered them not "to speak. for they knew that he was Christ

42 And when it was day, he departed and went into a desert place and the people sought him, and came unto him, and stayed him, that he should not depart from them

43 And he said unto them, I must preach the kingdom of God to other cities also. for

therefore am I sent

44 And he preached in the synagogues of Galılee

to. Pr. Med 7 20 "Mark LS" 5 1 Kimzs 17 9 18 1527, 8, 14 72 K.ngs 5 14 13 Mar, L 36 11 0-, Arcs 5 112th 13, 57

Verse 16. "He vert into the synagogue on the sabbath day and stood up for to real" &c.—It may occur to some readers to ask, how it was that Jesus almough not of the tribe of Lere, was allowed to read and expected the Samptime in the small guess? There was an officer of the synagogue, whose dath it was to superintend its secures, to offer up the smarggues? There was an officer of the synalogue, whose duty it was to superintered its services, to offer up the pulled prefers and to pleach when there was no one else to perform that office. It was not his proper dury to read the Striptures: but the members of the smargogue being for the mist pain known to him he called out those whom he knew to be properly qualified, and desired them to read. He called seven persons misuccession—first a prest, then a Levite, and then five Israelites of any tube or station. And the readings for the day being subdivided into seven sections, one was read to each present. Those who rushed to read in gut offer tremselves without being called; but they could not read till the presing officer had signified his approximation. As Jecus was a member of the synagogue at Nazaretin he was perhaps called out to read on this occarron, or he may possily have offered himself return properly. Where off meads of persons of new sectaprocally that the andlence might be fairly informed of their principles, and not condemn them unheard and unknown. In the present case, the townspecte of Jesus had heard of his minacles at Capernaum, which might make them partitions. cularly anxious to hear what he would say, and explains the fixed attention with which they prepared to listen to him. The Scripture was read standing—the reader might not even lean but an exception was made for the book of Esther, the reader of which might sit it he pleased

- an appointed portion of the Law, and another from the Prophets or other sacred writings, for every sabbath of the year, and it appears that the readings could be from no other portion than those thus settled. Originally the Law only was read, its five books being divided into as many sections (called Paraschoth) as there were sabbaths in the year. But the reading of the Law having been forbidden by Antiochus Epiphanes (163 n c), the Jews selected from the prophets and other sacred books, an equal number of sections which they read on the sabbaths instead of the former, and which were called Haphtoroth. When they afterwards recovered their liberty, they resumed the reading of the Law, but instead of discontinuing the sections from the Prophets and the Hagiographa they thenceforth read them as an additional service. Both services were read in the original Hebrew and were interpreted to the people by a proper officer in the language which had become vernacular. The reader spoke in a very low tone to the interpreter, who stood by his side and pronounced about in Chaldee that which had thus been communicated to him. The ensuing discourse or exposition, if there were any was of course delivered in the vernacular tongue. The Law was read first, and with much more strict adherence to rule and regularity, than was required in the reading of the prophets, in which considerable latitude was allowed to the reader, provided he confined himself to the portion allotted to the day. It is therefore reasonable to conclude that our Lord read from the lesson of the day, under the arrangement stated in the preceding note. The roll delivered to Jesus probably contained only the book of Isaah, which he may be supposed to have unrolled till he came to the section for the day. On this subject there does not seem to have been any certain rule sometimes the Law, the Prophets, and the Hagiographa, formed three separate rolls or volumes, while at others one large book, or several small ones put together, formed a distinct roll
- 20 "The munster"—This minister or servant of the synagogue, appears to be the same whom the Jewish writers call the Chazan ()) The duties are not clearly defined but he appears to have been an inferior officer, who had no duties of reading or instruction to perform, but who attended to what may be called the keeping of the synagogue One of his functions was to take charge of the sacred books—to produce them from the chest, deliver them to the reader, and to receive them back again

 'Sat down"—It was the custom in the synagogues, for a person who undertook to expound or teach, to sit down

'Sat down"—It was the custom in the synagogues, for a person who undertook to expound or teach, to sit down when he had finished reading, and commence his address to the congregation. Indeed it was customary for all teachers, in all places, to deliver their instructions in a sitting posture

31 "Capernaum"—This town, so honoured by becoming the temporary residence of our Lord after his expulsion from Nazareth, is not mentioned in the Old Testament, and was therefore probably one of those built by the Jews subsequent to their return from Babylon—Its destruction was forefold by Jesus (x 15), and this has been so thoroughly fulfilled, that even its site cannot now with any certainty be determined—It was certainly situated near the lake of Tiberias, and probably, as Reland and others conjecture, on its north western shore—On this part of the coast, at a place called Tel-hoom (Telhoue of Pococke, and Tal-hheum of Buckingham) occur some considerable ruins, which are supposed by Burckhardt and Buckingham to mark the site of Capernaum, for which the evidence, certainly not conclusive appears to be, that Capernaum is probably to be sought in this quarter, and that the termination of its name (Capharnauom) has some resemblance to that of Tel-hoom

These rums extend considerably along the northern end of the lake, more than ten miles N N E of Tiberias, near a rivulet called El Eshe Though now only a station of Bedouins, there are evident marks that the place was once a considerable settlement, as rumed buildings, hewn stones, broken pottery, &c are scattered around, in all directions, over a wide extent of ground. Among these, the foundations of a large and magnificent edifice are still to be traced, although there remains not sufficient of the building itself to decide whether it was a temple or a palace. There are about twenty pedestals of columns within the area of this edifice, besides many others overturned and removed. All the capitals are of the Corinthian order and of large size. The whole has the appearance of great antiquity, both from its outward appearance and almost complete destruction, but the style of the architecture is evidently Roman. The blocks of this great edifice are extremely large, and these, as well as the materials of the smaller buildings, and the fragments scattered around in every direction, are chiefly of the black porous stone which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large rum, and some subterraneous work appears to have been constructed there of that substance. The remains are more fully

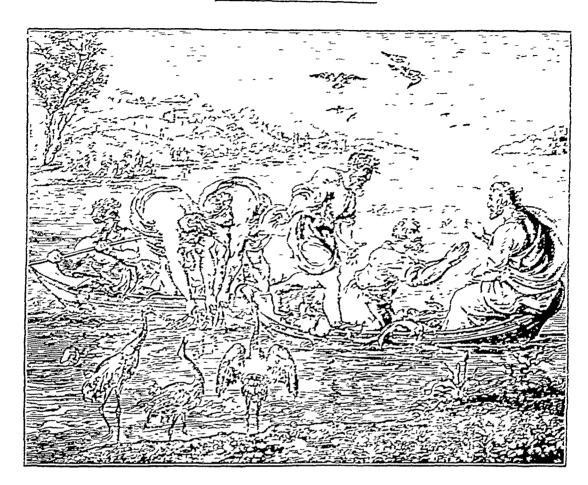
described by Buckingham See also Burckhardt's 'Syria,' p 319

From an attentive consideration of our Saviour's journeys to and from Capernaum, and his voyages thence across the lake, we incline to think that it could not have stood so near the northern end of the lake as this Tel-hoom, and that it must have been nearer to Tiberias. Besides, although Capernaum was "evalted unto heaven" by our Lord's residence and preaching, it may be doubted whether it was so important a town as Tel-hoom appears to have been, else it would probably have been noticed, on some occasion or other, by Josephus But he only mentions a fine fountain of excellent water which the people of the country called Capharnaum, and which, we may suppose, gave its name to the town, or received it therefrom. As the inhabitants are remarkable for preserving the ancient names of places we might expect its site to be indicated by some more resembling name than Tel-hoom. When Dr. Richardson was near the village of Mensura, about six miles west of the lake, he asked some natives if they knew such a place as Capernaum. They answered, "Cavernahum va Chorasi—they are quite near but in rinns." This is an important circumstance, from their joining Chorasin which the Doctor had not named, to Capernaum,—as did our Saviour in his famous denunciation, and from their adding, that they were in riuns whereas they could not have known but that the inquirer had in view an existing town or village. By 'quite near,' they probably meant the nearest part of the shore of the lake, which, from Mensura, would be a point about four miles S S W of Tel-hoom, and eight nearly north of Tiberias—a situation which agrees much better than any other with the intimations which may be collected from the Gospels Morcover Bishop Pococke found just in this neighbourhood a fine fountain which ran off in a stream through the plain to the lake, and which he supposed might correspond to the spring called Capharnaum mentioned by Josephus Future travellers will probably make more careful inquiries and researches and meanwhile the site of Capernaum must b

Capernaum still existed in the sixth century, when it was visited by Antoninus Martyr, who mentions a church erected over the spot where St Peter's house was supposed to have stood and the old rhyming traveller, whose work was

printed by Parchas from the MS in Sir R. Cotton's library, seems to mention the site as being known in his time (about 400 years since). The following couplet occurs between those in which he mentions mount Tabor and the sea of Galilee:

"There is that cate that hight Cafarnaum Where Crist many miraclez hath don."



MIRACCIOUS DEALGHT OF FISHES.—RAFFAELLE'S CARTOON.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men 12 cleanseth the leper 16 prayeth in the wilderness 18 healeth one sick of the palsy 27 calleth Matthew the Publican: 29 eateth with sinners, as being the physician of souls 34 foretelleth the fastings and afflictions of the apostles after his ascension: 35 and likeneth fainthearted and weak disciples to old bottles and worn garments.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, and fille which was Simon's, and prayed him that he to sink

would thrust out a little from the land. And he sat down, and taught the people out of the ship

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw 1t, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord

9 For he was astonished, and all that were with him, at the draught of the fishes

which they had taken

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men

11 And when they had brought then ships to land, they forsook all, and followed

hım

- 12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt thou canst make me clean
- 13 And he put forth his hand, and touched him, saying, I will be thou clean And immediately the lepiosy departed from him
- 14 And he charged him to tell no man but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them
- 15 But so much the more went there a fame abroad of him and great multitudes came together to hear, and to be healed by him of their infirmities

16 ¶ And he withdrew himself into the

wilderness, and prayed

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem and the power of the Lord was present to heal them

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy and they sought means to bring him in, and to

lay *him* before him

19 And when they could not find by what way they might bring him in because of the multitude, they went jupon the housetop, and let him down through the tiling with his couch into the midst before Jesus

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee

- 21 And the Scribes and the Phansees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
- 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day

- 27 ¶ 'And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom and he said unto him, Follow me
- 28 And he left all, rose up, and followed him
- 29 And Levi made him a great feast in his own house and there was a great company of Publicans and of others that sat down with them

30 But their Scribes and Pharisecs murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician, but they that are sick

32 I came not to call the righteous, but

sinners to repentance

33 ¶ And they said unto him, 'Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?

34 And he said unto them Can'ye make the children of the bridechamber fast, while

the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days

- 36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old, if otherwise, then both the new maketh a zent, and the piece that was taken out of the new agreeth not with the old
- 37 And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish

38 But new wine must be put into new

bottles, and both are preserved

39 No man also having drunk old wine straightway desireth new for he saith. The old is better

s LUKE.

CH7b A]



LIKE OF GENTESIETT, WITH THE TOAT OF TIBERIUS LOOKING TOWARDS THE COUNTRY OF THE GADIRES ES -CLARKE Verse 19 "They went up in the houselop and let him down through the tiling "—This has many difficult es to the English Orice, all the following of Orice, all the sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that an explanation is to be sought by a reference to the construction of Orice, all the rightly been understood that all the rightly been understood that all the rightly been understood that all the rightly been understood the rightly been understoo

Verse 19 "They went up in the houselop and let him down through the liling"—This has many difficult es to the English of One of the liling are reference to the construction of the liling are reference to t to hazard another, which does not seem liable to any of the objections which have reasonably been urged against that

which is now currently received.

We have already stated many particulars concerning Oriental houses, and re may not front the street, to
Such a house, then does not front allows of
We have already stated many particulars concerning Oriental houses, as mall lattice or latticed balcomy, which allows of
as may be necessary to the understanding of entrance, with perhaps a small lattice or latticed balcomy, which allows wards which it only offers the low door of entrance, with perhaps

as may be necessary to the understanding of the present account. Such a house, then does not front the street, to Such a house, then does not front the street, to of a small lattice or latticed balcomy, which allows of wards which it only offers the low door of entrance, with perhaps a small lattice or quadrangle, towards which it only offers the low door of entrance, with perhaps a small lattice or quadrangle, towards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcomy, which allows of entrance, with perhaps a small lattice or quadrangle, towards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcomy, which allows or latticed balcomy, which allows of entrance, with perhaps a small lattice or quadrangle, towards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcomy. wards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcony, which allows of wards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcony, which allows of two more such wards which it only offers the low door of entrance, with perhaps a small lattice or latticed balcony, which allows of two more such as a small lattice or latticed balcony, which allows of two more such as more or two more such as the result of the more or divelling, be one or two more such as the result of the more public affairs of the private apartices to the more public affairs of the private aparticles. d the transaction of business, the interior being occup ed Dr the private apartments to But it suffices for every purpose to suppose that there was, in the present case, but on one or more of its 5 des the buildings which formed the house. The court is pared one interior quad-angle, having on one of more of its 5 des the buildings which formed the house and in a swith marble, or tiles, or left unpared. according to the rank of the centre or some trees or shrubs may be planted rath marble, or tiles, or left unpared. according to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of water in the centre or some trees or shrubs may be planted to the rank of the rank of the rank of water in the centre or some trees or shrubs may be planted to the rank of the which no strangers have access

But it suffices for every purpose to suppose that there was, in the house of its sides the buildings which formed the house one interior quadrangle, having on one or more of its sides the buildings which formed the house of its occurrent mark of the house and the means of its occurrent markle, or tiles, or left unpared, according to the rank of the house and the means of its occurrent markle, or tiles, or left unpared. with marble, of tiles, of left unpared, according to the rank of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the family but there are cellars, offices, and there are said spacious house, there may perhaps be a piece of water in the centre of some trees or shrubs may be a piece of water in the centre of some trees or shrubs may be planted to the family but there are cellars, offices, and the marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and in a swing marble of the house and the means of its occup er and its occup e There are usually no apartments on the ground the court, or around so much as is fronted by the formula of course covers the corndor. There are usually no apartments on the ground the court, or around so much as is fronted by the formula of course covers the corndor. There are usually no apartments on the ground the court, or around so much as is fronted by a galler. This of course covers the corndor extending around the court, or around so much as is fronted by a galler. This of course covers the corndor extending around the court, or around so much as is fronted by a galler. The principal apartments are above, on the first flour, which is fronted by a galler. store-rooms, fronted percaps by a curndor extending around the court, or around so much as is fronted by huildings around the court, or around so much as is fronted by huildings around the court, or around so much as is fronted by a supported by the formal so that of the house, and supported by a gallery in the first floor, which is fronted by a gallery which is usually from fire to the centre. This gallery is roofed one—the roof being as high as that of the house, and in the centre below, if there be any this gallery is roofed one—the roof being as high as that of the house, and in the centre below, if there be any the gallery is roofed one into this gallery or wood. On this goo, and in front, and loofly lall, open in front a strong ballustrate or wood.

This gallery is roofed one and loofly lall, open in front a strong ballustrate or wood. On this goo, and in front, and loofly lall, open in front a strong ballustrate or wood.

This gallery is roofed one and loofly lall, open in front a strong ballustrate or wood. On this goo, and in front, and loofly lall, open in front a strong ballustrate or wood.

This gallery is roofed one and loofly lall, open in front a strong ballustrate or wood. On this goo, and in front, and loofly lall, open in front a strong ballustrate or wood. wide, and floored with squared stones having in front a strong balustrade of youd and lofty I all, open in front, and of the side of the quadrangle which faces the entrance, is the state room, a large and lofty I all, open in front, and in front, and of the side of the quadrangle which faces the entrance, is the state room, a large and entertains his visited and guests of the house receives and entertains his visited and contains the master of the house receives and entertains his visited and contains the centre of the house receives and entertains his visited and contains the centre of the house receives and entertains his visited and contains the centre of the house receives and entertains have a contained and contains the centre of the house receives and entertains have a contained and contains the centre of the house receives and entertains have a contained and contai of the side of the quadrangle which faces the entrance, is the state room, a large and lofty I all, open in frost, and guests and entertains his visions and guests and entertains his visions and guests and entertains his visions and entertains his visions and guests are foundations. The formal state room, a large and lofty I all, open in frost, and guests are converged and entertains his visions and guests are converged and entertains and entertains and entertains are converged and entertains and entertains and entertains are converged and entertains and entertains and entertains are converged and entertains are converged and entertains and entertains are converged and en often richly form sized and adorned, in which the master of the house receives and entertains his visiters and guests is the reader will perceive that on viewing the internal front of such a house, the front vall of the main bridge the Now the reader will perceive that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of below, or in the absence of a complete that on viewing the internal front of such a house, the front vall of the main bridge is a complete that on viewing the internal front of such a house, the front vall of the main bridge is a complete that on viewing the internal front of such a house, the first of a complete that on viewing the internal front of such a below, or in the absence of a complete that on viewing the internal front of such a complete that on viewing the internal front of such a complete that on viewing the internal front of such a complete that on viewing the internal front of such a complete that on viewing the complete that of the c Now the reader will perceive that on viering the internal front of such a house, the front vall of the main building is by the screened by the gallery, with its pillars and roof, and by the correct the gallery, appears the grand hall, with its interior exposed screen wall and doors of the lower offices.

Behind, under the gallery, appears the grand hall, with its pillars and roof, and by the gallery, appears the grand hall, with its interior exposed screen wall and doors of the lower offices. screened by the gallery, with t's p.llars and roof, and by the cordor below, or in the absence of a complex of some expects of the gallery, with t's p.llars and roof, and by the gallery, appears the grand hall, with its interior expects of the gallery, appears the gallery from the court, is by an except wall and doors of the lower offices. Behind, under the gallery, a covered some generally conducts to the screen wall and doors and windows of the other apartments. The access to the gallery, a covered some generally conducts to the torse, and the doors and windows of the corners of the gallery, a covered some generally of stone, and from one of the corners of the gallery.

to view, and the doors and windows of the other apartments. The access to the gallery from the court, is by an extend to view, and the doors and windows of the other apartments of the gallery, a covered so are generally conducts and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and house top the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start, generally of stone, and from one of the comers of the gallery, a covered so and neighbouring houses, and the start of the gallery, a covered so and neighbouring houses, and the gallery, a covered so and neighbouring houses, and the gallery, a covered so and neighbouring houses, and the gallery, a covered so and neighbouring houses, and the gallery, a covered so and neighbouring houses, and the gallery, a covered so and neighbouring houses, and the gallery hou oned. (Dout. XII.)

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After this preliminar, explanation requires—we may a tend to the passage before us. After this preliminary explanation which is not intended as a description of an Open al house, but only as a specification of such particulars as the occasion requires—we may a tend to the passage before us.

Cation of such particulars as the occasion requires—we may a tend to The Constant of Such particulars as the occasion requires—we may a tend to The Constant of Such particulars as the occasion requires—we may a tend to the passage in his valuable (Travels: After this preliminary explanation requires—we may a tend to the passage in his valuable (Travels: After this preliminary explanation requires—we may a tend to the passage in his valuable (Travels: After this preliminary explanation requires). The control of such particulars as the occasions which we alluded to above, is that offered to the passage of the occasions which we alluded to above, is that offered to the passage of the occasion, which we alluded to above, is that offered to the passage of the occasion, which we alluded to above, is that offered to the passage of the occasion, which we alluded to above, is that offered to the passage of the occasion which we alluded to above, is that offered to the passage of the occasion which we alluded to above, is that offered to the passage of the occasion which is considered to the passage of the occasion of the occ The current explanation, which we eliuded to above, is that offered by D. Shaw in his valuable 'Travels', After that offered by D. Shaw in his valuable 'Travels', and it is customary to stating that, on occasions where a considerable concourse assembles, as an award protected above by an award entertain them in the court, which is laid for the purpose with mats and carriets, and protected above by an award entertain them in the court, which is laid for the purpose with mats and carriets. that, on occasions where a considerable concourse assembles, as at a wedding or creumcision, it is customary to an awning examples, and protected above by an awning examples in them in the court, which is laid for the purpose with mets and carriers, and protected above by an awning examples in them in the court, which is laid for the purpose with mets and carriers, and protected above by an awning examples. tiozed. (Deut. FRL.)

tended from wall to wall,—he suggests that this was the case on the present occasion, that our Lord was with the people in the court, which was covered with such an awning or veil, and that the men went to the top of the house, and, lifting up a part of the veil above the place where our Lord stood, lowered the sick man down at his feet. The sufficiency of this explanation has been of late years questioned, on purely critical grounds, by Professor Paxton, Dr Bloomfield, and others Our own objections, on other grounds, are—that such an occasion as the present was not likely to have been prepared for by covering the court with an awning, which is a work of some labour and preparation, and only resorted to on extraordinary festival occasions, that although "the multitude" were doubtless in the court, it is far more probable that Christ himself, for the sake of being better seen and heard by the people while he preached to them, as well as to avoid the pressure, was in the gallery above, where also, or behind him, in the great chamber, the Scribes and Phansees were probably sitting, and, lastly, if Christ were in the court, and allowing that he there stood near the wall (which is necessarily assumed), we do not see how it was possible to lower the sick man down to his feet. Dr Shaw supposes, as we do, the existence of the gallery we have mentioned Consequently, to enable the sick man to be lowered into the court, it was necessary that his bearers should get outside the parapet or balustrade upon the house-top, and stand upon the roofing of the gallery while they let the sick man down. But this roofing is quite distinct from the firm and substantial roof of the house itself. It is not intended for, or calculated to bear any weight, and as several men must in this case have stood upon it, there is every reason to conclude that the part on which they stood must have given way under them We have ourselves repeatedly witnessed single persons cautioned from venturing out upon this roofing, to pick up things which had fallen thereon from the inner parapet or balustrade Other objections occur to us, but these will suffice, when we add, that the terms of the original cannot, without great and unauthorized violence, be made to apply to the throwing back such an awning or veil as Shaw supposes to have covered the

Lightfoot, finding, as he thought, some notice of a trap door in roofs, supposes the sick man was let down through such a door into the room in which Jesus sat In this he has been followed by others, but we are convinced that what he understood his rabbinical authorities to indicate as a trap-door, was nothing else than the head of the staircase

leading from below to the roof of the house

Dr Bloomfield (Recens Synop on Mark 11), feeling these difficulties, says, "The case seems plainly to have been this, not being able to approach Jesus, because of the crowd, they ascended to the flat roof, whether of tiling or thatching, including the lath and plaster, about the place where Jesus sat, and having pulled it away, let down the couch by the orifice In all this I see no difficulty, certainly no objection ought to be raised (as by Woolston, &c) at the damage occasioned, which, with any tolerable care, and considering the slight structure of thin roofing (which was chiefly thatch) of the houses of eastern countries, could not be great." We fear this does not obviate any difficulty. For the roofs of the houses of the East have no tiling, no thatch, no lath and plaster, they are the farthest possible from being thin or of a slight structure, and the damage would be very great indeed. The length to which this note has extended renders it inexpedient to show this by a more detailed account of the construction of the roof than has already been given under Deut 11.8, to which we beg to refer. The roofs being flat, and the object being not has already been given under Deut 1111 8, to which we beg to refer merely to exclude the rain, but to form a terrace on which the inmates may walk, sleep, eat, and sport, during the fine merely to exclude the rain, but to form a terrace on which the inmates may walk, sleep, eat, and sport, during the fine senson of the year, it is evidently necessary that it should be of the most substantial construction, and, accordingly, such a thick and dense mass is formed, by successive layers of various materials over the beams, that it would have been an undertaking of no ordinary difficulty to form an opening in the roof, and no Oriental would dream of such a mode of access to a room below, and besides, if it were done, the room would be absolutely filled, and the people in it overwhelmed, by an inundation of earth and rubbish of all kinds. This therefore is, to our minds, the least tenable of all hypotheses

Our own explanation is short and easy, after what we have already stated We have shown it probable that Christ was in the gallery preaching to the multitude in the court below, and this is further corroborated by the difficulty of finding how he could so preach if he were in a room within the house we have also stated that the roofing of this gallery was distinct from that of the house, and that not being intended for a terrace, it is of very slight construction—say, of boards with a thin superficial covering of composition or plaster. We think therefore, that the men having mounted to the terraced roof, proceeded to remove (which they might easily do) a part of this light roofing of the gallery, over the place where Jesus sat below. An additional circumstance in favour of this explanation is, that the distance from the roof to the gallery is so much less than from the roof to the court yard. The acknowledged difficultive of this processes, the greater difficulties which a relaxations have accepted and the might have really culty of this passage, the greater difficulties which explanations have created, and the infidel cavils and sneers to which the narrative has been exposed, will be considered to justify the degree of attention we have given to the

subject

CHAPTER VI

1 Christ reproveth the Phanisees' blindness about the observation of the sabbath, by Scripture, reason, and miracle 13 chooseth twelve apostles 13 chooseth twelve apostles 17 healeth the discased 20 preacheth to his disciples before the people of blessings and curses 27 how we must love our enemies 46 and join the obedience of good works to the hearing of the word lest in the evil day of temptation we fall like an house built upon the face of the earth, uithout any foundation.

And 'it came to pass on the second sabbath after the first, that he went through the corn fields, and his disciples plucked the ears of corn, and did eat, rubbing them in their hands

2 And certain of the Pharisces said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they

which were with him,

2 Matt. 19 9

- 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him, which it is not lawful to eat but for the Priests alone?
- 5 And he said unto them, That the Son of man is Lord also of the sabbath
 - 6 And it came to pass also on another

sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation

against him.

S But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing. Is it lawful on the sabbath days to do good, or to do evil to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so and his hand was restored whole as the other.

11 And they were filled with madness: and communed one with another what they might do to Jesus

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples and of them he chose twelve whom also he named apostles,

14 Simon, (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas 'the brother of James, and Judas Iscariot, which also was the traitor.

- 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:
- 18 And they that were vexed with unclean spirits: and they were healed.
- 19 And the whole multitude sought to touch him for there went virtue out of him, and healed them all
- 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep

now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from | sured to you again.

their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake

23 Rejoice ye in that day, and leap for joy for, behold, your reward is great in heaven for in the like manner did their fathers unto the prophets

24 But we unto you that are rich! for

ye have received your consolation

25 Wee unto you that are full! for ye shall hunger. Woe unto you that laugh

now! for ye shall mourn and weep
26 Woe unto you, when all men shall speak well of you! for so did their fathers to

the false prophets.

27 T'But I say unto you which hear, Love your enemies, do good to them which hate you,

25 Bless them that curse you, and pray

for them which despitefully use you.

- 29 'And unto him that smiteth thee on the one cheek offer also the other, 'and him that taketh away thy cloke forbid not to take thy coat also

30 Give to every man that asketh of thee. and of him that taketh away thy goods ask

them not again

31 "And as ye would that men should do to you, do ve also to them likewise.

32 "For if ye love them which love you,

what thank have ye? for sinners also love those that love them

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same

34 "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest for he is kind unto the unthankful and to the evil

36 Be ye therefore merciful, as your Father also is merciful

37 "Judge not, and ye shall not be judged condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that we mete withal it shall be mea-

- 39 And he spake a parable unto them, ¹⁵Can the blind lead the blind? shall they not both fall into the ditch?
- 40 ¹⁶ The disciple is not above his master but every one ¹⁷that is perfect shall be as his master

41 ¹⁸And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother seye

43 'For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree

bring forth good fruit

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes

45 A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil for of the abundance of the heart his mouth speaketh

46 ¶ And why call ye me, Lord, Lord,

and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock and when the flood arose, the stream beat vehemently upon that house, and could not shake it for it was founded upon a rock

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was

oreat

13 Matt. 15 14 16 Matt. 10 24. 17 Or, shall be perfected as his master 18 Matt. 7 3 19 Matt. 7 16 20 Matt. 7 21.

Verse 35 "Love ye your enemies"—The benign and impressive precepts of our Lord enjoining general affection, tenderness, and forbearance, cannot well be understood, in their full force, without a reference to the low and narrow doctrines which were about this time inculcated by the Jewish teachers and acted upon by the people. As we have shown on a former occasion, a limit was fixed beyond which it was lawful to hate an oftending brother, though he might be at first forgiven. Apostatizing or heretical Israelites it was lawful and meritorious to slay, openly, if opportunity served, and legally if expedient, but at all events to slay him, even if by subtilty and craft. And in exact conformity with this principle the rabbinical writers hesitate not to avow—almost with boasting—that by such subtilty and craft Christ himself was slain, thus affording an unintentional corroboration of the truth of the evangelical narratives of his condemnation. And then, as to the Gentiles, even those with whom they had no war or contention, they said,—there was no instruction to plot their death, but it was not lawful to deliver them from death. Witness the following, cited by Lightfoot from the Babylon Talmud. 'A Jew sees one of them fallen into the sea, let him by no means lift him out thence for it is written, 'Thou shalt not rise up against the blood of thy neighbour' but this man is not thy neighbour.' A precious specimen this of their interpretation of the Scriptures. After this, how noble appear such instructions as these, and how beautiful the answer of Christ, a little farther on, to the question of the lawjer, "Who is my neighbour?" (Chap x 29)

CHAPTER VII

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews 10 healeth his servant being absent 11 raiseth from death the widows son at Nain 19 answereth John's messengers with the declaration of his miracles 24 testifieth to the people what opinion he held of John 30 invergheth against the Jews, who with neither the mainers of John nor of Jesus could be non 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance

Now when he had ended all his sayings in the audience of the people, 'he entered into Capernaum

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

- 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant
- 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this

5 For he loveth our nation, and he hath

built us a synagogue

- 6 Then Jesus went with them And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself for I am not worthy that thou shouldest enter under my roof
- 7 Wherefore neither thought I myself worthy to come unto thee but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great

faith, no, not in Israel

10 And they that were sent, returning to the house, found the servant whole that had been sick

Il ¶ And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and

much people

12 Now when he came night to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow and much people of the city was with her

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep

not.

14 And he came and touched the *bier and they that bare him stood still And he said, Young man, I say unto thee, Arise

15 And he that was dead sat up, and began to speak And he delivered him to his

mother

- 16 And there came a fear on all and they glorified God, saying, That a great prophet is risen up among us, and, That God hath visited his people
- 17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him

of all these things

- 19 ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21 And in the same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight
- 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed,

the deaf hear, the dead are raised, to the poor the Gospel is preached

23 And blessed is he, whosoever shall not

be offended in me

- 24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
- 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much

more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee

- 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist but he that is least in the kingdom of God is greater than he
- 29 And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John

30 But the Pharisees and Lawyers 'rejected the counsel of God 'against themselves, being not baptized of him

31 ¶ And the Lord said, Whereunto then shall I liken the men of this genera

tion? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying. We have piped unto you, and ye have not danced, we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine, and ye say,

He hath a devil

34 The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!

35 But wisdom is justified of all her children

- 36 ¶ And one of the Pharisees desired him that he would cat with him And he went into the Pharisee's house, and sat down to meat.
- 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of outment,

38 And stood at his feet behind him

weeping, and began to wash his feet with tears, and did wipe them with the hans of her head, and kissed his feet, and anointed them with the ointment

- 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him for she is a sinner
- 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee And he saith, Master, say on

41 There was a certain creditor which had two debtors the one owed five hundred

^apence, and the other fifty

42 And when they had nothing to pay, he frankly forgave them both Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most And he said unto him, Thou hast rightly judged

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet but she hath washed my feet with tears, and wiped them with the hairs of her head

45 Thou gavest me no kiss but this woman since the time I came in hath not ceased to kiss my feet

46 My head with oil thou didst not anoint but this woman hath anointed my feet with ointment

- 47 Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much but to whom little is forgiven, the same loveth little
- 48 And he said unto her, Thy sins are forgiven
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee, go in peace

8 Sec Matt. 18 28

- Verse 5 "He hath built us a synagogue"—The Jews assigned no particular sanctity to their synagogues as buildings, their holiness lay in their being set apart to the service of religion. It often happened that synagogues were built by individuals, and presented to the community, this being considered a most meritorious and acceptable act. A person who had built a house might set it apart for a synagogue, if he pleased, and there was never the least hesitation in accepting a synagogue built by a Geutile. Lightfoot ('Hor Heb' in loc) specifies some much disputed questions concerning synagogues,—such as whether it was lawful to sell a synagogue, or alienate it to any civil use. A case is also supposed, of a person building a synagogue, and ultimately reserving it to his own proper use, which being however proposed as a matter of difficulty, shows that such a case was very uncommon, if at all practically known. The Romans, no doubt, soon found that there was no more effective method of gratifying the Jews than by treating their religion with respect
- Jewish writers mention a town of this name in the tribe of Issachar, and describe it as so called from its pleasantness. This seems to be the same place that Eusebius had in view. It appears that Nam still exists as a village of little note, but it is only mentioned by travellers as being visible from Mount Tabor, in the direction indicated.

12 "A dead man carried out"—The place of burial being outside the city, according to the universal custom of the

East, both in ancient and modern times

"Much people of the city was with her"—We know such customs of the Jews as tend to illustrate this. An infant, less than a month old, was carried out in the bosom of a woman, and buried by her and two men. An infant above a month, but less than three years old, was carried out in a little coffin, not borne on men's shoulders, but in their arms. A person dying above that age, was borne out on a bed or bier, without any coffin. When one was carried out in a coffin (implying that he was less than three years of age) few mourners attended, but when borne out on a bier, the attendance was numerous, particularly if the deceased were extensively known. The attendance was increased by the need of many persons to relieve each other in bearing the bier, particularly as the distance to the place of interment was often considerable. There were also those who attended the mourners to support and comfort them, so that the attendance was, altogether, very great. (See Lightfoot's 'Hor Heb' in loc.) The same custom, for a numerous attendance at funerals, is still observed by the modern Jews. The name of the deceased, with the hour and place of his interment, is announced in the synagogue of which he was a member, and it is usual for all who can do so to attend the funeral, as the respect with which the memory of the deceased is regarded is measured by the largeness or smallness of the attendance. Thus, when the person was a bastard, or of impure life, or grossly negligent of Jewish forms, such attendance is withheld, and is intended and understood as a mark of disrespect, but, in other cases, it is by no means uncommon for a corpse to be followed by a multitude, consisting of from a hundred to a thousand persons, as may frequently be seen in the Whitechapel Road, London, in the neighbourhood of which there are several Jewish burial-grounds. Females, however, very rarely, or never, attend a corpse to the grave. (See Hyam Isaacs's 'Ceremonies and Traditions of the Jews,' 1836.)

32 "The marketplace"—In the earlier times of the Jewish history, it appears that the markets were held near the gates of towns, sometimes within, sometimes without, where the different kinds of goods were exposed for sale, either in the open air or in tents. But we learn from Josephus that in the time of our Saviour the markets, at least in cities, had become such as they now are in the East, and which have been frequently described under their Oriental name of "Bazaars." These establishments are usually situated in the centre of the towns, and do not by any means answer to our notion of "a market"—which is usually appropriated to the sale of articles of food for in these bazaars, all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may

be. In these also are the worl shops of those who expose for sale the products of their skill or labour, such as shoe makers, cap-makers, basket-makers, smiths, &c. The result, of course, is, that the shops of the various tradesmen and artificers are not dispersed indiscriminately oner the towns, as in this country, but are all collected in the bazaar neither in the bazaar itself do they occur dispersedly, but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and surretimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts

The bazaar itself consists of a sense of areanes or streets, with an arched, or some other roof, to afford protection from the sun and rain. These areanes are lined by the shops which are generally raised two or three feet all one the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his mares. No one lives in the bazaar; the shops are closed towards evening with stutters and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the form.

It sometimes happens that a part of the bazaar consists of an open place or squire, around which are shors under an arcade. When this occurs the shops are generally those of fruiterers, greengroters, and other dealers in vegetal's produce, the frequent renewals of whose builts stock renders it under table that their shops should be placed in the

thronged and narrow avenues.

In these bazzars, business begins very early in the morning—as soon as it is light. During the day it seems to be the place in which all the activities of the tomin are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which seem exhausted of their population to supply the teeming concourse which it offers. And this is partly true; for the market is the resort not only of the basy, but of the idle and the currous—of those who seek discussion or information or excitement or who desire to be seen of real, and where, consequently, the extenor aspect of Oriental life and minners is seen in all its length, and breadth and fulness.

37. "A woman in the city which was a sumer"—It is commonly supposed that this woman was Mary Magdalene, so that 'Magdalen' has become as it were, a name for a penitent harlot. But there does not seem the least reason for this conclusion, and it is difficult to see on what it could have been founded, unless from the circumstance that Mary Magdalene is a few verses on in the next chapter, mentioned first among the females who followed Grist and 'ministered to him of their substance." These were surely momen of project, and as Mary is mentioned even before the vise of so considerable a person as Herot's stevard, he may perhaps in 'eleven that she was a woman of superior station and wealth, and all the less likely to have been a hand, which we concede was probably the case of the voman who now amonts our Lord's feet, although there were certainly many other acts—of lesser moral offence or only of ceremonal offence—much, among the Jews brought upon a woman in it fame. Mary signature of Magdalene probably denotes that she was a nature of Magdala, near Bernsaida, on the coast of the Lake of Tiberias, whereas, the present woman appears to have belonged to Capemaim. Mary doubtiers, like this woman, "lored much," for, even as to this world she had received much." Jesus having cast out of her seven derifs; and whether for this, or because of her superior character and station, she is usually first named by the Evangelists—her they have occas on to menum the female friends of our Saxiour. The fact that till Jesus knew her Mary Magdalene had been a demonac, affords another, and the strongest possible, reason against identifying her with a woman who is supposed to have been a harlot till her heart received the pure and punifying dottine of Christ.

33. "Stood at his feet behind him."—This is an expression applied often to servants in maiting at meal-times. The

33. "Stood at his feet behind him."—This is an expression applied often to serious in maiting at meal-times. The printers do not correctly represent this scene. It was at this time the custom among the Jews, as well as the Romans, to recime, at meal-time, on couches, set around the table. Of such couches we shall have another occas on to speak. It is only necessary at present to observe that the guests so reclined on these concress that their feet here behind them, towards the open space or passage between the couch and the half here the servants stood in attendance. It was in this open place, to which access whout outrus veness was easy, that the woman came and washed the feet of Jesis with her tears and anomied them with outtiment, without appearing before his face indeed he could not perhaps have seen her without turning his head. Hence the force of expression "beaund him."

This open place, to when access without our instructions was easy, that the wouldn't aim a leaf of section with her tears and anomited them with outtiment, without appearing before his face, indeed he could not perhaps have seen her without turning his head. Hence the force of expression "beamed him."

"Began to with his feet with lears."—From what our Lord presently says to Simon as we lies from passages of freenther Semptimes which have already engaged our attention, we know that it was the custom of the entertainer to provide water, and direct his semants to wash the feet of his guests. In towns, however, the custom does not appear to have been invariably observed; for we see it was neglected by Simon, without the omission appearing to have been intended as a mark of disrespect, our Sanour's aliusion to it roung rather incidental than reproachful. It was, however,

as might be expected, an invariable custom to wash the feet previous " to being anomied.

CHAPTER VIII

3 Women minister unto Christ of their substance 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower. 16 and of the candle 21 declareth who are his mother, and brethren. 22 rebuteth the winds: 25 costeth the legion of devils out of the man into the herd of swine: 37 is referred of the Gadarenes: 43 healeth the woman of her bloody uses, 49 and raiseth from death Janua' daughter

Arm it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

- 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, 'out of whom went seven devils,
- 3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others, which ministered unto him of their substance

4 5 And when much people were gathered together, and were come to him out of every city, he spake by a parable

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture

7 And some fell among thorns, and the

thorns sprang up with it, and choked it

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold And when he had said these things, he cried, He that hath cars to hear, let him hear

9 And his disciples asked him, saying,

What might this parable be?

- 10 And he said, Unto you it is given to know the mysteries of the kingdom of God but to others in parables, that seeing they might not see, and hearing they might not understand
- 11 Now the parable is this The seed is the word of God
- 12 Those by the way side are they that hear, then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved
- 13 They on the rock are they, which, when they hear, receive the word with joy, and these have no root, which for a while believe, and in time of temptation fall away
- 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection
- 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience
- 16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candle-stick, that they which enter in may see the light

17 For nothing is secret, that shall not be made manifest, neither any thing hid, that shall not be known and come abroad

- 18 Take heed therefore how ye hear 'for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he 'seemeth to have
- 19 ¶ Then came to him his mother and his brethren, and could not come at him for the press
- 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee
 - 21 And he answered and said unto them, !

My mother and my brethren are these which hear the word of God, and do it

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples and he said unto them, Let us go over unto the other side of the lake And they launched forth

23 But as they sailed he fell asleep and there came down a storm of wind on the lake, and they were filled with water, and

were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish Then he arose, and rebuked the wind and the raging of the water and they ceased, and there was a calm

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him

26 ¶ 10 And they arrived at the country of the Gadarenes, which is over against Ga-

lilee

- 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs
- 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.
- 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him and he was kept bound with chains and in fetters, and he brake the bands, and was driven of the devil into the wilderness.)
- 30 And Jesus asked him, saying, What is thy name? And he said, Legion because many devils were entered into him

31 And they be sought him that he would not command them to go out into the deep

- 32 And there was there an herd of many swine feeding on the mountain and they besought him that he would suffer them to enter into them. And he suffered them
- 33 Then went the devils out of the man, and entered into the swine and the herd ran violently down a steep place into the lake, and were choked
 - 34 When they that fed them saw what

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was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind. and they were afiaid

1 36 They also which saw it told them by what means he that was possessed of the

devils was healed

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them, for they were taken with great fear and he went up into the ship, and returned back again

38 Now the man out of whom the devils were departed besought him that he might be with him but Jesus sent him away,

- 39 Return to thine own house, and shew how great things God hath done unto thee And he went his way, and published throughout the whole city how great things Jesus had done unto him.
- 40 And it came to pass, that, when Jesus was returned, the people gladly received him for they were all waiting for him
- 41 ¶ "And, behold, there came a man named Jairus, and he was a ruler of the synagogue and he fell down at Jesus' feet, and besought him that he would come into his house
- 42 For he had one only daughter, about twelve years of age, and she lay a dying But as he went the people thronged him
- 43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
- 44 Came behind him, and touched the border of his garment and immediately her issue of blood stanched

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me for I perceive that virtue is

gone out of me

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort thy faith hath made thee

whole, go in peace
49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master

50 But when Jesus heard it, he answered him, saying, Fear not believe only, and she shall be made whole

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden

52 And all wept, and bewailed her · but he said, Weep not, she is not dead, but sleepeth

53 And they laughed him to scorn, know-

ing that she was dead

- 54 And he put them all out, and took her by the hand, and called, saying, Maid,
- 55 And her spirit came again, and she arose straightway and he commanded to give her meat
- 56 And her parents were astonished but he charged them that they should tell no man what was done

11 Matt. 9 18

Verse 26. "The country of the Gadarenes"—Luke agrees with Mark, but Matthew (viii 28) has "the country of the Gergesenes" Some copies and translations have sought to obviate the apparent discrepancy by supposing Gergesenes" in Matthew, was inserted through the error of some copyist who should have written Gadara. But this method of removing difficulties is so replete with danger, and should be used with such extreme caution and reluctance, as a last resource, that we are not disposed to allow it on the present occasion. It is better and easier to conclude, that there were two towns, Gadara and Gergesa, in the same district, so near to each other that the district itself was sometimes named from the one and sometimes from the other. Or, with equal probability, we may suppose that the two names from the same country co-existed from the circumstance that "the country of the Gergesenes" was the ancient name, derived from the Girgashites by whom it was formerly occupied, and who were expelled by Joshua, while "the country of the Gadarenes," was a modern name derived from the important town of Gadara. What renders this a more probable solution of the difficulty is, that if there were two names, one ancient and another modern, it would be in itself likely that Matthew, writing for Jews, should use the former, while Mark and Luke, who wrote for the Gentiles, would as naturally use the modern name

It will be observed that the text only informs us that the country of the Gadarenes was on the other side of the sea of Tiberias, and over against Galilee It says nothing as to the situation of either the towns of Gadara or Gergesa, which, for what we know from Scripture, may have been in a part of the district to which they gave name, distant from that part of it which bordered, on the sea of Tiberias "The city" mentioned in the narrative may possibly have been one of the two, or quite as possibly some other city distinct from either, and perhaps nearer than either to the

lake As the sites are still the subject of dispute, it is necessary thus to premise that the Evangelists are not committed to any alternative with respect to the towns of Gadara and (the supposed) Gergesa, although they distinctly inform us that a district eastward or probably south-eastward of the lake, was called the country of the Gadarenes, or

Gadara is mentioned by Josephus as the capital of Perea, a place of strength, many of whose inhabitants were wealthy persons ('De Bel 1' 4 c. 7) The other passages in which this lustorian mentions Gadara, intimate clearly that it was situated at some slight distance to the south-east of the lake, see in particular his 'Life,' sect 9, 10 respondingly Polybius (1 v c 6) mentions it as the strongest city in the part of the country, east of the Jordan, opposite the plain of Esdraclon Pliny mentions it among the cities of Decapolis (which derived its name from the number of cities it contained) and says that it was situated near the river Hieromax, or Jarmuth These intimations, concurring with those of Eusebius and Jerome, lead us to expect to find Gadara upon a mountain, near the Hieromax, not far from the lake to the south east, and nearly equidist int on the opposite side of the river, from Tiberias and Bethshan or Scythopolis In a situation corresponding very well to these intimations near the village of Om-keis, about eight miles from the lake and between two and three from the river Jarmuth, Seetzen found considerable ruins which he supposed to be those of the ancient Gadara Burckhardt however thought them to be the ruins of Gamala, as did also Buckingham who argues the question at considerable length But Colonel Leake, Burckhardt's editor, re asserts the opinion of Sectzen, and we are disposed to acquiesce in his conclusion, and this we the more readily do, as, for the reason already stated, we see no cause to conclude that Gadara was the town near which the present transaction It therefore suggests no objections to find that these runs, whether those of Gadara or not, seem to be too distant from the lake to be regarded as representing the town whose people desired Jesus to depart from them As therefore the spot does not appear to be of any Scriptural interest, we shall not describe its remains, for ample details concerning which we may refer to Burckhardt and Buckingham The following, from the latter traveller, is of more immediate interest

"The account given of the habitation of the demoniac, from whom the legion of devils was cast out here, struck us very forcibly, while we were ourselves wandering among rugged mountains, and surrounded by tombs, still used as habit itions by individuals and whole families of those residing there A finer subject for a masterly expression of the passions of madness in all their violence contrasted with the screnity of benevolence and virtue in him who went about doing good, could hardly be chosen by the pencil of an artist, and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still calm of the water of the lake on the other, would give an

With respect to Gergesa we have explained that it is only a conjecture that this was a town giving its name to "the country of the Gergesanes," since 'Gergesenes' may be a gentile name (Girgashites'), rather than taken from the name of a place However, we may allow for a moment that the name of a town is involved. Those who contend for this theory not being able to find any place called Gergesa, have supposed it the same as Geraza, one of the cities of We have not any doubt that the interesting remains at the spot now called Jerash are the same as those of the ancient Geraza But we have very great doubt that it gave its name to the district in question, and can be certain that this at least was not the city to which our Saviour came, for it is not "over against Galilee," and it is not less than fifty miles to the south-east of the Lake of Tiberias, and nearly forty from Gadara If therefore a town is to be understood, it is better to look for one called Gergesa, near both to Gadara and the lake. This conclusion is not new. It is as old as Origen, and from the time and place in which he lived, the opinion of that learned father is worth more than the mere conjectures that only now can be offered, and is the more valuable as it seems to convey an intimation that such a place as Gergesa in the required situation did actually exist, and was probably the town to which our Lord was going He objects decidedly to the Geraza "in Arabia," observing truly, that there was no sea or lake near it, and could never have been intended by the Evangelists, who were so well acquainted with the country To Gadara he also objects, as being the city to which our Lord approached, on the ground that this, although so much nearer than Geraza was still too distant from the lake 'But," continues he, "Gergesa, from whence were the Gergescues, is an ancient city, near the lake now called Tiberias, above which is a precipice, adjacent to the lake, where is still shown the place where the swine were cast down by the devils" ('Comment in Joannem,' in 131) This is very clear, as it seems that the place still existed in the time of Origen, by the name of Gergesa, and that the Christian inhabitants of the place consider that the transactions here recorded occurred in the neighbourhood of their city, and that it gave name to the country of the Gergesenes We are disposed to take this account as the most probable, as this Gergesa, though nearer the lake, was still so near to Gadara that the neighbourhood might be indicated indifferently as "the country of the Gergesenes," or "the country of the Gadarenes" Besides, as Gergesa is not historically mentioned, it would seem to have been a less important place than Gadara, for which reason, although the event may actually have occurred in the neighbourhood of the former town, Mark and Luke not writing for natives of Palestine, might naturally be induced to indicate the locality by a reference to the more important city of the two

32 "There was there an herd of many swine feeding"—We have already intimated our belief that there was much error in supposing that the law, which declared that certain kinds of animals were not to be used for food, should be understood as prohibiting them from rearing, for any other purpose, the animals interdicted as food There was certainly nothing in the law to prevent them from rearing hogs more than from rearing asses, if they saw fit to do so. It appears, in fact, that the Jews did rear pigs, for sale to their heathen neighbours, till this was forbidden, after the principle of refining upon the law had been introduced. The prohibition demonstrates the previous existence of the practice, and it did not take effect till about 70 years n c, when it is alleged to have originated in a circumstance which occurred between Hyrcanus and Aristobulus, the sons of king Alexander Janneus Aristobulus was besieging Hyrcanus in Jerusalem, but not wishing to interrupt the services of the Temple, he permitted an arrangement, under which money was let down from the Temple in a box, in return for which, the lambs required for the daily sacrifices were sent up It at last occurred to a mischievous old man, "who understood the wisdom of the Greeks," that there would be no overcoming the adverse party while they employed themselves in the service of God, and therefore one morning he put a hog in the box instead of a lamb. When half-way up, the pig reared himself up, and happened to rest his fore feet upon the Temple wall, whereupon, continues the story, Jerusalem and the land of Israel quaked. In consequence of this, two orders were issued by the Council,—"Cursed be he that breedeth hogs," and, "Cursed be he who teachefth his son the learning of the Greeks" Such is the origin of the order against rearing hogs, as related in the Babylon. Telegral. One of the approximate of the problems are showing for what purposes, besides sale, here had Talmud One of the enforcements of this prohibition is curious, as showing for what purposes, besides sale, hogs had been reared by the Jews "It is forbidden to rear any hog—even though hogs should come to a man by inheritance—in order to obtain profit from its skin, or from its fat, for anointing or for light" From this it would appear that the Jews had been wont to make ointments with hogs' lard, and that they did not exclusively use oil for lights, but fat *3 Q 2

also, which was probably done, according to a method we have often seen in the East, by introducing e wich into a lump of grease, which is set in a lamp, or in a round hollow vessel made for the purpose. The heat of the kindled wick, as in a candle, gradually melts as much of the fat as is required to feed the flame. The inconvenience of the deprivation of the useful lard of hogs for this and other purposes, seems to have given occasion to an explanation that the prohibition was not to be understood to imply that the fat of hogs might not be obtained by purchase from the Gentiles.

The prohibition of keeping hogs does not appear to have had complete effect, as regulations are made concerning towns in which hogs were kept, and the keepers of same are mentioned as contemptible and infa nous reletes, as that it was a favourite term of great abuse to call a person "a hog breeder" or "a swine-head". Although therefore it may be likely that the herds of swine, here mentioned, were the property of the heathen who certainly did live with the Jews in the towns of this neighbourhood, it is not impossible that they belonged to Jews, who kept them in despite of the probabilions we have mentioned.

CHAPTER IX

1 Christ sendeth his apostles to work miracles, and to preach 7 Herod desired to see Christ 17 Christ feedeth five thousand 18 enquireth what opinion the world had of him foretelleth his passion 23 proposeth to all the pattern of his patience 28 The transfiguration 37 He health the lunatick 43 again forewarneth his disciples of his passion 46 commendeth humility 51 biddeth them to shew mildness towards all, without desire of revenge 57 Divers would follow him, but upon conditions

THEN 'he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece

4 And whatsoever house ye enter into,

there abide, and thence depart

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them

6 And they departed, and went through the towns, preaching the Gospel, and heal-

ing every where

7 ¶ Now Herod the tetrarch heard of all that was done by him and he was perplexed, because that it was said of some, that John was risen from the dead,

8 And of some, that Elias had appeared, and of others, that one of the old prophets

was risen again

9 And Herod said, John have I beheaded but who is this, of whom I hear such things?

And he desired to see him

10 ¶ And the apostles, when they were returned, told him all that they had done And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him and he received them, and

spake unto them of the kingdom of God, and healed them that had need of healing

12 'And when the day began to wear avay, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals for we are here in a desert place

13 But he said unto them, Give je them to cat And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this

people

14 For they were about five thousand men And he said to his disciples, Make them sit down by fifties in a company

15 And they did so, and made them all

sit down

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude

17 And they did eat, and were all filled and there was taken up of fragments that

remained to them twelve baskets

18 ¶ And it came to pass, as he was alone praying, his disciples were with him. and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist, but some say, Elias, and others say, that one of the old prophets is risen again

20 He said unto them, But whom say you that I am? Peter answering said, The Christ of God

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow

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24 For whosoever will save his life shall

lose it but whosoever will lose his life for my sake, the same shall save it

25 For what is a man advantaged, if he gain the whole world, and lose himself, or

be cast away?

26 'For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels

27 ¹⁰But I tell you of a truth, there be some standing here, which shall not taste of death,

till they see the kingdom of God

28 ¶ 11 And it came to pass about an eight days after these 12 sayings, he took Peter and John and James, and went up into a mountain to pray

29 And as he prayed, the fashion of his countenance was altered, and his raiment

was white and glistering

30 And, behold, there talked with him two men, which were Moses and Elias

- 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem
- 32 But Peter and they that were with him were heavy with sleep and when they were awake, they saw his glory, and the two men that stood with him
- 53 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here and let us make three tabernacles, one for thee, and one for Moses, and one for Elias not knowing what he said
- 34 While he thus spake, there came a cloud, and overshadowed them and they feared as they entered into the cloud
- 35 And there came a voice out of the cloud, saying, This is my beloved Son hear
- 36 And when the voice was past, Jesus was found alone And they kept it close, and told no man in those days any of those things which they had seen

37 ¶ ¹³And it came to pass, that on the next day, when they were come down from

the hill, much people met him

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son for he is mine only child

39 And, lo a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him hardly departeth from him

40 And I besought thy disciples to cast him out, and they could not

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither

42 And as he was yet a coming, the devil threw him down, and tare him And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father

43 ¶ And they were all amazed at the mighty power of God But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 'Let these sayings sink down into your ears for the Son of man shall be deli-

vered into the hands of men

45 But they understood not this saying, and it was hid from them, that they perceived it not and they feared to ask him of that saying

46 ¶ 15Then there arose a reasoning among them, which of them should be

greatest

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name receiveth me and whosoever shall receive me receiveth him that sent me for he that is least among you all, the same shall be great.

49 ¶ ¹⁵And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he fol-

loweth not with us

50 And Jesus said unto him, Forbid him not for he that is not against us is for us

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face and they went, and entered into a village of the Samaritans, to make ready for him

53 And they did not receive him, because his face was as though he would go to Jerusalem

- 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as 'Elias did?
- 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of

56 For the Son of man is not come to destroy men's lives, but to save them they went to another village

57 ¶ 18 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his

59 1º And he said unto another, Follow

me. But he said, Lord, suffer me first to go and bury my father

60 Jesus said unto him, Let the dead bury their dead but go thou and preach the kingdom of God

61 And another also said, Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of

19 Matt. 8 21

Verse 53 "Because his face was as though he would go to Jerusalem"—The road from Galilee to Jerusalem by through Samaria. One of the grand points of controversy between the Jews and Samarians was, as seried by the woman of Samaria, "Our fathers worshipped in this mountain (Gerizim), but ye say that in Jerusalem is the place where men ought to worship" (John iv 20). Believing therefore that their own temple, on Mount Gerizin, was the place to which all worship should tend, their real and the bitterness of their hate was particularly excited against those Jews who, on the recording excited against those Jews who, on the recording excited against through their lands to worship at Jerusalem, at the passover and other public festivals the periodical occasions, passed through their lands to worship at Jerusalem, at the passover and other public festivals. There does not seem to have been much hospitality or kind feeling between the Jews and Samaritans at any time, but probably they would not have refused to receive Jewish passengers into their towns and villages merely from understanding that they were going to Jerusalem, unless they knew that they were going there expressly to worship at the Temple, which they could not but know when numerous people passed through their lands on the recurrence of the great festival Of all festivals the one most likely to excite their animosity was the Peast of the Dedication of that temple, which was to them so obnoxious, and which appears to have been the very festival which Jesus and his disciples were now proceeding to attend

We learn from Josephus that the journey from Galilee to Jerusalem, on occasion of the festivals, usually took three days, and he mentions that the passage through the land of the Samaritans on such occasions was sometimes attended with disturbances and even bloodshed. He relates in particular one remarkable affray, after the time of our Saviour, when some Galileans were attacked, and many of them slain by the Samaritans in their way to Jerusalem at one of the festivals. This affair made a great stir, particularly when the Jews, finding that the procurator (Cumanus, the predecessor of Felix) had been bribed by the Samaritans, avenged their own cause upon them with fire and sword. In consequence of this, many Galileans were put to death by Quadratus the president of Syria, who ultimately sent all the leading parties to Rome for trial. The result was that the emperor Claudius ordered all the Samaritans who had been sent to Rome to be put to death, Cumanus, the procurator, to be bauished, and Celer, the tribune who had been active against the Jews, to be sent to Jerusalem, and there to be drawn through the city and publicly executed

60 "Let the dead bury their dead"-This, certainly, has a singular sound, and has taken its place among the diffcult passages of Scripture But to a Jew, who was familiar with the idea involved, its meaning must have been instantly clear. The term "dead" is here used both in its figurative and literal acceptation. It was common among the Jews to describe an ungodly or sinful person as one dead though alive. Our Saviour therefore means to say that one who had an urgent call to follow Him, might leave even his dead father to be buried by his other sons or other relatives who were "dead" to the great concerns of eternal life. By this remarkable instance—strong even to seeming liarshness—our Lord did most pointedly indicate the superior object and higher duty to which all others must give place

62 "Put his hand to the plough, and looking back '.—This proverbial expression, derived from the labours of agriculture, has been illustrated by parallel citations from the heathen poets—It was necessary that the ploughman should give his undivided attention to the work before him, that his furrow might be kept straight—This therefore aptly inculcates that he who would take up his cross to follow Christ, should not—"Cast one longing, linguring look behind" upon the world and its concerns.

CHAPTER X

1 Christ sendeth out at once seventy disciples to work miracles, and to preach 17 admonisheth them to be humble, and wherein to rejoice thanketh his Father for his grace 23 magnifieth the happy estate of his Church 25 teacheth the Lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy 41 reprehendeth Martha, and commendeth Mary her sister

AFTER 'these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come

2 Therefore said he unto them, The harvest truly is great, but the labourers are few pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways behold, I send you forth as lambs among wolves

4 Carry neither purse, nor scrip, nor shoes and salute no man by the way

5 'And into whatsoever house ye enter, first say, Peace be to this house

6 And if the son of peace be there, your peace shall rest upon it if not, it shall turn to you again

* Matt 10 16

- 7 And in the same house remain, eating and drinking such things as they give for the labourer is worthy of his hire Go not from house to house
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you
- 9 And heal the sick that are therein, and say unto them, The kingdom of God is come migh unto you

10 But into whatsoever city ye enter, and they receive you not, go your ways out into

the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you notwithstanding be ye sure of this, that the hingdom of God is come nigh unto

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than

for that city

- 13 'Woe unto thee, Chorazin' woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and aslies
- If But it shall be more tolerable for Tyre and Sidon at the judgment, than for you
- 15 And thou, Capernaum which art exalted to heaven, shalt be thrust down to
- 16 He that heareth you heareth me, and he that despiseth you despiseth me and he that despiseth me despiseth him that sent me
- 17 And the seventy returned again with joy, saying, I ord, even the devils are sub-

even so, Father, for so it seemel genin

22 'All things are delivered to me of the Father and no man knoweth who the Sa is, but the Father and who the Father is but the Son and Ic to whom the Son will reveal him

23 \ And he turned him unto his disciples, and said privately. Blessed on the eyes which see the things that ye ele

- 24 For I tell you that many proplets and kings have desired to see those things which ye see, and have not seen them, and to lear those things which ye hear, and have not heard them
- 25 ¶ And behold, a certain Lauver steed up and tempted him, saying, 'Master what shall I do to inherit eternal life?

26 He said unto him, What is written in

the law? how readest thou?

27 And he answering end Thou el alt love the Lord thy God with all thy heart, and with all thy soul, and with all the strength, and with all thy mind and thy neighbour as thyself

28 And he said unto him. Thou let answered right this do and thou el di

- 29 But he willing to justify he all, said unto Jesus And who i has read-
- 30 And Jesus answering and, A certain man went down from Jerusalem to Jerela and fell among thicker, which strip id fare of his rement, and wounded he , and co parted, leaving I is half dead
- 31 And by charge there came dicertain Priest that was and when here Inm he presed by on the other site

thou, was neighbour unto him that fell among the thieves?

- 37 And he said, He that shewed mercy on him Then said Jesus unto him, Go, and do thou likewise
- 38 ¶ Now it came to pass, as they went, that he entered into a certain village and a certain woman named Martha received him into her house
- 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word
- 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me
- 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things
- 42 But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her
- Verse 4 "Salute no man by the way"—See the note on Ps exxix. 8 In their salutations, on meeting, much time is often consumed by the Orientals in mutual inquiries and compliments, manual and oral. They are also fond of inquiring into all the business—such as the name, native place, residence, and present object of personal they meet on the nord and who return their salutation. In this no offence or importanence is intended or taken. It is the Fabit of the people and the custom of the country. But a stranger not familiar with the custom, or, from the more reserved habits of his own country, not disposed to disclose himself fully to every one he meets, is apt to be much annoyed, and finds it difficult to get rid of the questioner without exerting suspicion. The Orientals, who in general have little idea of the value of time, do not mind the loss of it which is thus involved. At they were so far sensible of it, that it appears to lave been the practice to inculcate upon messengers, who were sent upon business which required dispatch that they should not salute any one by the way. Compare 2 Kings is 29. The restriction on this point, will be the better understood when it is stated that it was a maxim among the Jews to salute every one by the way. Except ons were indeed made with respect to such as were mourners, and those who fasted, these not being expected to offer or return any salutation. That our Saviour did not intend to intimate any objection to proper salutations of civility and respect, appears clearly chough from what immediately follows, where the disciples are instructed to salute the house to which they came in the customary form,—"Peace be to this house."
- 13 "Chorozin"—This place is nowhere mentioned but in this and the parallel texts, and in these only by way of reference. It would seem to have been a town of some note, on the shores of the lake of Galilee, and near Capernaum, along with which and Bethsaida its name occurs. The answer of the natives to Dr. Richardson, when he enquired concerning Capernaum (see the note on iv. 31), connected Chorazin in the same manner with that city
- 30. "Went down from Jerusalem to Jerucho, and fell among theres"—Jericho has at this time a very important city, indeed, it would seem from Josephus to have been next in consequence to Jerusalem itself. At this place also there thousand priests and Lerites here stationed, with a vier to the rotation of service at Jerusalem. Hence the peculiar propriet, with which our Lord introduces the priest and Levite as passing this way. The road to Perea, beyond Jordan, also passed this way, whence it was one of the most frequented roads of Palestine. How fitty the road from Jerusalem to Jericho was made the scene of this interesting story, will appear when it is understood that this road has always been infected by numerors daring and desperate robbers, and its character is so notocious even at the present day in this respect, that travellers are rarely allowed by the governor of Jerusalem to proceed to Jericho and the Dead Sea without an escort. Josephus intimates, and Jerome says, that the savage mountainous wilderness through which this road passed had acquired the name of the bloody way. The monks however have restricted this name or rather that of the "Valley of Ab lorum" bloody, to a small round, grass, valley, which they have Exed upon as the place where the supposed facts of this paralle took place. That the region is well suited for a scene of robbery and murder will appear by the following, from Mr. Buckingham —

'The whole of this road from Jerusalem to Jerucho is held to be the most dangerous about Palestine, and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us at this early stage of our journey, and partly perhaps to calm our fears on that score, that a messenger had been despatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons, on foot all armed with matchlocks, and presenting the most ferocious and robi er-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys, while the bold projecting crags of rock, and the dark shadows in which every thing was buried below, the towering height of the cliffs above, and the fore dding devolation which everywhere regned around, presented a picture that was quite in harmony throughout all it, parts. It made us feel most forcibly the propnety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local heauty. In these glooms, solitudes, pillage, wounds, and death would be accompanied with double terror from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are each to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the God Samantan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the courage which was necessary to admit of a man's exposing himself, by such delay, to the risk of a simila

If space allowed, we should also be plad to transcribe the account which his F. Henniler gives of his being stripped raised by the Arabs, and left severely wounded, on this road, in the year 1820. As this traveller states, a similar curcumstance happened to the monk Brocard (not indeed two hundred years ago, as he says, but), towards the end of the thirteenth century. Many other testimonies might be collected of the dangerous character of the road from Jerusalem

to Jencho

CHAPTER XI

1 Christ teacheth to pray, and that instantly 11 assuring that God so will give us good things 14 He, casting out a dumb devil, rebuketh the blasphemous Phurisees 28 and sheweth who are blessed 29 preacheth to the people, 37 and reprehendeth the outward shew of holiness in the Phanisees, Scribes, and Lawyers.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples

2 And he said unto them, When ye pray, say, 'Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth

3 Give us day by day our daily bread

- 4 And forgive us our sins, for we also forgive every one that is indebted to us And lead us not into temptation, but deliver us from evil
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves,
- 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
- 7 And he from within shall answer and say, Trouble me not the door is now shut, and my children are with me in bed, I cannot rise and give thee
- 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth

9 'And I say unto you, Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you

10 For every one that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened

11 'If a son shall ask bread of any of you that is a father, will be give him a stone' or if he ask a fish, will be for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer

him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil and it was dumb. And it came to pass when

the devil was gone out, the dumb spake, and the people wondered

15 But some of them said, 'He casteth out devils through Beelzebub the chief of the devils

16 And others, tempting him, sought of

him a sign from heaven

17 But he knowing their thoughts said unto them, Every kingdom divided against itself is brought to desolation, and a house duided against a house falleth

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beel-

zebub

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is

come upon you

21 When a strong man armed keepeth

his palace, his goods are in peace

22 But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils

23 He that is not with me is against me and he that gathereth not with me scat-

tereth

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house whence I came out

25 And when he cometh, he findeth it

swept and garnished

- 26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there and the last state of that man is worse than the first
- 27 ¶ And it came to pass, as he spike these things a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee and the paps which thou hast sucked

28 But he said Yea rather, blessed are they that hear the word of God and leep it

29 ¶ *And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the *gn of Jonas the prophet

30 For as Jonas was a sign unto the



DELIVERINCE OF JONIEL-WEST

Ninevites, so shall also the Son of man be to this generation

ration, and condemn them for she came from light. dom of Solomon, and, behold, a greater than therefore when thine eye is single, thy whole the utmost parts of the earth to hear the wis-32 The men of Nineve shall rise up in eye is evil, thy body also is full of darkness

Solomon is here. the judgment with this generation, and shall condemn it: for they repented at the preaching of Jones; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither 31 The queen of the south shall rise up under a "bushel, but on a candlestick, in the judgment with the men of this genetic that they which come in may see the

body also is full of light. but when thine 35 Take heed therefore that the light

36 If thy whole body therefore be full of light, having no part dark, the whole shall

11 4 = 1 6 22 on See Mail 5 12. s Lztt. 5. 15

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine 13 warns to the people to beware of constouenes, by the parable of the rich man who set up greated barns. 22 We must not be over careful of earthly things, 31 but seel the hingdom of God, 33 give alms, 35 be ready at a knock to open to our Lord whensoever he cometh. 41 Christs ministers are to see to their charge, 49 and look for persecution 54 The people must take this time of grace, 53 because it is a fearful thing to die without reconciliation.

In 'the mean time, when there were gathered together an innumerable multitude of people. insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy

2 For there is nothing covered, that shall not be revealed neither hid, that shall not

be known

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops

4 And I say unto you my friends, Be not afraid of them that kill the body, and after

that have no more that they can do

5 But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell, yea, I say unto you, Fear him

6 Are not five sparrows sold for two farthings, and not one of them is forgotten

before God?

7 But even the very hairs of your head are all numbered Fear not therefore ye are of more value than many sparrows

- are of more value than many sparrows
 S Also I say unto you, Whosoever shall confess me before men him shall the Son of man also confess before the angels of God.
- 9 But he that demeth me before men shall be denied before the angels of God
- 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
- 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

12 For the Holy Ghost shall teach you in

the same hour what ye ought to say

- 13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me
 - 14 And he said unto him, Man, who made

me a judge or a divider over you?

15 And he said unto them, Take heed, and heware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth

16 And he spake a parable unto them, saying, The ground of a certain rich man

brought forth plentifully.

S. LUKE

17 And he thought within himself, saying, What shall I do, because I have no

room where to bestow my fruits?

18 And he said, This will I do I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods

19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry

20 But God said unto him, Thou fool this night 'thy soul shall be required of thee then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for

himself and is not rich toward God

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what we shall eat, neither for the body, what we shall put on

23 The life is more than meat, and the

body is more than raiment

- 24 Consider the ravens for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them: how much more are ye better than the fowls?
- 25 And which of you with taking thought
- can add to his stature one cubit?

 26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 27 Consider the lilies how they grow they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these

25 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe rou, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubt-

ful mind.

30 For all these things do the nations of

the world seek after and your Father knoweth that ye have need of these things

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you

32 Fear not, little flock, for it is your Father's good pleasure to give you the king-

dom

- 33 Sell that ye have, and give alms, ¹⁰provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth
 - 34 For where your treasure is, there will

your heart be also

35 "Let your loins be girded about, and

your lights burning,

- 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately
- 37 Blessed are those servants, whom the lord when he cometh shall find watching verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them
- 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants
- 39 12 And this know, that if the goodman of the house had known what hour the thief would come he would have watched, and not have suffered his house to be broken through
- 40 Be ye therefore ready also for the Son of man cometh at an hour when ye think not
- 41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
- 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make rulei over his houshold, to give them their portion of meat in due season?
- 43 Blessed is that servant, whom his lord when he cometh shall find so doing
- 11 Of a truth I say unto you, that he will make him ruler over all that he hath
- 15 But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the menservants and maidens, and to cat and drink and to be drunken.

- 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will "cut him in sunder, and will appoint him his portion with the unbelievers
- 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes
- 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes* For unto whomsoever much is given, of him shall be much required and to whom men have committed much, of him they will ask the more

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I "straitened till it be accomplished!

51 is Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather

division

52 For from henceforth there shall be five in one house divided, three against two, and

two against three

53 The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother in law against her daughter in law, and the daughter in law against her mother in law

54 ¶ And he said also to the people. When ye see a cloud rise out of the west, straightway ye say, There cometh a shower,

and so it is

55 And when ye see the south wind blow ye say, There will be heat, and it cometh to pass

56 Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it

that ye do not discern this time?

57 Yea and why even of yourselves judge

ye not what is right?

58 ¶ "When thou goest with thine adversary to the magistrate as then art in the way give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer and the officer east thee into prison

59 I tell thee thou shalt not depart thence till thou hast paid the very last

imite

Rabbinical citation —"R. Simeon Ben Jochai, standing at the mouth of his cave ["herein he had lain hid for the space of thirteen years] he saw a certain man catching of birds. And when he heard Bath Kol* out of heasen saying, 'Mercy mercy' the birds escaped, but when he heard Bath Kol saying, 'The pain of death,' then was the bird taken He saith therefore, 'A bird is not taken without God, much less, the life of man.'"

- 18 'I will pull down my harms, and build greater '—This pulling down, and rebuilding on a larger scale, shows quite clearly that the Jews of this time had granaries as constructed edifices. It does not however follow that they had altogether relinquished the older and still common custom of depositing the grain in subterranean storehouses, in which it is certainly more secure, and, as some think, preserved in better condition, than in constructed storehouses. The latter are, to some extent, the characteristics of a people who have attained a condition of security and pears, for those who are exposed to danger and alarm, will prefer the subterraneous grainty, which may on occasions of emergency be abandoned by the proprietor, with tolerable confidence that when he is enabled to return, he shall find his treasured grain untouched, the entrance being so carefully conceiled that it is sometimes discovered with difficulty by the owner himself, when he returns after an absence. This plan may in general be said to be resorted to by the peasantry throughout the East, constructed granaries being confined to towns and their neighbourhood—a distinction which perhaps prevailed among the Jews
- 21 "They neither sow nor reap '—This mode of reasoning or rather of illustration, was familiar to the Je-s. Thus, in the Mishna, R. Simeon Ben Fleazer is reported to have said, "Did you ever see a beast or ford that had a trade? but they are fed without trouble." To which the Geman adds, "Did you ever see a hon bearing burdens, a hart gathering summer fruits a fox a money changer, or a wolf selling pots? And yet they are nourished without labour. And wherefore are they created? To serve me, and I am created to serve my Maker. And lo' these things have in them an argument for if these which are created to serve me after this minner, are supported without trouble, I, who am created to serve my Maker—is it not fit that I should be supplied without trouble? And what is the reason that I am supplied with trouble? My sins." (See Gill on Matt. vi. 26.)

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galilaans, and others 6 The fruitless figures tree may not stand 11 He healeth the crooked woman 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices

- 2 And Jesus answering said unto them. Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?
- 3 I tell you, Nay but, except ye repent,
- ye shall all likewise perish
 4 Or those eighteen, upon whom
- 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were 'sinners above all men that dwelt in Jerusalem?
- 5 I tell you, Nay but, except ye repent, ye shall all likewise perish.
- 6 ¶ He spake also this parable, A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none.
- 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. cut it down; why cumbereth it the ground?

- 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it
- 9 And if it bear fruit, well and if not, then after that thou shalt cut it down
- 10 And he was teaching in one of the synagogues on the sabbath
- Il And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself
- 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity
- 13 And he laid his hands on her, and immediately she was made straight, and glorified God
- 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work in them therefore come and be healed, and not on the sabbath day
- 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
- daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

1 Or, dellors.

^{*} The Rabbinical writers have much to say about the Bath Kol or "daughter of a voice," or "daughter-voice" which they mention in such a manner as to convey the impression that it was a directing voice from heaven; but it probably means no more than a kind of distinction, in which an appeal was made to the Bath Kol, after which the first words heard from any person were understood to convey the desired oracle.

17 And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall

I resemble it?

19 It is like a grain of mustard seed which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it

20 And again he said, Whereunto shall I

liken the kingdom of God?

- 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened
- 22 'And he went through the citics and villages, teaching, and journeying toward Jerusalem
- 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ 5Strive to enter in at the strait gate for many, I say unto you, will seek to

enter in, and shall not be able

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are.

26 Then shall ye begin to say, We have caten and drunk in thy presence, and thou

hast taught in our streets

27 But he shall say, I tell you. I know | name citie Lori

you not whence ye are; depart from 110, 111,

28 There shall be weeping and que live of teeth when ye shall see Airabar, and Isauc, and Jacob, and all the property in the kingdom of God, and you yourselves thrust out.

and from the west and from the rest, and from the south and the set down to the kingdom of God

30 And, behold there are less will shall be first, and there are less in the act

be last.

- of the Pharisces saying attaches, Get the ent. and depart hence: its light will still thee.
- 52 And he said unto them for usual tell that for Behold, I cart out that I am for course to day and to morrow, and the third dry I shall be performed.

53 Nevertheless I must well us the are to morrow, and the day following for it cannot be that a prophet metal one of the

rusalem

34 O Jerusalem, Jerusalem a med they the prophets, and stonest them the server unto thee. how often vold I leave uniform thy children together, as a last on the her broad under her where and as work and

her brood under her wings, and he would no 35 Behold, your love it lest un a desolate: and ver ly I can among the late not see the and the love come where a shall say. Elected as he that come has

 what was the degree of fruitfulness which would render a tree worth preserving. With respect to two of them, it was decided that a palm-tree which afforded a cab of dates should not be cut down, nor an objective that bore the fourth part of a cab. But as much depended upon the age of the tree, this rule did not hold good beyond three years, when, if a tree continued barren, or afforded inadequate returns, it received a red mark, and was devoted to destruction. This explains why the owner of the present tree did not propose to cut it down till it had been three years barren. It was considered a sinful act to cut down a fruit tree prematurely, hence R Chaninah is reported to have said, "My son Shibehah had not died, had he not cut down a fig-tree before its time." See Lightfoot's 'Horm Heb.' in loc, and 'Chorog. Century,' ch 98

- 8. "I shall dig about it, and dung it"—The process here suggested was applicable to several other fruit trees. It is one of the few passages which convey some slight information as to the mode in which the Jews treated their fruit-trees. The additional information afforded by the following citation from the Gemara is useful. "They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, they pluck up the suckers, they take off the leaves, they sprinkle ashes, and they make a smoke under their trees to destroy the worms."
- 15 "Lead him away to watering"—This is shown in the Talmud, which states that a beast might be led forth to watering on the sabbath day, so that it bare no other burden than its collar and halter—Indeed it was held lawful to draw water for them, and pour it into the trough, but it was not lawful to bear water to the beast, which must be led to the well, pool, or river, and watered there
- 32 "Go ye, and tell that for"—It adds to the force, and points the meaning of this, to understand that our Saviour calls the Tetrarch of Galilee a "fox," in allusion to a proverb, at that time current, to the effect, "Honour even the fox in the day of his power" If so, the expression would involve the intimation, that Herod was a fox in the day of his power The Arabians have a proverb similar to the above in its spirit "When the monkey reigns, dance before him." Burckhardt's 'Arabic Proverbs,' No. 87

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath 7 teacheth humility 12 to feast the poor 15 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him

2 And, behold, there was a certain man before him which had the dropsy

3 And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go,

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again

to these things

- 7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them.
- 8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him,
- 9 And he that bade thee and him come and say to thee, Give this man place, and

thou begin with shame to take the lowest

- 10 'But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher—then shalt thou have worship in the presence of them that sit at meat with thee
- 11 For whosoever exalteth himself shall be abased, and he that humbleth himself shall be evalted
- 12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind

14 And thou shalt be blessed, for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall cat bread in the kingdom of God

16 Then said he unto him, A certain man made a great supper, and bade many

17 And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready

18 And they all with one consent began to make excuse The first said unto him, I have bought a piece of ground, and I must needs go and see it I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them I pray thee have me excused

20 And another said, I have married a

wife, and therefore I cannot come

- 21 So that servant came, and shewed his lord these things Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind
- 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room
- 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled

24 For I say unto you, That none of those men which were bidden shall taste of my supper

25 ¶ And there went great multitudes with him and he turned, and said unto

them,

26 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple

6 Watt 10 37

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and

was not able to finish

- 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace
- 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple

34 ¶ Salt is good but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear

7 Matt. 5 13.

Verse 16 "A certain man made a great supper"—We cannot withhold an interesting passage, in Mr Morier's Second Journey into Persia' which illustrates with much effect this parable and some of our Lord's preceding remarks. 'It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entert unment to the ambassador and suite, and on the day appointed, as is usual in Persia a messenger came, about five o clock in the evening, to bid us to the feast. I might make use of Scripture language to commence my narration. A certain man made a great supper and bade many and sent his seriant at supper time to them that were bidden, Come, for a'l things are ready. (Luke will 16-17). The difficulty which infidels have made in the passage of which this is the commencement arises from the apparent harshness of asking people to an entertainment, and giving them no option by punishing them, in fact, for their refusal. Whereas all the guests to whom when the supper was ready the servant was sent, had already accepted the invitation, and were therefore already pledged to appear at the feast at the hour when they might be summoned, they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

engagement

"When a Persian enters a mejlis, or assembly, he makes the usual salutation, of Selem aleikum, Peace be unto you, which is addressed to the whole assembly as it were saluting the house (Matt × 12), and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests without offering any apology for the general disturbance which he produces. It may be conceived that among a vain people the disputes that arise on matters of precedence are numerous, and it was easy to observe by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs the Persian scribes are remarkable for their arrogance in this respect, and will bring to mind the caution that our Saviour give to the Jews against their scribes, whom among other things, he characterizes as loving the uppermost places at feasts. Mark xii. 39. The master of the entertainment has however the privilege of placing any one as high in the ranks of mejlis as he may choose and we saw an instance of it on this occasion for when the assembly was nearly full the governor of Kash in, a man of humble much although of considerable rank came in and had seated himself at the lowest place when the Ameen-ad Dowlah after having testified his particular attentions to him, by numerous expressions of welcome pointed with his hand to an upper seat in the assembly to which he desired him to move and which he did accordingly?

CHAPTER XV.

1 The parable of the lost sheep 8 of the piece of silier 11 of the produgal son

THEN drew near unto him all the Publicans and sinners for to hear him

- 2 And the Pharisees and Scribes murmured saying This man receiveth sinners, and eateth with them
- 3 ¶ And he spake this parable unto them saying

4 What man of you, having an hundred



sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found 2t, he layeth

at on his shoulders, rejoicing

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have

found my sheep which was lost 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons,

8 ¶ Either what woman having ten *pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found 11, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found

the piece which I had lost. 10 Likewise, I say unto you, there is joy

in the presence of the angels of God over one sinner that repenteth

11 ¶ And he said, A certain man ha

² Drachma, here translated a piece of silver, is the eighth part of an onnce which cometh to seven pence halfpenny, and is equal to the storage translated a piece of silver, is the eighth part of an onnce which cometh to seven pence halfpenny, and is equal to the storage translated a piece of silver, is the eighth part of an onnce which cometh to seven pence halfpenny, and is equal to the which need no repentance.

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me And he divided unto them his living

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his

substance with riotous living

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want

15 And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine

16 And he would fain have filled his belly with the husks that the swine did eat

and no man gave unto him

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger '

18 I will arise and go to my father, and will say unto him, Father, I have sinned

against heaven, and before thee,

19 And am no more worthy to be called thy son make me as one of thy hired servants

- 20 And he arose, and came to his father But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him
- 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son

22 But the father said to his servants, and is found

Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet

23 And bring lither the fatted calf, and kill it, and let us eat, and be merry

24 For this my son was dead, and is alive again, he was lost, and is found. And they began to be merry

25 Now his elder son was in the field and as he came and drew night o the house,

he heard musick and dancing

26 And he called one of the servants, and

asked what these things meant

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound

28 And he was angry, and would not go in therefore came his father out, and intreated him

- 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment and yet thou never gavest me a kid, that I might make merry with my friends
- 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf
- 31 And he said unto him, Son, thou art ever with me, and all that I have is thine
- 32 It was meet that we should make merry, and be glad for this thy brother was dead, and is alive again, and was lost, and is found

Verse 12 "He dwided unto them his living"—This is a very remarkable circumstance, which does not appear to have obtained all the attention which it demands. A younger son claims of his father the portion he was entitled to expect, and as the father was no doubt acquainted with the dissipated inclinations of his son, he had every inductment to refuse compliance but he does not do so, and the application looks more like a demand than a request. From this, we might almost be induced to infer, that the sons had in fact a legal claim to their portions which the father had no power to oppose. Yet it would be preposterous to suppose that the sons had power (by concurring to claim their several portions) to strip their father of all his possessions. The case therefore would seem to have been that the younger son, having a right to expect a certain proportion of his fathers moveable property ("goods") on his death, was also entitled, by usage, to demand that portion before the demise of his father—probably that he might thus be unabled to establish himself in life, as not having that security for the future which the elder brother derived from his larger share in the inheritance. Thus we see, in patriarchal times, that Abraham in his lifetime gave his other sons their portions and sent them away, while Isaac (as does the elder son in this instance) remained with him and succeeded to the residue of the inheritance. Although the text seems to say that the father gave both his sons their portions, it is easy to understand the transaction in the sense, that there was indeed a formal division, but that it had no further seasy to understand the transaction in the sense, that there was indeed a formal division, but that it had no further seasy to understand the transaction in the sense, that there was indeed a formal division, but that it had no further been discharged, the remainder should become the portion—not subject to any further deduction—which would form the future inheritance of the elder son, on the death of his fath

15 "Sent him into his fields to feed swine"—Here then we have a Jewish swineherd—a circumstance which corroborates the view taken by us in the note on ch. viii 32, where also we have shown that this was considered the most degrading of employments.

16 "Husks," κιζατια, which was applied to the pods of the Carob tree, from their resemblance to κιζες, a lorn. The name Carob seems to come from the Arabic Phyrnub (Σουν), which in Syriac loses the n and becomes khari'a, (100) very like Carob The Carob tree, or Ceratonia ενίσμα is found abundantly in Western As a, Southern Lurope, and Northern Africa, and has a trunk sometimes of many feet in diameter. It belongs to the legiminous \$3 \text{ s } 2

family, and produces flat brown pods six or eight inches in length, which, like those of the famatind free, are very sour before they are ripe, but when arrived at a state of maturity, they contain a blackish kind of honey that makes them an object of research among the poor. They are produced in great abundance, since there are trees which yield eight or nine bondred pounds, so that they are not only exten by numin beings, but often green to mules and asses, and, as we are trught by the parable, to swine. Some of the Spaniards and Arabs like upon them in part, and find their taste like that of manna. If the tree mentioned by Theophractus under the name of rissing be the same as Ceratoni endogra, the Egyptians called the pods in his time: figs." The flowers are white, and hang down with their weight. It is an evergreen, and has at the same time both old and new fruit, is a due rai co for rai revier xagar, for is soon as one is gathered, about midsummer, the other begins to bid and continues to unfold till the autumnal equinox, when it blossoms, whereof the germens are not ripe till the following summer. It has no other similarity to the Ficus sycomorus than in bearing its fruit upon the trunk. But such slight and accidental resemblances served, before botany was studied as a science to connect trees and plants together that had no systematic relationship a hatever. These "hinks" are by the Mussulmans mixed with liquorice root, dry grapes, and other fruit, and made into sherbet, which forms with them an article of daily consumption. The leaves, which are large and pannated, are used with the bark in tanning skins

25 "He heard musick and dancing '-It would appear that a party of musicians and dancers had been hired to enliven the rejoicing entertainment given on this occasion. This is still the custom of the East at entertainments and occasions of rejoicing. The guests and members of the family are spectators and auditors merely, and do not themselves dance or perform on musical instruments. In Oriental towns there are large numbers of musicians and dancers who derive their subsistence from their exertions on such occasions. The musicians are men, and the dancers females

31. "Son, thou art ever with me, and all that I have is thine"—This strongly confirms the view which we took in the first note on this chapter.

CHAPTER XVI

1 The parable of the unjust strucard 14 Christ reproveth the hypocrisy of the covetous Pharisees 19 The rich glutton, and Lazarus the beggar.

And he said also unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him that he had wasted his goods

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest

be no longer steward

3 Then the steward said within lumself, What shall I do! for my lord taketh away from me the stewardship I cannot dig, to beg I am ashamed

4 I am resolved what to do, that, when I am put out of the stewardship, they may

receive me into their houses

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred 'measures of oil. And he said unto him, Take thy bill,

and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred *measures of wheat And he said unto him, Take thy bill, and write fourscore

8 And the lord commended the unjust steward, because he had done wisely. for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to your-

selves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations

10 He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much

11 If therefore ye have not been faithful in the unrighteous 'mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give

you that which is your own?

13 ¶ No servant can serve two masters for either he will hate the one, and love the other; or else he will hold to the one, and despise the other Ye cannot serve God and mammon

14 And the Pharisees also, who were covetous, heard all these things and they derided him

15 And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts for that which is highly esteemed among men is abomination in the sight of God

16 'The Law and the Prophets were until John' since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery and whosoever marrieth her that is put away from her husband committeth adultery.

19 There was a certain rich man, which

¹ The word Britar in the original, contains he made gallons three quarks. The word here interpreted a measure, in the original containeth about fourteen bushels and a portle. The word here interpreted a measure, in the original containeth about fourteen bushels and a portle. Or, riches. Matt. 5.24. Matt. 11. 11. 7 Matt. 5.18.

Matt. 5.22.

was clothed in purple and fine linen, and [fared sumptuously every day

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of

21 And desiring to be fed with the crumbs which fell from the rich man's table moreover the dogs came and licked his sores

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom the rich man also died, and was buried,

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented ın thıs flame

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things

but now he is comforted, and thou art tor-

26 And beside all this, between us and you there is a great gulf fixed so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence

27 Then he said, I pray thee therefore. father, that thou wouldest send him to my father's house

28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment

29 Abraham saith unto him, They have Moses and the prophets, let them hear

30 And he said, Nay, father Abraham but if one went unto them from the dead, they will repent

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from

Verse 5 "He called every one of his Lord's debtors unto him"—It is quite evident, from the debts being stated to consist of corn and oil, that these "debtors" were the tenants of the steward's lord, and consequently that the transaction refers to the terms on which the corn fields and olive-grounds were held. The proprietor of a large estate necessarily left the management of the affairs between him and his tenants to his steward, who fixed the terms according to his left the management of the affairs between him and his tenants to his steward, who fixed the terms according to his knowledge of the character and capabilities of the several allotments assigned to particular tenants, and attended to the assessment and collection of the rents. The steward would appear in the present instance to have sought the good will of the tenants, not merely by lowering the existing claim for the year, but by granting a new contract under which the tenants were permanently to pay less than they had previously done. This was a far weighter obligation than the other, and better calculated for the object which the steward had in view. He directs the tenants to write out the contracts, but doubtless gave them validity by signing them himself, a method probably adopted to prevent those impositions and forgeries, which would have been easy, had it been customary for such a document to be entirely written by one of the contracting parties. It does not appear that the steward expected this transaction would be concealed from his lord, who would naturally inquire concerning the diminution of the payments he had been accustomed to receive. But we may conclude that all the parties knew that a contract entered into by the steward on the lord's behalf, was binding upon the proprietor for the term to which it extended, if any term were specified. upon the proprietor for the term to which it extended, if any term were specified

The passage derives an additional interest from the clear intimation which it offers as to the form in which tenants paid their rents to the owner of the land

This is still more distinctly announced in the parable of the landowner who sent first his servants, and finally his son, to receive from his tenants his share of the produce of the grounds which they zented from him. From this it appears that the system of rent was the same in substance as that which continues to operate throughout Asia, and which are called ryot rents, the cultivating tenants being called ryots. Under this system, the tenant agrees to pay as rent a certain proportion of the produce to the proprietor, and who by custom and prescription is generally irremoveable while he pays it. In most countries of Asia, the sovereign being the proprietor of the soil, the rent is paid as a tax to him. In this case there is generally the same proportion payable as rent, though not without some exceptions, on all kinds of land—the proportion being fixed and invariable. Thus far the ryot knows what he has to do and to expect, and has no cause of complaint but he is exposed to much suffering and oppression from the provincial governors, and the officers employed in the collection, who but too often take advantage, at the expense of the tenant, of their intermediate position — The sovereign is content while he receives the established payments, and does not concern himself about the exactions of his agents and officers, unless the complaints of the oppressed ryots come before him in such a manner that he does not find it convenient or expedient to neglect them. The state of things was, in one respect, considerably different among the Jews, for there was no sovereign proprietor of the soil, the whole of which was originally distributed in suitable proportions among the several tribes and families of Israel, and hence the relative position of the owner and tenant must have approached more nearly to its simple character, modified only by the form in which the rents were paid

The amount of the proportion of the produce thus paid varies considerably in different countries of Asia. It never is less than one-tenth, and is often as much as one-fifth. The proportion seems very reasonable, and it really would be so, were it not made much larger than its legal and nominal amount, by the exactions of those who stand between the tenant and his sovereign landlord. As, however, the distribution of land in Judea was so different to what it now is anywhere in the East, we may suppose that a system of rent, equitable and easy in its principle, operated there with fewer abuses than we now usually see connected with it—abuses, not by any means necessarily a part of the system but arising from its connection with despotic governments, and from the rapacity of those to whom the authority of government is delegated. In Israel, the transaction lay between the private landowner and his tenants, with the intervention only of a steward, who might indeed be dishonest or rapacious, but against whom it was easier to procure redress than against an officer of the government.

The difference among the Hebrews, seems to have operated as well for the landlord as for the tenant. For the latter-

The difference among the Hebrews, seems to have operated as well for the landlord as for the tenant. For the latter, having only to deal with the owner, without his nominal rent greatly increased by intermediate exactors, was enabled to

pay a higher rent than is now paid anywhere in the East to the proprietor in chief. For we learn from the Talmudists that one-fourth, one-third, or even one half, were usual proportions payable to the owner of the land is rent, these very considerable differences being determined by the nature of the soil, its condition with respect to water and other circumstances, and the nature of the produce. The lowest proportion here stated is however larger than the highest nominal rate of payment required from the ryots of the East. That this was the general system of rent in Judea is further shown by the references, in the Talmud, to some difficulties which arose as to the payment of tithes—whether they should be paid by the owner or occupier of the soil, or in what manner they should be compounded between them It seems, however, that this matter was usually settled in the original agreement between the parties. Much valuable information on the ryot rents of the East, and on other systems of rent, may be found in 'An Essay on Distribution of Wealth, and on the Sources of Taxation,' by the Rev. R. Jones, to which we are indebted for some of the information embodied in this note. This author does not however advert to the Jews, although the operation of the ryot system, in a country where the land was distributed among a great number of independent proprietors, suggests an interesting subject of inquiry, on which our limits have allowed us to touch but lightly.

20 "There was a certain beggar," &c —This is a parable yet, as with respect to some other parables, and with respect to every real circumstance detailed in the New Testament, the show-people at Jerusalem do not in the least heatate to point out the localities of the transaction. We extract the following from Major Skinner's 'Adventures during a

Journey overland to India?

The house of the rich man at whose door Lazarus lay is pointed out "at the end of a street in the Turkish quarter of the town. We stood for a while to gaze at it, many of the pilgrims shaking their heads and uttering expressions of scorn, when, turning round, some one in a more softened tone proclaimed.' And this is the house of Lazarus himself.' The people rushed towards it (for it is within sight of the spot where 'the dogs came and licked his sores'), and stood in nearly as much astonishment at it as I did. It is an exceedingly clean and neat building, of a middling size. I know not how old this tradition is, but if one of the monks had not assured me of its certainty with very great solemnity, I should have thought the whole affair had been meant as a joke.

"It is still a common custom throughout the East, and I observed it this morning in the streets of Jerusalem, to lay a cripple or a leper at the door of some wealthy man, or to place him in a public thoroughfare, stretched upon his mator wooden litter. The blind, too, line the approaches to the city, and cry out with a loud voice to the passers-by for mercy

and for charity"

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3
One to forgive another 6 The power of faith
7 How we are bound to God, and not he to us
11 He healeth ten lepers 22 Of the kingdom
of God, and the coming of the Son of man.

Then said he unto the disciples, 'It is impossible but that offences will come but woe unto him, through whom they come!

- 2 It were better for him that a millstone were hanged about his neck, and he east into the sea, than that he should offend one of these little ones
- 3 ¶ Take heed to yourselves 'If thy brother trespass against thee, rebuke him, and if he repent, forgive him.
- 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him
- 5 And the Apostles said unto the Lord, Increase our faith
- 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you
- 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
 - 8 And will not rather say unto him, Make

ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt cat and drink?

- 9 Doth he thank that servant because he did the things that were commanded him? I trow not.
- 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants we have done that which was our duty to do
- 11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee
- 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off
- 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us
- 14 And when he saw them, he said unto them, 'Go show yourselves unto the Priests And it came to pass, that, as they went, they were cleansed
- 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks and he was a Samaritan

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger

19 And he caid unto him. Arise, go thy way thy futh hath made thee whole

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observa-

tion
21 Neither shall they say, Lo here or, lo there for, hehold, the kingdom of God

15 cuithin von

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye

one of the days of the Son of man, and ye shall not see it

23 And they shall say to you, See here, or see there—go not after them, nor follow them

21 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall

unto the other part under heaven, so shall also the Son of man be in his day

25 But first must he suffer many things,

and be rejected of this generation 26 'And as it was in the days of Noc, so

shall it be also in the days of the Son of man 27 They did cut, they drank, they mar-

ried wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all

Nati 24 40 Or, ar organic Matt 24 40 Or, ar

diminutricle small. In other passages an illustration is derived from the contrast between its smallness and the largeness of the shrub or tree which proceeds from it. A disce soon has lately been raised on this subject, a brief statement of which may be interesting to man, of our residers.

in thement of which may be interesting to man, of our residers. In 1827 a paper was published under the tile "Remarks on the Mustard Tree mentioned in the New Testamert. It John I rost." This writer, whose opinion on a botan mal subject was justly considered to claim much respect thought it a par diascal statement that a mis ardicel should be considered, for what we have a nearly int (Surgin rival of Lineaus, which his an is an arrival plant (Surgin rival of Lineaus, which his an is an arrival plant (Surgin rival of Lineaus, which his an is an arrival plant (Surgin rival of Lineaus, which his an is a feet of the first of a fine circle that the man had be cold be lost of man of a feet and the first was a specific a time that the first of a feet was a specific a feet was a large to the first was a specific to the first was a large to th

Lot, they did ent. they deal to they they sold, they planted they have they

129 But the same day that Littert,

of Sodom it rained fire and brimeous followen, and destroyed them all 30. Even thus shall it be in the day of

the Son of man is revealed

31 In that day, he which shall be up the housetop, and his stuff in the han him not come down to take it as it in the field, let him likewise not re-

turn back
32 **Remember Lot's wife

33 "Whosoever shall seek to care his his shall lose it, and whosoever shall lose his his shall preserve it

31 II tell you, in that night then the betwo men in one bed, the one thill I taken, and the other shall be left.

35 Two women shall be granding to ther, the one shall be taken, and the other.

36 Two men shall be in the fell to one shall be taken, and the other left.

37 And they answered and sado to low.

where we want up in most of the Greed copies

*Or, are org von Than 24 23 *Gen. 7 *Gen. 19 *Gen. 10 *C* 1 *C



of phytolacca, partook with the mustard plant in the denomination of sinapis, and hence may be, and probably is, the tree mentioned by that name in the New Testament.

This view received much attention, and was adopted in some important works of reference. But in 1829 appeared a posthumous tract by the Rev P W Buckham, under the inaccurate title of Reinarks on the Phytolacca Dodecandra, the Mustard Tree of the Scriptures, in which the author, with much ability and curious research, applied himself to

refute the view taken by Mr Frost, and to re-establish the opinion which had previously prevailed.

He says, it would have been satisfactor, to know on what authority it is stated that the Phytolacca do Ireandra has the smallest seed of any tree growing in Palestine, since, although travellers mention several species of mutaril as growing in Palestine and Syria, no one mentions the Phytolacca dodreandra, nor indeed any other species of phytolacca, except that Dr Russel once mentions the American poke-weed (P decandra), called by him P Americana major fructu Yet it appears that the plant in question was cultivated and common in Palestine, and it is also shown that mustard, the produce of the smapu, was anciently used as a condiment with food, as at present. The analogy of natural properties, on which Mr Frost insists, is not well established, nor can any notice be found of such a tree in the East, the sliced roots of which are applied to the purpose he mentions

That the word doing, implying a tree or shrub, cannot be applied to a plant with an herbaceous stem, Mr. Buckham regards as fallacious, as does also Dr. Bloomfield. He adduces examples from ancient Greek writers, in which the

word is applied to denote not only a tree or shrub, but an annual plant with an herbaceous stem.

We need not wonder to be told that the birds found a nestling place beneath the mustard plant, when in Job (xxx. 7) they are said to shelter beneath the nettles. Besides, many plants which are only annuals with us are of several years' duration in eastern countries. Take, for instance, the Palma Christi (or Jonah's gourd), there are abundance of testimonials to prove the duration of this plant and the height which it attains. This instance, adduced by Mr Buckham, we can confirm by our own observation having seen, on the Tigns, trees of this species which have been standing long

enough to mark and characterize the spots on which they grow

The enazi of the New Testament and other Greek writings is agreed to be the same as the [77] chardal, of the Rabbinical and other Oriental writers. We may then note how the former speak of the chardal in the instances cited by Lightfoot and Hammond. Thus the Babylon Talmud says, there was left to a man in Shechem by his father a mustard-tree having three boughs of chardal, and one of the number being taken was found to afford nine cabs of mustard, and its wood was sufficient to cover the shed of a potter. So, in the Jerusalem Talmud R. Simeon Ben Chalaphta says, "A chardal tree was in my field, which I was wont to climb, as men climb into a fig-tree "Maimonides draws a comparison between the firmament and a grain of chardal, the one being of the greatest and the other of the smallest magnitude.

Mr Buckham, to show to what size the sinapis will grow, under favourable circumstances, cites the following from Alonzo de O-allo's 'Travels in Chili,' as giren in Armshaw and Churchilis Collection 'Mustard, turnips, mint. trefoil, and other plants, which I see are cultivated in Europe, do all grow wild in Chili without serving to the use of life at all otherwise than by the cattle feeding on them. The mus and plant thrives so rapidly that it is as big as one's arm, and so high and thiel that it looks like a tree. I have travelled many leagues through mustard groves, which were taller than horse and man, and the birds built their nests in them, as the Gospel mentions?

Agreeing with Mr Buckham that it is impossible to be positive as to the particular species of sinaps intended, we have nevertheless preferred to give a representation of the Sinaps Orientolis. A representation of the whole plant we have not been able to obtain, and the present figure of a trig and the seed has only been found, after much search, in Schkuhr's Botanisches Handbuch. The seed is given of the natural size, in outline, and as magnified, in shadow. "Be thou plucked up by the root"—The sycamine tree is one of the timber trees of the Holy Land and, from having a larger and more extensive root than other trees, is here alluded to as the most difficult to be rooted up. See

Shar's 'Travels,' p. 435

12 "Ten men that were lepers"—This was in a village and lepers were not excluded from villages. We are indebte I to Lightfoot for the information, that neither was the law for their exclusion understood to exclude them even from any towns but such as were already walled in the time of Joshua To all which were afterwards built they had access. But under all circumstances, they were expected to keep their distance from persons who were clean, as well as from those who were unclean from any other cause than leprosy. A leper who transgressed the rules or intruded into towns or places forbidden to him, was punished with forty stripes save one. Lepers might even enter the synagogues of such towns as we have mentioned but they remained apart within a railed enclosure, and were the first to enter and the last to depart

CHAPTER XVIII.

3 Of the importunate under 9 Of the Pharisee and the Publican 15 Children brought to Christ 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blind man to his

AND he spake a parable unto them to this end, that men ought 'always to pray, and not to faint;

- 2 Saying, There was in a city a judge, which feared not God, neither regarded man.
 - 3 And there was a widow in that city; | speedily

and she came unto him, saying, Avenge me of mine adversary

4 And he would not for a while but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me. I will avenge her, lest by her continual coming she weary me

6 And the Lord said, Hear what the un-

just judge saith

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

S I tell you that he will avenge them Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves "that they were righteous, and despised others

10 Two men went up into the temple to pray, the one a Pharisee, and the other a

Publican

- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican
- 12 I fast twice in the week, I give tithes of all that I possess
- 13 And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his bleast, saying, God be merciful to me a sinner
- 14 I tell you, this man went down to his house justified rather than the other 'for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted
- 15 And they brought unto him also infants, that he would touch them but when his disciples saw it, they rebuked them
- 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not for of such is the kingdom of God
- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein
- 18 'And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
- 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God
- 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother

21 And he said, All these have I kept

from my youth up

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven and come, follow me

23 And when he heard this, he was very

sorrowful for he was very rich

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God

26 And they that heard it said, Who then

can be saved?

27 And he said, The things which are impossible with men are possible with God

28 Then Peter said, Lo, we have left all,

and followed thee

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or biethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to

come life everlasting

- 31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished
- 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on
- 33 And they shall scourge him, and put him to death and the third day he shall rise again
- 34 And they understood none of these things and this saying was hid from them, neither knew they the things which were spoken
- 35 ¶ ⁷And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging

36 And hearing the multitude pass by,

he asked what it meant
37 And they told him, that Jesus of Naza-

reth passeth by 38 And he cried, saying, Jesus, thou Son

of David, have mercy on me

- 39 And they which went before rebuked him, that he should hold his peace—but he cried so much the more, Thou Son of David, have mercy on me
- 40 And Jesus stood, and commanded him to be brought unto him and when he was come near, he asked him,
- 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy

sight thy faith hath saved thee

43 And immediately he received his sight, and followed him, glorifying God and all the people, when they saw it, gave praise unto God

Verse 11. "Prayed ... with himself"-We have already noticed that the Jews prayed silently in the Temple

"God, I thank thee, that I am not as other men are"—R Judah, in the Jerusalem Talmud, mentions three benedictions which the Jews were expected to repeat every day. "Blessed be thou, O God, who hast not mide me and gentile—Blessed be thou, O God, who hast not made me a woman"—The two last, with many other daily benedictions, are included in the prayer-books of the modern Jews—In these a woman is directed to exchange the last cited clause for, "Blessed be thou, O God, who hast made me according to thy will"

12 "I fast twice in the weel"—Not on the sabbath, as some of the ancient translators understood, for among the Jews the sabbath was not a fast-day, but a feast-day so much so, indeed, that every person was expected to eat three meals on that day, not excepting even those who subsisted on alms. The fast days to which the Pharisee alludes, were the Mondays and Thursdays. The fasts on those days were not of imperative obligation, but it was accounted mentionious to observe them strictly, and their observance was not omitted by the Pharisees and others who laid claim to peculiar sanctity

CHAPTER XIX

1 Of Zacchæus a Publican 11 The ten pieces of money 28 Christ rideth into Jerusalem with triumph 41 weepeth over it 45 driveth the buyers and sellers out of the temple 47 teaching daily in it The rulers would have destroyed him, but for fear of the people

And Jesus entered and passed through Jericho

- 2 And, behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich
- 3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature
- 4 And he ran before, and climbed up into a sycomore tree to see him for he was to pass that way
- 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house
- 6 And he made haste, and came down, and received him joyfully.
- 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold
- 9 And Jesus said unto him, This day is salvation come to this house, for somuch as he also is a son of Abraham
- 10 'For the Son of man is come to seek and to save that which was lost.
- 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear
 - 12 He said therefore, A certain noble-

man went into a far country to receive for himself a kingdom, and to return

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy

pound hath gained ten pounds

17 And he said unto him, Well, thou good servant because thou hast been faithful in a very little, have thou authority over ten cities

18 And the second came, saying, Lord, thy pound hath gained five pounds

- 19 And he said likewise to him, Be thou also over five cities.
- 20 And another came, saying, Lord behold, here is thy pound, which I have kept laid up in a napkin
- 21 For I feared thee, because thou art an austere man thou takest up that thou layedst not down, and reapest that thou didst not sow
- 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds

hath ten pounds)

26 For I say unto you, 'That unto every one which hath shall be given and from him that hath not, even that he hath shall be taken away from him

27 But those mine enemies, which would not that I should reign over them, bring

hither, and slay them before me

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

- 30 Saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat loose him, and bring him hither
- 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him
- 32 And they that were sent went their way, and found even as he had said unto
- 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of

lum

35 And they brought him to Jesus and they cast their garments upon the colt, and they set Jesus thereon

36 And as they went, they spread their

clothes in the way

37 And when he was come nigh, even now at the descent of the mount of Ohves, the whole multitude of the disciples began to rejoice and praise God with a loud voice | hear him

25 (And they said unto him, Lord, he | for all the mighty works that they had

38 Saying, Blessed be the King that cometh in the name of the Lord peace in heaven, and glory in the highest

39 And some of the Pharisecs from among the multitude said unto him, Master, rebuke

thy disciples

- 40 And he answered and said unto them. I tell you that, if these should hold their peace, the stones would immediately cry
- 41 ¶ And when he was come near, he beheld the city, and wept over it,
- 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes
- 43 For the days shall come upon thee, that thine enemies shall east a trench about thee, and compass thee round, and keep thee in on every side,
- 44 And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation
- 45 And he went into the temple, and began to east out them that sold therein, and them that bought,
- 46 Saying unto them, It is written, My house is the house of prayer but ye have made it a den of thieves
- 47 And he taught daily in the temple But the Chief Priests and the Scribes and the chief of the people sought to destroy
- 48 And could not find what they might do for all the people were very attentive to

4 Matt 13 12 5 Matt 21 1 6 Matt 21 12 10t harged en Hm.

Verse 2 ' Chief among the Publicans"-We have already mentioned the publicans. It may be proper to not I that this employment in the collection of the revenue, was the only envil office in which native Jev's were employed by the Romans. The office of chief of the publicans at so important a place as Jericho must have been one of great in a reasonability, and as we learn from the text lucrative to him who held it. We may under and that / cheus was a sort of comptroller general to whom the inferior publicans rendered their account and was large's the responsible officer to whom the Romans looked. Or it may not be unlikely that he farmed the resences of the days. from the Romans. It is impossible to ascertain whether be presided over one particular branch of tix to the whole generally of the Terebo district. Desides the capitation tax, there were effectives in problem to the vhole generally of the Terebo district. Desides the capitation tax, there were effectives in problem to the P = and collected by the publicans, such as tolls at gives bridges and ferries. The public weeks of the P = and doubtless of great benefit to the community, but as they imposed taxes and tolls in return the Jens with it for perfectly oriental would have preferred the inconvenience without the tax to there are a country. The July the following — R. Judah, R. Joseph R. Simeon and R. Judah Ben Gins sating tenefit. P July the said *O how greet are the works of this (Remai) ratio in they find specific and Library and they have built bridges that they make such that have they have built bridges that they make give in a tell by them. R. Jielah we have the total lam with favour for laminary make the latest and the latest latest to the terms. Remais who treated I mowith favour for I wing mign hed their emple and the deal I do demied R. Sin con to death but he escaped and remained concentration to the years in a cast

4. Cas bed sported a sign core tree. The non-Housh code of Jerchoon is observed the left of subserved the town is semetimes called in the Old Testagrent, the city of pulms. Never in the code method in the Talmud of beams of sycam rectified observed that the subserved that the su

branches of trees devoted to sacred uses, and of carob trees and sycamore trees, to be cut down and used Trees generally might be planted at twenty five cubits distance from the walls of a town, but the carob and sycamore trees not nearer than fifty cubits. This restriction was on account of the large branches of these latter trees. (See Gill, in loc) The sycamore, though found in Judea, no longer exists in the neighbourhood of Jericho

12 "To receive for lumself a kingdom, and to return "-We are not to understand that he went to receive a kingdom. in a different kingdom, but to be confirmed in the royal power over that country in which he lived. This is clear enough from verse 14, where we are told that, "His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." The message was probably sent to that superior power to which the "nobleman" applied in order to obtain royalty Some of our Lord's parables appear to be true histories, and others, in their incidental circumstances, have an evident regard to historical propriety. Mr Horne rightly considers the present parable to belong to this latter class, observing—"In the parable of 'a nobleman who went into a far country to parable to belong to this latter class, observing—"In the parable of 'a nobleman who went into a far country to receive for himself a kingdom and to return,' our Lord alludes to a case which no long time before had actually occurred in Judma. Those who, by hereditary succession or by interest, had pretensions to the Jewisl, throne, travelled to Rome, in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judma from Antony, in which he succeeded, and having 'received the kingdom,' he afterwards travelled from Judma to Rhodes, in order to obtain a confirmation from Craar, in which he was equally successful. Archelaus, the son and successor of Herod, did the same, and to him our Lord most probably alluded. Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable." 'Introduction' vol in p. 479. To this it may be added, that the character of an "austere man," &c, agrees well with that of Archelaus, who also at Rome found a powerful party of Jews opposed to his appointment—a party composed for the most part of persons opposed to kingly government, under existing circumstances, if not on principle, but who, feeling assured that a king would be appointed, were anxious that the appointment should fall on Herod Antiquas (afterwards tetrarch of Galilee) rather than on Archewere anxious that the appointment should fall on Herod Antipas (afterwards tetrarch of Galilee) rather than on Archelaus, who was by no means a popular person

CHAPTER XX

1 Christ avoucheth his authority by a question of John's baptism 9 The parable of the vineyard 19 Of giving tribute to Casar 27 He continceth the Sadducees that denied the resurrection How Christ is the Son of David 45 He warneth his disciples to beware of the Scribes

AND 'it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing, and answer

4 The haptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying If we shall say, From heaven, he will say, Why then believed ye him not?

6 But and if we say, Of men, all the people will stone us. for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was

8 And Jesus said unto them, Neither tell I you by what authority I do these things

9 Then began he to speak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard but the | men, that they might take hold of his words,

husbandmen beat him, and sent him away empty

II And again lie sent another servant. and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third and they

wounded him also, and cast him out

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son it may be they will reverence him when they see him

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir come, let us kill him, that the inheritance may be our's

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to And when they heard it, they said, God forbid

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder

19 ¶ And the Chief Priests and the Scribes the same hour sought to lay hands on him, and they feared the people for they perceived that he had spoken this parable against them

20 And they watched him, and sent forth spies, which should feign themselves just that so they might deliver him unto the power and authority of the governor

21 And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God struly

22 Is it lawful for us to give tribute unto

Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

- 24 Shew me a penny Whose image and superscription hath it? They answered and said. Casar's
- 25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be
- 26 And they could not take hold of his words before the people and they marvelled at, his answer, and held their peace

27 Then came to him certain of the Sadducces, which deny that there is any resur-

rection, and they asked him,

- 28 Saving Master. Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 29 There were therefore seven brethren and the first took a wife, and died without
- 30 And the second took her to wife, and he died childless
- 31 And the third took her, and in like manner the seven also and they left no eluldren, and died
 - 32 Last of all the woman died also
- wife of them is she? for seven had her to wife | receive greater damnation

31 And Jesus answering said unto them, The children of this world marry, and are given in marriage.

35 But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor

are given in marriage

- 36 Neither can they die any more for they are equal unto the angels and are the children of God, being the children of the resurrection
- 37 Now that the dead are raised feven Moses shewed at the bush, when he calleth the Lord the God of Abrahun, and the God of Isaac, and the God of Jacob
- 38 For he is not a God of the dead, but of the hving for all live unto him
- 39 ¶ Then certain of the Scribes answering said, Master, thou hast well said

40 And after that they durst not ask him any question at all

- 41 And he said unto them, 'How say they that Christ is David's son?
- 42 And David himself earth in the book of Psalms, "The Loan said unto my Lord, Sit thou on my right hand
- 13 Till I make thine enemics thy foot-
- 41 David therefore calleth hun Lord, hov is he then his son?
- 45 ¶ Then in the audience of all the people he said unto his disciples,
- 46 "Beware of the Scribes, which de ire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts

17 Which devour widows houses, and for 33 Therefore in the resurrection whose a shew make long prayers the same shall

operated among the Jews. The fixed rent charge was not however exactly such in practice as we have stated, although the same in principle. There was of course no settled and general proportion, determined in ancient times, and under a different condition of cultivation. The tenant on taking the ground agreed to p is as rent, every year, and in all years alike, a certain quantity of produce, estimated at first on a principle of proportion, but not afterwards having any respect to the actual proportion of the produce which the ground might in any particular year afford. If the tenant found his bargain disadvantageous, he might endeavour to obtain a more favourable one from the proprietor that such alterations sometimes took place appears from the parable of the unjust ste rard

If we look at the present parable more closely, particularly with the further defuls given in the parallel narrative in Matt xxi, we shall see something like what is called the Metajer rent—being a produce rent, payable not only for the land but for the stock. The householder, before letting his land, plants it as a sineyard, ledges it round, digs a wine-press in it, and builds a tower, so that the tenant hat on thing further do do than attend to the vines. For the outlay, the landlord of course expected to find compensation in an enhanced produce rent, which re it therefore had a combined character, being a return to the respector, not only for his land but for the relative had a combined character, being a return to the respector, not only for his land but for the relative had a combined character, being a return to the proprietor, not only for his land, but for the stock which he had supplied. That this was very common, perhaps supplies a further reason to explain how it happens that the proportion paid as rent from the produce was generally higher among the Jews than the simple ryot rent now is in the Last. There, however, it is still common for the cultivator to obtain a grant of stock, for which he pays a further produce rent, it addition to obtain a grant of stock for which he pays a further produce rent, it addition to or apart from that which he pays for the land.

14 "Come, let us kill him, that the inheritance may be our a"—There is perhaps some difficulty in discovering how the tenants could establish their claim to the inheritance in consequence of having slain the heir. The best way of finding some solution, is to ascertain how the tenant stood with respect to the term of his occupancy We do not discover any notice of a specified term of years, as with us, during which the tenant can be neither deprired of the ground by the orner, nor can himself relinquish the engagement he has formed. The principle was probably that which still operates in the East, where long-established custom directs, that the tenant, and his hours after him, shall have an abiding interest in the property, and shall not be ejected by the owner relong as he continues to pay I is rent. House grounds often remain for many generations in the hands of the descendants of the original totals. That this was the case among the Jews, seems to be strongly intimated in the present account verse 16, "He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid." The giving the vineyard to others, doubtless implies that their heirs should not continue in occupation, else it would have been superfluous to mention the circumstance as following the destruction of the tenants. Supposing this to be the case, and the tenants having thus an enduring interest in the land, it is easier to understand how they expected to be able to assume the real inheritance of it, when there ceased to be an heir. It is not needful to suppose that in such a case the legal claim to the inheritance devolved on the tenant, though we cannot be sure that this was not the case, for we nowhere read that those estates which wanted an heir devolved upon the king (when there was one), and it could not devolve upon the hierarchy. And in the absence of such claims, it is possible that the hereditary tenant might be considered to have the best right to the inheritance. We should have been glad to obtain a more decisive, if not more satisfactory explanation on this subject. But we are able to derive no assistance from the existing customs of the East, for the crown being everywhere the supreme prophetor of the land, no estate ever wan s an heir

CHAPTER XXI

1 Christ commendeth the poor widow 5 He foretelleth the destruction of the temple, and of the city Jerusalem · 25 the signs also which shall be before the last day 34 He exhorteth them to be watchful

AND he looked up, and saw the rich men casting their gifts into the treasury

2 And he saw also a certain poor widow

casting in thither two *mites

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than

4'For all these have of their abundance cast in unto the offerings of God but she of her penury hath cast in all the living that

5 Tand as some spake of the temple, how it was adorned with goodly stones and

gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what I to meditate before what ye shall answer.

sign will there be when these things shall come to pass?

S And he said, Take heed that ye be not deceived for many shall come in my name, saying, I am Christ, and the time draweth near. go ye not therefore after them

9 But when ye shall hear of wars and commotions, be not terrified for these things must first come to pass, but the end is not

by and by

10 'Then said he unto them, Nation shall rise against nation, and kingdom against

Lingdom

- Il And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.
- 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake

13 And it shall turn to you for a testi-

14 Settle it therefore in your hearts, not

15 For I will give you a mouth and wisdom, which all your adversaries shall not be

able to gainsay nor resist

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death

17 And ye shall be hated of all men for

my name's sake

18 But there shall not an hair of your head perish

19 In your patience possess ye your souls

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh

21 Then let them which are in Judæa flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter

thereinto

- 22 For these be the days of vengeance, that all things which are written may be fulfilled
- 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, until the times of the

Gentiles be fulfilled

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring,

26 Men's hearts failing them for fear, and mor for looking after those things which are him

coming on the earth for the powers of heaven shall be shaken

27 And then shall they see the Son of man coming in a cloud with power and great

28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh

29 And he spake to them a parable, Bc-

hold the fig tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of

God is nigh at hand

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled

33 Heaven and earth shall pass away

but my words shall not pass away

34 ¶ And take heed to yourselves, lest at any time your hearts be overchaiged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares

35 For as a snare shall it come on all them that dwell on the face of the whole earth

- 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man
- 37 And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Ohves
- 38 And all the people came early in the morning to him in the temple, for to hear

7 Matt 24 15. 6 Matt. 10 30 8 Matt. 24 29

Verse 20 "Ye shall see Jerusalem compassed with armies"—It now becomes our duty to trace, briefly, the prominent circumstances attending the siege of Jerusalem by the Romans, in order to complete the sketch which we communed

under Matt xxiv, and continued under Mark \iii
When Titus advanced against Jerusalem, at the head of 60,000 men—Romans and auxiliaries—multitudes of Jews were collected in the city, from all quarters, to celebrate the feast of the Passover This circumstance greatly enhanced the subsequent calamities of the siege, as such vast numbers soon consumed the provisions which remained in the city, and speedily produced the most horrible famine that ever history recorded It was probably in contemplation of such a result, that Titus selected this time for his advance, as he would reasonably calculate that the siege would be shortened, by the besieged being obliged to surrender for want of food. He needed all the hope which might be derived from such a consideration, for the enterprise which he had undertaken was one of no ordinary difficulty. The derived from such a consideration, for the enterprise which he had undertaken was one of no ordinary difficulty. The city itself was strong from its situation, besides which, its fortifications were, for that age, of remarkable strength and of recent erection. The ancient walls had indeed been demolished by Pompey, and when Herod Agrippa undertook to repair the foundations and raise the walls, the governor of Syria took alarm, and obtained an order from Rome probabiling the continuance of the work. After Herod's death, however, the Jews purchased permission from the venal Claudius to resume the undertaking, and availed themselves of the advantage with such good effect that the town came to be considered little less than impregnable. The walls and battlements were completed to the height of 25 cubits, and the breadth of 10 cubits, built with great stones twenty cubits long and ten broad, so that they could not be easily undermined nor shaken by military engines. This was the outer wall (for there were two others), and it was strengthened with sixty strong and lofty towers. The two other walls were of corresponding strength, the second having fourteen towers and the third eighty. Besides thus, there were several castles of extraordinary strength, such as those of Hippicos Phasael Maname, and Antonia, not to mention the royal palace and some others, that were stately and well for field. The Temple itself exceeded in strength, and from its situation, with its walls, towers, and other buildings.

Ant equal to the strongest fortress then existing. The defenders were numerous, wanting no arms or warrise. strongest fortress then existing. The defenders were numerous, wanting no arms or warhke & nneibly obstr-

nate and bare to desperation. But on the other hand, the, wanted expenence in the defence of towns, and in the use of the yardle engines which they had taken from the Romans; their stores of provisions were utterly inadequate, and in a course of rapid exhaustion, and tiley were at variance among themselves, and with the unwardle multitudes in the city, who sighed for safety and peace. However, the party differences of the defenders were somewhat diminished, almost as soon as the Romans made their appearance, by the suppression of the party of Lieszer, which put John in sole possession of the Temple, and left him free to act with Simon against the Pomans, and against Simon when the Romans intermitted their assaults. This was the principle of contest throughout the siege. The two great parties concurred in defence of the city, but when the urgert occasion had passed they turned their arms against each other. Thus there was twofold war, and the life-blood of Jerusalem was drained without respite. John defended the Temple and the castle of Antonia, and Simon the rest of the city. The space which their previous deviations had cleared within the city served them for a field of battle against each other, from which when occasion required, they unanimously hastened to act against the common enemy, after which their mutual host lites were resumed, as if they had studied how to make their ruin more easy to the Pomers

When Titus arrived Tefore the city, he made an estentiations display of his forces, in battle array, in three divisions; the first and principal encamped at Scopas, about seven stadia from the cit, northward, the second rocat three stadia behind, and the find eastward, on the mount of Orves The first week being the week of the Passoner, he spent in making such arrangements as the survey much lie had made should to be incoming and in preparing the ground for future operations. The ground between Scopes and the city was levelled and cleared, by the demolition of trees houses hedges and even rocks which sayl led materials to ruse against the wall, bunks on which the military engines were planted and the overtizes of peace haring been rejected with insult and scorn, he commenced her re-operations the day after the ending of the Paschal week laing Sunday April 22. And here it may be ob the titus has instructed to anoid the error which had proved fatal to Cestius, who had made an attack on the Sibbath expecting that the Jews would not fight on that day and learnt otherwise to his cost. Titus knew that their present principle was, that they might on that day resist assailing enemies in soil defence but that they might not attack tremit otherwise employed. Hence the Roman general stopped the power of Pointey who, we must molestation, employed the Subbaths in underwining the walls raising mounts and constructing military engines, preparatory to his attacks on the Sundays. This explains how it happened that the most important events of the var took place on the day following the Saboath.

Three moreable towers having been erected on the banks and the battering rams having been brought to bear on the wall in three different places, the assault began, and a cry of terror arcs, throughout the city at the no se and detre wall in three different places the assault began, and a cry of terror nose throughout the city at the nose and destruction occasioned by these machines. Simon planted on the wall the military engines taken from Cestins, but mant of skul in the men, rendered them ineffective. The missiles from the towers soon cleared the wall and left the rams to work unimpeded. Simon and John, however concurred in some desperate sallies, in one of which they set the engines on fire. But many of the men were taken by the Pomans and crucified before the walls, and these demonstrations, however have were in general ineffectival. The first breach was made in the outer wall on Sunday. May 6 when the Romans rushing in through the breach, opered the gates, and of fained possess on of the New City, the Jews returns behind the second wall. The Roman camp was then removed to the conquered ground, after the greater part of the outer wall had been derrolished. The second wall was defended with desperate bracery, and frequent sallies were made on the best egers. The Romans, however, gained possession of the wall in five days, but the Jews made so obstinate a restraction in the streets that they done had the near wand took possession of the breach, from which it obstinute a resistance in the streets that they drove back the enemy and took possession of the breach, from which it took three days more to expel them.

Titus being thus master of the New and Lower cities, turned his attention to the tower of Antonia. And the stand here made by the besieged extorted the admiration of their enemies. John, who held the castle, dug a mine therefrom to the banks by mich they were destroyed, and two days after S mon assaulted the remaining banks, and set fire to the engines which were chiefly constructed with felled trees, and destroyed them, obliging the Romans to retreat to their camp, where they had an obstinate and bloody con-

fact before they could drive back the Jers. -ho had pursued them.

After this, and in order that famine might accomplish all its wo k in the town, by the besieged being snut up more closely and precinded from all means of escape. Titus but a rall of circumrallation all around the city fortified at due interrals with thirteen tories in which strong guards were stationed. This rast work which was about a x miles in extent, was accomplished by the Roman soldiers in three days through one of those exeruous of concentrated energy and apparation, which they alone, in that age, were capable of displaying

Having accompushed this work the Romans resumed their operations against Fort Antonia, which they trok. without much difficulty, for the garrison, temp exhausted by famine, made but a feeble defence. Titus ordered it to be entirely demonshed, that the site might afford ground for the operations against the temple, which became the next object of attack. At this time (July 12th) the daily sacrifice ceased in the temple, as no one remained properly

qualified to officiate.

Titus, elvers emmous to preserve the temple, sent Josephus on the lest of his many embassies to the Zealots, inviting them to submission and peace; or, as an elternative, suggesting that John might, if he pleased, draw out his forces to lettle, so that the temple and city might be preserved from destruction. John answered with bitter invectores adding, that Jerusalem was God's own city, and he had no fear that it could erer be taken. Josephus in various and the lettle of the could be be taken. remunded him of the blood and adomination with which he had himself defiled the city and temple, and hade him recollect the ancient prophecies which had foreto d their overthrow. It has been thought possible that Josephus had in view the prophecies of Chirt, visich could scarcely have been unknown to him; although some suppose that the concluding chapters of Zechanah supply the reference. This earnest conclusion is striking, taken in connection with the present prophecies: "It is God—it is God himself, who is bringing on this fire to purge the city and the Temple by the Romans; and who is about to plack up this city, which you have filled with your pollutions." Josephus, indeed, everywhere manifests his conviction that God was with the Romans, and made use of them for the destruction of a

grilly ration.

The temple now became the great object of interest to all parties. The Jews were for the most part confident that it never could be taken; and expected some extraordinary manifestation of Drine power for its preservation and the overtness of the Romans. Titus was most annous to preserve so magnificent a fabric, for the glory of the Roman empirer but most of the superior officers were of opinion that so strong a fabric should be destroyed, lest it might serve as a stronghold and rallying point to the Jews in their future retellions; and the soldiers cared only for the prospects of non-plunder which it offered. The Jews were prepared to shed their last blood in its defence; and the Romans deemed all labour light for so rich a prize. And they had much labour, for before they could commence

their operations, it was necessary to construct banks against the walls for the towers and battering rams, and for this purpose, they were obliged to bring wood from a great distance, as all the trees, for twenty miles around Jerusalem, had already been destroyed. As it is not our object to detail minutely the military operations of the siege, we may pass over the circumstances which attended the destruction of the cloisters by fire, and the conquest of the outer court, which was achieved on the third of August and the following night. On the fourth a council of war was held to determine whether the Temple should be destroyed or preserved. Most of the officers were for the former alternative, but gave way, when they saw that their general was obstinately bent on its preservation. But such was not the will of God, who had doomed it to no common overthrow.

Titus being now in possession of the outer court, fixed on August 5th, for storming the Temple with all his army. But the night before, two desperate salhes were made by the Jews, and in driving them back the last time, the Romans rushed on after them into the inner court. One of the soldiers then seized a firebrand, and, mounting on the shoulders of a companion, cast it through a window communicating with the apartments on the north side of the sanctuary. The flames almost immediately burst forth, on beholding which, the Jews raised a cry of despars, and ran to extinguish them. Titus also hastened to the spot with his officers, and made every exertion for the same purpose, both by voice and action—he entreated, promised, threatened, and even struck his men with his staff, but for the time he had lost all authority and influence, and was not heeded by any. The soldiers who flocked from the camp, eagerly joined those already on the spot, in destroying the Jews, in increasing the flames, and in stripping the burning pile of its treasured wealth and ornaments. The general seeing that the soldiers could not be induced to extinguish the flames, went into the holy place with his officers while the fire was consuming the outer apartments and had not yet penetrated to the interior. He took out the golden candlestick, the incense-altar, and the table of shew bread, with some other sacred furniture, which were afterwards paraded in his triumph at Rome. When he came forth, Titus made one more effort to induce the soldiers to put out the fire, but with as little success as before. On the contrary they hastened to apply their brands to the sanctuary which he had quitted and to every part of the sacred structure, till the flames burst forth with redoubled fury in all directions and, finally, disappointed in the hope he had always cherished, the general withdrew to his quarters

While the Temple burned, the soldiers cut down every Jew they encountered, and plundered whatever they could lay their hands on The inner court, and especially the space about the altar, was covered with dead bodies, and blood flowed in streams down to the lower court. The gold plate of the gates and timber-work of the sanctuary, and the precious articles which it contained afforded them rich spoil, so immense indeed was their booty from this and other spoliations, that gold in Syria speedily fell to one half its former value. In the confusion, the Zealots and robbers, who had the defence of the place, succeeded in forcing their way through the upper city, there to make their last stand. The plundering and butchering being over for the present, the Romans carried their standards around the burning Temple, and set them up before the eastern gate, where they offered sacrifices, and saluted Titus as "Imperator". Thus was destroyed the glorious edifice of which our Lord foretold to his disciples, who pointed out its "goodly stones" with admiration, that "The days shall come in the which there shall not be left one stone upon another that shall not be thrown down " (Chap xxi 6).

Passing over some intermediate argumentance we have now or collected that the through the confusion.

Passing over some intermediate circumstances, we have now only to state, that the Upper city, on Mount Zion the last refuge of the factions, was taken by the Romans on Sunday, September 2nd the fall of the Temple assured them that they were indeed abandoned by God Many therefore convinced that the upper city would be taken, went to hide themselves in the cellars, vaults, and sewers, others retired to the castle, and but few were left to offer a feeble resistance to the Romans. A breach was soon made, and the Jews fled, but, instead of hastening to the towers, which were very strong, and in which nothing but famine could have reduced them, they ran to the valley of Siloam, with the design of forcing their way into the open country, through the Roman wall. In this desperate undertaking they were joined even by the men already in the towers, which they hastily abandoned to join their flying comrades. But they were all repulsed by the Roman guards at the wall, and obliged to hasten for shelter to the vaults caverns, sinks, and common sewers, hoping, as those who had resorted to such shelter in the first instance, that they should be able to preserve existence till the Roman forces were withdrawn from the desolated city. All the rest, whom the Romans could find, were put to death, with the exception of the most vigorous and beautiful, who were reserved, as captives, for future calamities worse than present death. The city was set on fire, but so great was the slaughter that the flames were kept under by the blood of the slain, and it was not till night that the confligation became general

After Titus had accomplished his mission of vengeance against a guilty people, he departed for Cæsarea, leaving however forces under Terentius Rufus, to complete the work of devastation, and to explore the retreats of those who had hid themselves with much treasure. Great numbers were found and slain, and others came forth of their own accord, being no longer able to endure the extremity of famine. Among these were John and Simon. The former appeared first, and begged his life, which was granted. Simon, whose retreat was better stored with provisions, held out till the end of October when he was seen upon the ruins of the Temple, arrayed in a white robe and purple mantle. The Romans were astonished at this apparition but learning who he was, they took him and sent him in chains to Titus. He and John were reserved to adorn the triumphal pageant with which the conqueror entered Rome, and in which they appeared at the head of seven hundred captives, selected from the rest for the beauty of their personal appearance. After which Simon was dragged through the imperial city with a rope around his neck, scourged severely, and then put to death, with some other Jewish leaders. John, whose life had been granted to him, was sent into perpetual imprisonment.

At Jerusalem, when there was no more blood to shed and when the fire had done its work, the soldiers proceeded with the work of demolition, razing even to the ground all its noble structures, its walls and fortresses, its palaces and towers. Nothing was left save a piece of the western wall to serve as a rampart to the tenth legion, and the towers of Hippicos Phasael and Marianne to perpetuate the glory of the conqueror by evincing the strength and splendour of the city he had overthrown. That conqueror visited the spot on his return from Cæsarea, to embark for Rome at Alexandria, and when he saw that utter ruin of a city which he had always been anxious to preserve, and to the destruction of which he had been compelled by a power and by circumstances which he could not resist, he could not refrain from tears, cursing the wretches who had made him the unwilling author of the ruin which he witnessed. The Saviour of the world had wept there long before, foreknowing and foretelling the ruin which had now come to pass And of His word not one jot nor one tittle fell to the ground. All was accomplished

23 "There shall be great distress in the land"—The distress which prevailed in the land generally, at the time to which our Saviour refers has been explained on former occasions. We may now add a few particulars concerning the distress within the city of Jerusalem, while besieged by Titus. Lest the preceding note should be too much extended,

* 3 U

we touched but lightly on the internal condition of the city and some further statement may be necessary, that the calamities of that fearful season may be duly understood

We have already noticed, that the stored provisions of the city having been very wanton's wasted and consumed, in the previous rage of the factions against each other and the tiwn being full with the multitudes which had come to celebrate the Passover, the miseries of famine begal to be experienced very soon after the Pomans appeared before its walls. At the very first, many of the wealther and more placeable cuttons endeavoured to escape from the place, foreseeing the miseries which too surely followed. The, sold their property to any purchaser, at any price and some swallowed their money, that they might not be pundered by the roblets. Such as succeeded in making their escape out of the town were permitted by the Romans to pass to ough their camp and proceed where they pleased. But although John and Simon had the most pressing mass no to make them glad to get rid of necless hands and mouths they slew without mercy, as friends to the Romans, all whom they describe in the attempt to escape

mouths they slew vithout mercy, as friends to the Romans, all whom they detected in the effectif to escape.

The famine soon raged with terrible effect, and as often happens under such circumstances, was soon ittended by a grievous pestilence. Having ourselves had so ne experience of famine and postulence in a best of Fastem city, we can feel the full force of the statement made by Josephus as to the conduct of the Zealots and robbers towards the criticens and strangers, whom they regarded with histerial and confune, we useless incursionness, who had no right to the common blessings of life, and whose enjoyment of which in side of discrete incursionness, who had no right to dread the approaches of that scarcity which themselves had occasioned. They broke most the houses of the people in search of food. If they found none, as very generally was the case, they alleged that the inhabitants had processions concealed, and scourged them severely to extort a disclosure and if provisions were ultimately discovered, after the inhadion fool died of starration those who had a little ate their more. If in agony and feet. The man who looked in good health or who kept his doors shut was a spected of his ing its ons, his for ise was forcibly entered and the inmates shamefully treated without regard of ige or sex, by the human wolves who were matters of the city and who went about seeking what they might denour. The most wealthy inhabitants shared in the common calamity. The Zealots so ight preferees against them to cut if en off, and preferees were easily found. They were dragged before the tyrants, and charged with an intention to let y time of the whole of their passes as a far a measure of wheat, and those of the midding rank for one of barle, and this they were obliged to can e, livisian his to the most private place in their house, where man late it without any preparation not driving to good or dress it list the role of small should bring the rapocious Zealots to tear it from them. The few whold venture at some preparat

As the time passed on these miscres increased. Frey thing that could be to-tured into a means of subsistence—such as vermin grass, and old leather—was held a luxury and sold at a high price. The eye of the tender and delicate moman began to be evil towards the trust of her word. There was one lady called Miriam, who had taken refuge in the city at the beginning of the war. The factious Zealo's who lived now on the plunder of the Lebless, had often visited her house and carried off such provisions as she had been alle to provide. Provided to ution despitation are entreated or endeavoured to provoke the increy of death at their hands, but they refused it. In the inchess of her despair and the agony of her famine, she took the child which cloung to be boson sher him, and roasted the copped. Having satisfied her present hunger she hid the remainder for future use. But the Zealo's being attracted by the scent rushed into her house, and threatened death unless she produced her store. She did produce it. She placed the remains of the child before them, and bade trem eat and be satisfied. Eren they were hornfied at this seczed with sudden dread, they departed tremoling from the house lealing the mother in full possession of her hornd fare. The news of this awful transaction spread horror and constema on through the city, and the most singuine began to despair of that deliverance from heaven which they had so long and various expected. Titus also heard of it, and called Heaven to writness that he was innocent of the interest suffered and the atvocities committed, in the city to which he had so often offered peace in vain.

Immense multitudes of persons died of famire. The robbers on breaking into the houses in search of provision or spoil found numbers of the immates lying dead or dying of hunger. They pillaged the corpses and tore the last fragment of covering from both the dring and the dead. Nothing could more their sarage hearts. true, pierced the dead bodies, and goaded those who were expiring with the swords but when some unhappy whetch in the last languages of famine entreated death at their hands as a mercy, him that refused.

At first those who died were intered by the public, but when the dead multiplied beyond measure, they were taken and thrown over the walls. Titus on riding round the cit, and observing the defiles filled with dead bodies, was struck with compassion, and called God to witness that the Jews were themselves the authors of their calamities. Even this last service to the dead and the living was at last neglected, and the dead were left to corruption in the chambers and the streets. In the latter we else heaps of corpses, in different stages of decay, numbers of persons dying unheeded by the warside and the living crawling along like walking skeletons. When the Romans took the upper city, they were shocked to find numbers who had penshed with hunger lying in the upper chambers of every house they entered. But there was no maining for the dead, no Limentations in the city. Josephus observes with great force and truth, that famine confounded all natural feeling. Those who were about to die, looked with dry eves and open mouths upon those who had departed before them. There was dead silence throughout tree city.

Some idea of the dreadful mortal ty in the city may be derived from the circumstance related to the Romans by Manneus, a deserter from the city that from the middle of April to the first of July, no less than 115 500 dead bodies were carried out from one gate of the city where he had been stationed, besides those who were buried by their relatives. The number of those carried through the gates was subsequently stated by some deserters at 600,000, and the number of those disposed of in other ways could not be estimated.

It is necessary to add a few words concerning those who escaped from the city, or deserted to the Romans, or were made prisoners of war. Great numbers of the besieged particularly of the poorer soft, were willing to run all hazards to escale from the miserable town so strongly was this desire manifested, that many finding no other way of escape, leaped down from the walls, and others under pretence of making an assault, went out and joined the Romans. The real deserters were not ill treated, but many of them were reduced to such a state by famine, that they perished from taking more food than their weak frames could bear. It being also at one time suspected by the soldiers that the deserters had smallowed their gold, they upped open two thousand living deserters in one night, in search of money.

Titus whose policy it was to encourage such desertions prohibited the repetition of this inhuman act on pain of death but it was still secretly practised although very little gold was found. Those who attempted to escape to the open country, or who wandered out in search of herbs for their sustenance were scourged and crucified if they resisted. The same was the fate of all who were taken prisoners as well to terrify the besieged, as to glut the rage and hatred of the besiegers. A most horrid spectacle was exhibited around the city, by the numbers who hung dead, and those who still writhed under the protracted tortures of the cross. And so many were they that, as Josephus reports, room was wanting for the crosses, and crosses wanting for the bodies.

24 "They shall fall by the edge of the sword"—Lipsius took the trouble to collect the account, so far as stated by Josephus, of the numbers who perished during the whole war. The result affords a remarkable and very melancholy illustration of this prediction. On the authority of Josephus himself, we have corrected one item, by inscring 40,000 instead of 30,000 slain at Jotapa.

At Jerusalem, by order of Fl	orus			630	Drowned at Joppa in a storm .		4,200
By the inhabitants of Cas	area,	ın hatred	to		Slam at Tanchea .		6,500
the Jews •			•	20,000	Slain or killed themselves at Gamala		9,000
At Scythopolis, in Syria		•		30,000	Killed in their flight from Gischala		2.000
By the inhabitants of Ascalo	n	•		2,500	At the siege of Jotapa .		40,000
By the inhabitants of Ptolen	1818			2,000	Of the Gadarenes besides vast numbers	who	
At Alexandria in Lgypt, ui	ider A	Alexander,	an		drowned themselves		13,000
apostate Jew				50,000	In the villages of Idumea .		10,000
At Damascus		•	•	10,000	At Gerasa .		1,000
At the taking of Joppa		•		8,400	At Machærus .	•	1,700
In the mountain of Cabulo	•			2,000	In the Desert of Jardes	•	3,000
In a fight at Ascalon		•		10,000	Slew themselves at Massada .		960
In an ambush				8,000	In Cyrene, by the Roman governor		3,000
At the taking of Aphek				15,000	Perished at Jerusalem, by famine, pestilei	ıce.	
Upon Mount Gerizim	•			11,600	and the sv ord	1,	100,000
			Resu	lt •	. 1,347,490		

This account is independent of a vast unascertained number who perished in caves, woods and wildernesses, in the vaults and sewers of Jerusalem, in banishment and in other ways. The number assigned to Jerusalem might seem incredible, did we not recollect the vast concourse which, at the commencement of the siege, had assembled in the city to celebrate the Passover. Josephus shows, by calculation from the number of lambs consumed, that about two nullions and a half of people were usually present at Jerusalem on such occasions. As this institution was so peculiar it was scarcely possible for the siege and destruction of any single city in the world to have been equally a national calamity or attended with equal destruction of life. Hence, Josephus is justified in his belief, that the destruction at Jerusalem exceeded all the destructions which God or man ever brought up on the world.

"Shall be led an ay captive into all nations"—The number of Jews taken by the Romans during the war amounted to about 97,000, besides 11,000 who were either started through neglect, or started themselves through sullanness and despair. Some of the youngest and handsomest were sent to Rome, to adorn the triumph of Titus, many were distributed to the several cities of Syna, where they perished in the theatres, being compelled to fight with wild be ists, and to engage in mortal combats with each other. The remainder of those above seventien years of age were sent to labour in the Egyptian mines, and those under that age were sold for slaves. Besides this, and before the upper city was taken, there was a great multitude of deserters, who having not come over till the last extremity, and after Titus had declared that he would receive no more, were treated as captives. A great number of these including many persons of consideration, were sold at the most trifling prices, but the remainder, consisting of 40,000 persons chiefly of the lower orders, were liberated because no one would take them at any price. Thus at once, was fulfilled the prediction of our Saviour, as in this text and that which Moses delivered about sixteen hundred years before—' Ye shall be sold unto-your enemies for bondmen and bondwomen, and no man shall buy you.' There also, and in other passages of prophecy, this second bondage in Fgypt was forefold. Indiced it is impossible to trace throughout the minute infliment of ancient and recent prophecy, in the awful transactions and crimes of this season, and yet resist the conviction that, in all these things there was the hand of God punishing a most guilty people and requiring from them all the righteous blood which had been shed from the foundation of the world—and more especially that most righteous blood of Christ, the weight of which they had invoked upon their own heads when they crid.' His blood be on us ind on our children!" And from them and from their children that blood was most fearfully r

CHAPTER XXII

1 The Jews const ine against Christ 3 Satan prepareth Judas to betray him 7 The apostles prepare the Passoter 19 Christ instituteth his holy supper, 21 covertly foretelleth of the traitor, 24 dehorteth the rest of his apostles from ambition, 31 assureth Peter his faith should not fail 34 and yet he should deny him thrice 39 He prayeth in the mount and sweateth blood, 47 is betrayed with a hiss 50 he healeth Malchus' car, 54 he is thrice demed of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God

Now 'the feast of unleavened bread drew nigh, which is called the Passover

- 2 And the Chief Priests and Scribes sought how they might kill him, for they feared the people
- 3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve
- 4 And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them

5 And they were glad and covenanted to

give him money

6 And he promised and sought oppor-

tunity to betray him unto them 'in the absence of the multitude

- 7 Then came the day of unleavened bread when the Passover must be killed
- 8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat

9 And they said unto him, Where wilt

thou that we prepare?

- 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in
- 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples?

12 And he shall shew you a large upper

room furnished · there make ready.

13 And they went, and found as he had said unto them and they made ready the Passover

14 And when the hour was come, he sat down, and the twelve apostles with him

- 15 And he said unto them, With desire I have desired to cat this Passover with you before I suffer.
- 16 For I say unto you, I will not any more cat thereof, until it be fulfilled in the kingdom of God
- 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom

of God shall come

- 19 \(\) And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you this do in remembrance of me
- 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me 25 with me on the table

- 22 And truly the Son of man goeth, as it was determined but woe unto that man by whom he is betrayed!
- 23 And they began to enquire among themselves, which of them it was that should do this thing
- 24 ¶ And there was also a strife among them, which of them should be accounted the greatest

- 25 And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.
- 26 But ye shall not be so but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve
- 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth

28 Ye are they which have continued with me in my temptations

29 And I appoint unto you a lingdom, as my Father hath appointed unto me,

30 That ye may eat and drink at my table in my kingdom, "and sit on thrones judging the twelve tribes of Israel

31 ¶ And the Lord said, Simon, Simon, behold, "Satan hath desired to have you, that he may sift you as wheat."

32 But I have prayed for thee, that thy faith fail not and when thou art converted,

strengthen thy brethren

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death

- 34 "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me
- 35 "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip and he that hath no sword, let him sell his garment, and buy one.

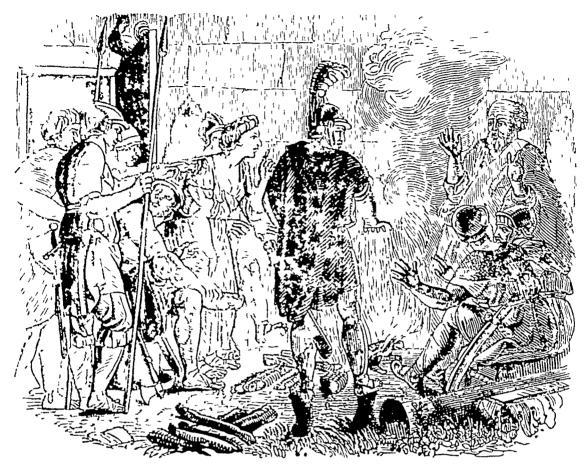
- 37 For I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors for the things concerning me have an end
- 38 And they said, Lord, behold, here are two swords And he said unto them, It is enough

39 ¶ "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 "And when he was at the place, he said unto them, Pray that ye enter not into temptation

41 And he was withdrawn from them

² Or, willow lim ill. 4 Mail, 26, 17. 4 Mail, 26, 21. 6 Or I have hearly denied. 7 Mail, 26, 25. 8 Mail, 26, 21. 9 Mail, 20, 25. 17. feet. 19, 23. 11 Pet. 5, 8. 13 Mail, 27, 34. 18 Mail, 10, 9. 14 Jan., 53, 12. 13 Mail, 25, 35. Mail, 26, 41. 18 (1).



PLTER DENVING CHRIST -POUSSIN

about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him

44 And being in an agony he prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation

47 ¶ And while he yet spake, "behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

nyest thou the Son of man with a kiss?
49 When they which were about him saw

what would follow, they said unto him, Lord, shall we smite with the sword?

- 50 ¶ And one of them smote the servant of the High Priest, and cut off his right
- 51 And Jesus answered and said, Suffer ye thus far And he touched his ear, and healed him
- 52 Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me but this is your hour, and the power of darkness

54 ¶ 18 Then took they him, and led him, and brought him into the High Priest's house And Peter followed afar off

55 'And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them

56 But a certain maid beheld him as he

sat by the fire and earnestly looked upon! him, and said, This man was also with him

- 57 And he denied him, saying, Woman, ! I know him not.
- 58 And after a little while another saw ' him, and said. Thou art also of them. And Peter said. Man, I am not.
- 59 And about the space of one hour after another confidently affirmed saying Of a truth this fellor also was with him for he is a Galılwan.
- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 61 And the Lord turned, and looked upon And Peter remembered the word of the Lord, how he had said unto him Before the cock crow, thou shalt den; me thrice
- 62 And Peter went out, and wept Int-
- 63 And the men that held Jesus moded him, and smote him

64 And when they had blindfolded him. they struck him on the face and asked him, saying. Prophesy, who is it that smote thee?

65 And many other things blasphemous!,

spake they against him.

66 5 And as soon as it as day, the clders of the people and the Chief Pric ts and the Scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us And be said unto them, If I tell you, ye vill not

believe:

68 And if I also ask you, je will not answer me, nor let me go

69 Hercafter shall the Son of man sat on the right hand of the power of God.

70 Then said the, all Art thou then the Son of God? And he said unto there, "Ye say that I am

71 And the: said, What need he any further mines? for we outleves have heard of his own mouth.

511 57 L 5-11-114-52

Verse 13 "Mole real the Pattern"—The preparation required mastic at the family we land do not an its make ready the latter heris, the nonextend aread and the wine. In the first instance, the converged of the existing partone for gather sent the relation to the Temple to be the estand herit is more to fine at the own part Toe killing of the lambours no superiodelant. But was performed by the person that the latter for the Toe Temple and the dome to me, for your more that the latter testing foil on such order one and noting good the dome to me, for your as more path. While the testing was made and any must be made the most what was an aid to be the testing time the ready of the estimated of the light, but not made. This Hollel has sungenessed and the four latter pathing for the formed the hymner which has some the several pathing pathes, and the four latter light in the control of the series pathing to be a control to the light of the light which has some to the path to the Mount of Owner (light than to be and the four latter the men the testing to the persons who are control that was the present in a templatic when the mount were fixed and the pathing the presents who around the men time invarid paths mutan the Lam specifies, were then laid up in the a tay, and the lamb taken away, to store the sinus, much last became the persons was calcurated. िरहरणहा मध्य व्हरितासंस्त

the lamb taken away, to given with the sime, when his became the perpetual of the lamb of a make high try passiver was delevated.

The perturbation received while, at the Lambdes of description in the Lambdes of the test of the lamb of the model in the perpetual of the state of the lamb of the model in the model in

the sauce, gave thanks, saying, "Blessed be thou, O Lord our God, King everlasting, who hast sauctified us by thy commandments, and hast commanded us to eat unleavened bread" He then, with the others, cats that which he has taken

After other suitable thanks, the paschal lamb was then eaten, and the cating part of the feast concluding with this, the company again washed their hands, after which the master gave thanks for what had been eaten. Another cup of wine was then taken, and this was called "the cup of blessing" (see 1 Cor x. 16), pre-eminently, because the final blessing, or, as we should say, "grace after meat," was pronounced over it, as concluding the meal. A fourth cup was added, and this was called "the cup of Hallel," because over it was sung the remaining four psalms of the Egyptian Hallel, being the 115th, 116th, 117th, and 118th. Another blessing was then pronounced, and with this the teast of the Passover ended

It will be seen that there is much here concerning which the Law gives no directions, although nothing, that we can see, contrary to the Law, or which might not be suitably introduced. We have judged that the statement might be useful as such were certainly the usages of the Jews in the time of Christ and it will be found that they illustrate all the details offered by the Evangelists concerning our Lord's celebration of the Passover, and thus supply means for more

clearly understanding the whole account

31 "That he may sift you as wheat"—After the corn had been trodden, the clods of earth were broken and sifted to separate the grain. It was apparently with an allusion to this process, that the sifting of wheat was made a symbol of

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod 8 Herod mocketh him 12 Herod and Pilate are made friends 13 Barabbas is desired of the peo-ple, and is loosed by Pilate, and Jesus is given to made friends be crucified 27 He telleth the women, that lament him, the destruction of Jerusalem 34 prayeth for his enemies 39 Two evildoers are crucified with him 46 His death 50 His burial.

AND the whole multitude of them arose, and led him unto Pilate

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King

3 And Pilate asked him, saying, Art thou the King of the Jews? And he an-

swered him and said, Thou sayest it

4 Then said Pilate to the Chief Priests and to the people, I find no fault in this man

- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place
- 6 When Pilate heard of Galilee, he asked whether the man were a Galilæan
- 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time
- 8 ¶ And when Herod saw Jesus, he was exceeding glad for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some muacle done by him
- 9 Then he questioned with him in many words, but he answered him nothing
- 10 And the Chief Priests and Scribes stood and vehemently accused him
- 11 And Herod with his men of war set him at nought, and mocked him, and arrayed | should be as they required

him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together for before they were at enmity between themselves

13 ¶ And Pilate, when he had called together the Chief Priests and the rulers

and the people,

- 14 Said unto them, Ye have brought this man unto me, as one that perserteth the and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse hım
- 15 No, nor yet Herod for I sent you to him, and, lo, nothing worthy of death is done unto him.
- 16 I will therefore chastise him, and release him
- 17 (For of necessity he must release one unto them at the feast)
- 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas
- 19 (Who for a certain sedition made in the city, and for murder, was cast into prison)

20 Pilate therefore, willing to release

Jesus, spake again to them

21 But they cried, saying, Crucify him, crucify him

- 22 And he said unto them the third time, Why, what evil hath he done 'I have found no cause of death in him I will therefore chastise him, and let him go
- 23 And they were instant with loud voices, requiring that he might be crucified And the voices of them and of the Chief Priests prevailed

24 And Pilate *gave sentence that it

JU- CHEZAG

25 And he released unto them him that for sedition and murder was east into prison, whom they had desired, but he delivered Jesus to their will

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might hear it after Jesus

27 ¶ And there followed him a great company of people, and of women, which

also bewailed and lamented him

- 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your chil-
- 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us, and to the hills,

Cover us

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them, for they know not what they do And they parted his raiment, and cast

35 And the people stood beholding And the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of

the Jews, save thyself

- 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS
- 39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us

saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

- 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in
- 44 And it was about the sixth hour, and there was a darkness over all the 'earth until the ninth hour

45 And the sun was darkened, and the veil of the temple was rent in the midst

46 ¶ And when Jesus had cried with a loud voice, he said, 10 Father, into thy hands I commend my spirit and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this

was a rigliteous man

- 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned
- 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things 50 ¶ "And, behold, there was a man

named Joseph, a counsellor, and he was a

good man, and a just.

51 (The same had not consented to the counsel and deed of them,) he was of Arimathæa, a city of the Jews who also himself waited for the kingdom of God

52 This man went unto Pilate, and

begged the body of Jesus

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid

54 And that day was the preparation, and the sabbath drew on

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid

56 And they returned, and prepared spices and ointments, and rested the sab-40 But the other answering rebuked him, | bath day according to the commandment

⁴ Matt. 27, 32. ⁵ Isa. 2.19 Hox. 10, 8 Rev. 6 16 ⁶ 1 Pet. 4 17 ⁷ Matt. 27, 33. ¹⁰ Psal. 31, 5 ¹¹ Matt. 27, 57 8 Or, the place of a scull.

Verse 7. "He sent him to Herod"—Herod doubtless had come to Jerusalem to celebrate the Passover, and this mark of deference from Pilate, probably paved the way to the reconciliation between them (verse 12). Perhaps this was Pilate's object, though we may also suppose, that in transferring the adjudication of this affair to Herod, he partly sought the ease of his own conscience, alarmed by his wife's dream (Matt xxvii 19), and by clear perception of Christs innocence and the malice of his accuser. The Roman governors were fully empowered to punish any persons guilty of crimes within their own provinces, even though such persons belonged to other states and jurisdictions. Hence the 184

mark of attention paid by Pilate to Herod was perfectly gratuitous, though naturally enough suggested by circumstances

11 "Mocked him, and arrayed him in a gorgeous robe"—It appears then that Herod suggested the mockery, which was afterwards carried into fuller effect by the Roman soldiers, although it probably would not have occurred spontaneously to them such a method of deciding pretensions, supposed to be unfounded or which prove unsuccessful, being more conformable to Oriental than to Roman practice. A remarkable illustration of this is related by Philo, as having occurred, soon after the present time, to Herod Agrippa, the nephew of this Herod, and the brother of his notorious wife Herodias. Caligula conferred on this prince the tetrarchy of his uncle Philip, with the title of king, and permission to wear a diadem, and when about to depart to take possession of his dominion, he was advised to proceed by way of Alexandria. On his arrival at that city, he kept himself as private as possible, but the inhabitants gained intelligence of his arrival and the design of his journey, and being filled with hatred and envy at the idea of a Jew bearing the title of king, expressed their feelings in a very insulting though expressive manner. There was in the town a poor distracted creature called Carabas who, in all seasons of the year, wandered, naked, about the streets, and, being something between a madman and a fool, was the common laughing stock of boys and idle people. This man they took, and brought him into the theatre, and set him on a lofty seat that he might be conspicuous to all. They then put on his head a paper crown covered his body with a mat for a regal robe, and, for a sceptre, a piece of reed, taken from the ground, was put into his hand. Having thus invested him with mock royalty, some young fellows, with poles on their shoulders, came and stood on each side of him, as his guards. Then people came around him, some to pay homage to him, others to ask justice from him and some to learn his will and pleasure concerning affairs of state. Meanwhile, in the crowd, there were loud and confused exclamations of "Maris! Maris

The same kind of mockery has always been common in Persia, where there have been, perhaps, more pretenders to royalty, than in any other country of the world. The following account, from Morier, of the treatment which one of these received is striking. "Mahomed Zemaum Khan was carried before the king. When he had reached the camp, the king ordered Mahomed Khan, the chief of his camel-artillery, to put a mock crown upon the rebel's head, bazubends or armlets upon his arms, a sword by his side, to mount him upon an ass, with his face towards the tail, and then to parade him through the camp, and to exclaim, 'This is he who wanted to be the king!' After this was over, and the people had mocked and insulted him, he was led before the king, who called for his looties, and ordered them to turn him into ridicule by making him dance and make antics against his will, he then ordered, that whoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Cagar (or royal) tribe, and some time after he had his eves put out " ('Second Journey,' p 351.)

38 "A superscription was written? —In leading to his death a person condemned to crucifixion, it was usual to carry before him, or put upon him, an inscription, stating the crime for which he suffered and sometimes such inscription was fastened to his cross, as in the present instance. It was here written in three languages, that none who could read might remain unapprized of its contents —In Greek, which was the general language of commerce in Western Asia, and which would be familiar to many Jews from Europe, Egipt, and elsewhere, who probably did not understand or at all events could not read, the Syriac, called "Hebrew," which was vernacular in Palestine The "Latin" was probably for the use of the Romans, of whom there were many (soldiers chiefly) at Jerusalem during the Paschal week No doubt, many of the Jews also, from the necessity of communicating with the Romans, had picked up some idea of their language, and an acquaintance with its most frequently recurring words. The Romans would however naturally introduce a repetition in their own language, as an evidence of their superiority. It appears from Josephus ('Wars,' vi 2 4) that the public announcements posted up in the city, were usually in Greek and Latin We do not know on what authority tests the rather strange opinion that, in conformity with Hebrew and generally Oriental usage, the words of the Greek and Latin were written from right to left, not, as properly they should be, from left to right. But the Greek and Latin were intended for those who could not read the Hebrew, and whoever could read Greek and Latin at all, must needs know in what direction words in those languages were written. As to the "Hebrew," the inscription being intended for general information, must have been in the vernacular Syriac, but very probably the Syriac words were written in the Hebrew character. Public announcements are given in two or three languages in some of our own colonies and, in general, wherever a foreign people rules, or where the population is mixed and two

CHAPTER XXIV

1 Christ's resurrection is declared by two angels to the nomen that come to the sepulchre 9 These report it to others 13 Christ himself appeareth to the two disciples that went to Emmaus, 36 afterwards he appeareth to the apostles, and reproveth their unbelief 47 giveth them a charge 49 promiseth the Holy Ghost 51 and so ascendeth into heaven

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them

2 And they found the stone rolled away from the sepulchre

3 And they entered in, and found not the body of the Lord Jesus

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen *remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again

1 Matt. 28 1



THE RESURECTION - PAFFAELLE.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles

11 And their words seemed to them as idle tales, and they believed them not.

12 'Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass

13 \ And, behold, two of them went that

same day to a village called Emmaus, which was from Jerusalem about threescore furlongs

14 And they talked together of all these things which had happened

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art

thou only a stranger in Jerusalem, and liast not known the things which are come to

pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazaieth, which was a prophet mighty in deed and word before God and all the people

20 And how the Chief Priests and our rulers delivered him to be condemned to

death, and have crucified him

21 But we trusted that it had been he which should have redeemed Israel and beside all this, to day is the third day since these things were done

22 Yea, and certain women also of our company made us astonished, which were

carly at the sepulchre,

- 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive
- 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said but him they saw
- 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken

26 Ought not Christ to have suffered these things, and to enter into his glory?

- 27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning him-
- 28 And they drew nigh unto the village, whither they went and he made as though he would have gone further
- 29 But they constrained him, saying, Abide with us for it is toward evening, and the day is far spent. And he went in to tarry with them

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it,

and brake, and gave to them.

31 And their cycs were opened, and they knew him, and he vanished out of their

sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with

them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon

35 And they told what things ucre done in the way, and how he was known of them in breaking of bread

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith

unto them, Peace be unto you

37 But they were terrified and affrighted, and supposed that they had seen a spuit

38 And he said unto them, Why are ve troubled? and why do thoughts arise in

your hearts?

39 Behold my hands and my feet, that it is I myself handle me, and see, for a spirit hath not flesh and bones, as ye see me have

40 And when he had thus spoken, he

showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled

fish, and of an honeycomb

43 And he took it, and did eat before

- 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and m the Prophets, and m the Psalms, concerning me
- 45 Then opened he their understand ing, that they might understand the Scriptures,
- 46 And said unto them, Thus it is written, and thus it behaved Christ to suffer, and to rise from the dead the third day.
- 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things

49 ¶ And, behold, I send the promise of my Father upon you but tarry ye in the city of Jerusalem, until ye be endued with power from on high

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and

blessed them

51 'And it came to pass, while he blessed them, he was parted from them, and carried up into heaven

52 And they worshipped him, and re-

turned to Jerusalem with great joy 53 And were continually in the temple

praising and blessing God. Amen



DISCIPLE & ATEMMAUS -GUERCINO

Verse 13 'Emmaus"—There were two or three places of this name, although none of them are mentioned in the Old Testament, and only this one in the New This has occasioned some error all the historical intimations in Josephus concerning any places called Emmaus, having been applied to this place. The most important place of the name is evidently not this, but the Emmaus on the Lake of Tiberias, and which will be seen, by a little attention, to have been the place which Josephus most frequently mentions We think however, that the present is the Emmaus which the historian describes as having been burnt by Varus, the president of Syria, when putting down a sedition which arose after Archelaus had proceeded to Rome to get his father's will confirmed. It was rebuilt, of course, but it was surely the other Emmaus near the Lake, and not this one, as commonly stated, which at a later day rose to importance under the name of Nicopolis

Emmaus is situated between seven and eight miles north-west of Jerusalem, and, being out of any usual road has not been much visited by travellers. It still, however, subsists as a poor village, inhabited chiefly by Christians. The old rhyming traveller, in Purchas, thus notices the place

"And the Castell of Emus also, In the wiche a Chirche doth stande, Where the 11 Discipelez were walkand, And metton wit Thesu after his rysyng, And knew him by the brede breaking

Also in that same place, Is the grave of Cleofas, Which was onn of the too, And Sent Luke that other also "

This last assertion that St. Luke was the "other disciple," expresses what has been a very common opinion been founded chiefly on the supposition, that Luke was not likely to have been ignorant of the "other disciple's" name, and would probably have given the name had it been any other person than himself, but that, being himself, he withholds the name, with the same modesty which induces John to omit his own name in his Gospel. The introductory note to this Gospel, shows that we are not of this opinion. Some think this disciple was Peter, or Nicodemus, or Bartholomew but he was more probably some unimportant person whom Luke did not think it worth while to name. Returning to Emmaus,—we may quote Sandys' description of the place as it appeared in his time

"The way thither (from Jerusalem) is mountainous, and in many places as if paved with continual rock, yet where there is earth, sufficiently fruitful. It was seated (for now it is not) upon the south side of a hill, overlooking a little

valley, fruitful in fountains. Honoured with the presence of our Satiour, who was known by the breaking of band in the house of Cleophas. On the self-same spot a temple was erected by Paula, a Roman half, whose runs are not extant, near the top of the mountain, unto which the Arabi ins would not allow us to ascend, who inhabit below it a extant, near the top of the mountain, unto which they demanded. Accephorus and the Tripartite history report of a near few poor cottages, until we paid the Caphai they demanded. Accephorus and the Tripartite history report of a near culous fountain by the way side, where Christ would have departed from the two disciples, who, when he was conversant upon earth, and wearied with a longer journey, there washed his toot—from them of the triuming a durit's virtue against all disorders. But relations of that had have credit only in places for distant.

virtue against an disorders. Due to the Prophets, and in the Pselais. —There is here a manifest allusion to the three 44 "In the Law of Moses, and in the Prophets, and in the Pselais. —There is here a manifest allusion to the three parts or classes, into which the Hebrew Scriptures were at this time divided. These were the Line—the Prophets—interpretation of the classes, into which the Hebrew Scriptures were at this time divided.

the Cetubim, or Hagiographa

The Law comprehended, of course, the five books of Moses This division contained not only the proper prophetical books. Daniel excepted, but also the books of The Prophets This division contained not only in the first and second of kings. They were probably thus Joshua and Judges, the first and second books of Samuel, and the first and second of kings. They were probably thus Joshua and Judges, the first and second books of Samuel, and the first and second of Kings. They were probably thus placed because it was concluded that they were written by eminent prophets. The order of the books in this division was this —Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel Isaiah, and the twelve. The four first (the two books was this —Joshua, Judges, Samuel, Kings, being respectively counted as one book each,) or the historical books, were called of Samuel and the two of Kings, being respectively counted as one book each,) or the historical books, were called the former prophets," and the remainder "the later prophets." In this latter subdivision it is remarkable that Jenthal is placed first, and Isaiah after Jeremiah and Ezekiel. The reason for this, is thus given in the B. Talmud main is placed first, and Isaiah after Jeremiah and Ezekiel he ought to have been placed before them, but since the book of Kings and sixth destruction, and all Jeremiah is about destruction, and since Ezekiel begins with destruction. of Kings ends with destruction, and all Jeromiah is about destruction, and since Ezekiel begins with destruction and or Kings ends with destruction, and all Isaiah is about comfort, they joined destruction with destruction, and comfort with comfort," ends with comfort and an Island, with tomiort, That is, as Lightfoot explains, they placed those books together which treat of comfort, and those together which treat

nestruction
The Cetubin, or Hagiographa, or "Holy Writings," contained all the other books of Scripture—as the Psalms, Proof destruction verbs Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Rehemiah (reckoned as one), and the two books of Chronicles, which were also reckoned as one book. The books in this class were believed to have been indeed written by men divinely inspired and hence their name of "Holy Writings," but not by commissioned prophets, nor, say the Jews, as another ground of distinction, were they revealed by dreams, visions, and oracles like the Law and the Prophets, but by immediate impression upon the minds of the writers. The readings in the sentgogues were confined to the Law and the Prophets, excluding the writings of the Hagingrapha which is path cyplained when we recollect that the Law alone originally furnished the public readings, and that the reading even of the prophets, was only adopted in consequence of the interdiction of the Law by Antiochus The singular anomali of placing Daniel in this class, instead of among the prophets, is supposed to have proceeded from a desire to exclude his book from the public lessons of the synagogue, lest the singular precision with which he fixed the time for the coming of the Messiah, before the destruction of the city and Temple, should direct attention to Jesus Christ, or, at hist,

throw doubt on the cherished belief that the Messiah has not yet appeared

It is important to notice that there is sometimes a reference to the whole of one of these divisions, when only one of its leading books is named. We have an instance of this before us, as "the Psalms," evidently is intended to denote the whole Hagiographa, that is, all the books not contained in the two other divisions named—the Law of Moses, and the Prophets So also, Matthew (axvii 9) names Jeremiah in citing a passage from Zichariah, which might easily be explained, as a reference to the rolume of the "later prophets," rather than to any particular book of prophets, and this volume would, on the same principle, be naturally referred to in the name of Jeremiah, since the book of that prophet commenced the division We observe also that St. Peter, when appealing to the testimony of prophers, sits, All the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these prophet commenced the division days" (Acts in 24) which clearly shows that Samuel was then included in the prophetical division, and, probably it is as the earliest writer in that division, that he is preferably named. Otherwise Isanah, or some one of the clater, proas the earliest writer in that division, that he is preferably named phets, would probably have been preferably mentioned, as it so happens that Samuel himself never delivered any distinct prophecy concerning Christ

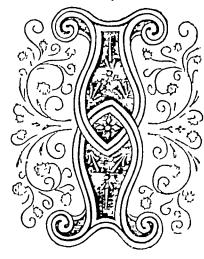
THE GOSPEL

ACCORDING TO

S. JOHN.

CHAPTER 1.

1 The divinity, humanity, and office of Jesus Christ 15 The testimony of John 39 The calling of Andrew, Peter, &c



N the beginning was the Word, and the

Word was with God, and the Word was God

2 The same was in the beginning with God

3 All things were made by him, and without him was not any thing

made that was made

4 In him was life, and the life was the light of men

5 And the light shineth in darkness, and the darkness comprehended it not

6 ¶ † There was a man sent from God, whose name was John

7 The same came for a witness, to bear witness of the Light, that all men through him might believe

8 He was not that Light, but was sent to bear witness of that Light

9 That was the true Light, which lighteth every man that cometh into the world

10 He was in 'the world, and the world was made by him, and the world knew him not

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he *power to become the sons of God, even to them that believe on his name

13 Which were born, not of blood, nor of the will of the flesh, not of the will of man, but of God

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth

15 ¶ John bare witness of him, and cried, saying. This was he of whom I spake, He that cometh after me is preferred before me for he was before me

16 And of his fulness have all we received, and grace for grace

17 For the law was given by Moses, but grace and truth came by Jesus Christ

18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him

19 ¶ And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not, but confessed, I am not the Christ

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou 'that prophet? And he answered, No

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us What sayest thou of thyself?

23 ¹⁰He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias

24 And they which were sent were of the Pharisees

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water. but there standeth one among you, whom ye know not,

Gen 1 1 2 Col. 1 16 3 Matt. 3 1 4 Heb 11 3. 5 Or the right or, privilege 6 Matt. 1 16 7 Col 1 19 5 1 Tim. 6. 16 1 John 4 12. 9 Or, a prophet. 10 Matt. 3 3.



JOHN THE BAPTIST .- GUIDO

27 "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose

28 These things were done in Bethabara beyond Joidan, where John was baptizing

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which ¹²taketh away the sin of the world

30 This is he of whom I said, After me cometh a man which is preferred before me for he was before me

31 And I knew him not but that he should be made manifest to Israel, therefore am I come baptizing with water

32 ¹⁸And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him

33 And I knew him not but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost

34 And I saw, and bare record that this is the Son of God

35 ¶ Again the next day after John stood, and two of his disciples,

and two of his disciples, 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak,

and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where "dwellest

- 39 He saith unto them, Come and see They came and saw where he dwelt, and abode with him that day for it was "about the tenth hour
- 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother
- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, 16the Christ
- 42 And he brought him to Jesus when Jesus beheld him, he said, Thou ait Simon the son of Jona thou shalt be called Cephas, which is by interpretation, 17A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and

saith unto him, Follow me

44 Now Philip was of Bethsaida, the city of Andrew and Peter

14 Or, abidest 15 That was two hours before night

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom ¹⁸Moses in the Law, and the ¹⁹Prophets, did write, Jesus of Nazareth, the son of

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed,

in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou

art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending

18 Gen. 49 10 Dent 18 19

and descending upon the Son of man

17 Or, Peter

John —The distinguished aposite and evangelist, by whom this Gospel was written, was, as we learn from Matthew and Mark, the son of Zebedee and Salome, and the brother of James the elder His father, whose occupation the trosons followed, was a fisherman of Bethsaida, on the Lake of Tiberas, who as he had a vessel of his own and hired servants (Mark i 20), appears to have been in good circumstances for his station in life. In ch. i 35—40, the evangelist gives a particular account of two disciples of John the Baplist, who hearing their master point out Jesus as "the Lamb of God," followed him, and remained with him. One of these disciples, we are told, was Andrew, and it has, not without reason though without certainty, been inferred that John himself was the other. If this were the case, however, he must subsequently have left Christ and returned home, as he, with his brother, received the regular call to the office of an apostle, when engaged in his occupation, at the sea of Galilee. It is generally believed that John was the youngest of the Apostles, but it is not agreed what age he was of when called to follow Christ. The more general opinion states it at twenty-five or twenty six years, but others think he was not more than twenty-two, and some conceive him to have been about the same age as his Lord. Whatever his age may have been, it is certain that he became a most attached and faithful follower of Jesus, who appears to have regarded him with peculiar favour and affection, as while the evangelist modestly suppresses his own name he distinguishes himself as "the disciple whom Jesus loved." This indeed appears from the history, as he was present at several scenes from which most of the other disciples were excluded, and, at the last supper he sat next to Jesus, leaning on his bosom, on which occasion even Peter motioned him to ask a question which he did not himself like to propose. If we may judge from the writings of John, we may conclude that the favour with which he was honoured, arose from his mild and fact, but he outran Peter, and was the first male disciple present at the spot John was also a witness to the interesting circumstances which occurred after Christ's resurrection, and on one occasion, Jesus foretold that John should survice the destruction of Jerusalem, and, by implication, as opposed to the violent death foretold to Peter, that he should die a natural death

14 Or, the anniated 19 Ion 4 2.

a natural death

The ecclesiastical historians state that John remained several years at Jerusalem, or at least in Judea, till after the death of Mary, who had been committed to his care. This is corroborated by the Acts of the Apostles in which we find him at Jerusalem, as one of the chief Apostles of the circumcision. At first we find him, with Peter, working miracles, and preaching the Gospel with great success and holdness. John was also one of the Apostles present at the council held at Jerusalem in the year 49 or 50, and before this time, he had probably not travelled beyond Judea. But the ancient writers inform us, that, after the death of Mary, he travelled into Asia Minor, where he founded many churches, making Ephesus his principal residence, and which continued to be such until, towards the close of Domitian's reign, he was banished to the isle of Patmos, where he wrote the Revelation. Being released on

the accession of Nerva it seems that he returned to Ephesus, where he wrote his Gospel and Epistles, and where he

died in the third year of the emperor Trajan, when he must have been about one hundred years of age
The time at which St. John wrote his Gospel has been very much disputed The passage (ch v 2), "Now there is at Jerusalem by the sheepmarket, a pool, called in the Hebrew tongue Bethesda, having five porches," has been thought to require that it should have been written before, though not long before, the destruction of Jerusalem, because if that event had taken place, he would have been more likely to have said, "there was a pool," than ' there is a pool" Other arguments have been found in support of this opinion, but the passage adduced does not warrant that so much stress should be laid on a single word which it contains, and the pool might, and probably did subsist even after the city had been overthrown—Very powerful affirmative arguments might also be adduced for the more general opinion, that this Gospel was written by St John towards the end of his life, after his return to Ephesus from his evile This view is supported by much internal evidence, and, in conformity with it, the great majority of emi-

nent writers incline to fix its date about the year 97 or 98

The intimations preserved by the early fathers, and which appear very probable in themselves inform us that the aged apostle was induced to write his Gospel at the urgent solicitations of the churches in Asia Minor, with the view of overturning the errors which were then promulgated by Cerinthus, the Nicolaitans, and others As these errors were, for the most part, founded on mistaken notions of the real nature, character, and office of Jesus Christ, he selected from the history and discourses of his Lord those passages which bore most strongly upon these subjects, and which tended, by the exhibition of correct views, to overthrow the existing errors, and establish a rule of faith for the future, on those points which had been brought into dispute. For the latter object, many particulars are stated which personal and discourse the teneral of particular harding and the Correct control of particular harding. haps should not be considered as directed against the tenets of particular heretics. As the Gospel contains so much information which the other Evangelists do not afford, and as many particulars are added, even in those parts which relate circumstances also recorded by the other Evangelists, it has been thought that it was part of John's object to furnish a supplementary Gospel, supplying some events and discourses which they had omitted, and the preservation of which he was ultimately led to consider of importance. This object is very compatible with the other, in so far as in accomplishing it, he would naturally be directed to select, from that multitude of non-recorded facts and sayings of which he speaks (ch. xxi 25), those preferably, which tended most to dissipate the errors which were then arising We may well suppose, in conformity with the tradition of the fathers, that the churches of Asia having heard the venerable apostle relate numerous circumstances which they found not in the existing Gospels, failed not to urge upon him the importance of giving to the church, for an abiding possession, those records by which they had themselves been much instructed and comforted

Verse 21 "I am not"—This answer to the question, "Art thou Elias?" may at first view seem opposed to our Lord s declaration that John the Baptist was the Elias which was to come (Matt xi 14, xvii 12, 13) But the Jews expected that Elias would come in his own proper person, and with this view the present question was asked, and his answer in

the negative, does not at all apply to our Saviour's assertion that John was the klins foretold by the prophets—that is, a prophet who had come in the spirit and power of klins (See the note on Mark ix. 12)

"That prophet"—Probably the prophet, like unto himself, whom Moses had foretold that the Lord would send (Deut xviii 5) We know that the Messiah was denoted in this prediction, but probably the Jews did not so understand it. It has however been supposed that Jeremiah is intended, as it was believed by the Jews that he would rise from the dead and among other things, restore to them the grid and the not of manny which have supposed to from the dead, and, among other things, restore to them the ark, and the pot of manna, which he was supposed to have concealed, to preserve them from the Babylonians Lightfoot, however, has shown that the Jews believed that all the prophets would rise again at the coming of the Messiah, and considers that the question refers to this belief, and has the same meaning as that contained in one of the opinions concerning Christ,—"Of others [it was said], that one of the old prophets was risen again" (Luke ix 8)

28 "Bethabara" -This name means "House of Passage," whence it has been supposed to denote the spot where the Israelites passed the Jordan, under Joshua. Origen says, that this place, on the banks of the Jordan, continued in his time to be pointed out and Jerome says the same, to which he adds, that it was usual for believers to be baptized at this spot, in memory of John's baptism The place is not now known

29 "The Lamb of God' -- So called in evident allusion to the victim slain, under the Law, for the atonement of sin Among the Arabians, Persians, and others, it has been usual to bestow similar titles on persons eminently distinguished for their piety or valour. Thus, the khalif Ali, who is regarded by the Sheah sect of Mohammedans as a sort of Messiah, bears the title of the "Lion of God." It is interesting to learn (from Morier) how this title, given to Christ, struck a Persian mind, as contrasted to that assigned to Ali. "On reading the passage where our Saviour is called the Cod.' the mostless ground and adjusted the complexity of the contrast of the Cod.' The mostless ground and adjusted the complexity of the contrast of the contrast of the contrast of the code of th the 'Lamb of God,' the mooillahs scorned and indiculed the simile, as if exulting in the superior designation of Ali, who is called Sheer Khoda, the 'Lion of God' But Mirza Baba observed to them, 'The lion is an unclean beast, he preys upon carcases, and you are not allowed to wear his skin, because it is impure, he is destructive, fierce, and mans enemy. The lamb, on the contrary is every way halal (lawful) you eat its flesh, you wear its skin on your head it does no harm, and is an animal beloved. Whether is it best then to say, the 'Lamb of God,' or the 'Lion of God?'"

CHAPTER II

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers 19 He fore-telleth his death and resurrection 23 Many be-licited because of his miracles, but he would not trust himself with them

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there

ciples, to the marriage

2 And both Jesus was called, and his dis-

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not

5 His mother saith unto the servants, Whatsoever he saith unto you, do $\imath t$

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jens, containing two or three firkins apiece

- pots with water. And they filled them up ! to the brim
- 8 And he saith unto them, Draw out now, and bear unto the governor of the feast And they bare it
- 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom,
- 10 And saith unto him, Every man at the beginning doth set forth good winc, and when men have well drunk, then that which is worse but thou liast kept the good wine until now
- 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on
- 12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days

13 ¶ And the Jews' Passover was at hand,

and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting

15 And when he had made a scourge of small cords, he drove them all out of the

7 Jesus saith unto them, Fill the water- | poured out the changers' money, and overthrew the tables,

- 16 And said unto them that fold doves. Take these things hence make not my Fa ther's house an house of merchandise
- 17 And his disciples remembered that it was written, The zeal of thine house hath caten me up

18 Then answered the Jews and said unto him, What sign shewest thou unto us, secing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I

will raise it up

20 Then said the Jous, Forty and six years was this temple in building, and vilt thou rear it up in three days?

21 But he spake of the temple of his

body

- 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture, and the word which Jesus had
- 23 Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testemple, and the sheep, and the oven, and i tify of man for he knew what was in man

Verse 1 "Cana of Galilee"—The adjunct, "of Galilee" distinguishes this Cana from another in the tribe of Ashernot far from Sidon. The Cana of the text still suos sts as a very neat village, about eight miles to the north of Nazareth. It is pleasantly situated upon the declivity of a hill, facing the south-east it enjoes the blessing of a copious spring, and is surrounded with plantations of the olive and other fruit trees. The spring is alleged, with sufficient probability, to be that which supplied the water that was turned into vine, for which reason pilgrams usually stop and drink from it. This spring is about a quarter of a mile from tre village. At Cana there is a neat Greak church, and the ruins of another, which was built by the Empress Heima over the spot where the marriage feast was supposed to have been held. In walking among the ruins of this church, Dr. Clarke says. We say large mussy stone puts, answering the description given of the accient vessels of the country, not presented or exhibited as relies, but lying about disregarded by the present inhabitants as antiquities with whose original use they were not acquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots each holding from eighteen to trenty-serien gallons, was once common in the country. It would seem however, that these pots have not been "holly neglected as Dr. Clarke supposed for Dr. Richardson, on visiting the molein Greek church, says, "Here we were shown an old stone pot, of the compact limestone of the country, which, the hierophant informed us, is one of the original pots which contained the water which undernent this miraculous change."

2 "His discorder."—At present these appear to have been Poilip. Pe'er. Andrew, John (supposing him the "other other this proper is a point of the country.

- 2 "His disciples"—At present these appear to have been Pulip, Peter Andrew, John (supposing him the "other disciple"), and Nathanael. We may observe, by the way, that Nathanael has been generally supposed the same person with the apostle whose name elsewhere occurs as Bartholomer
- 3 "The mother of Jerus"—As Joseph was not present, and is never ment oned, by any of the E-angelists, as being alive after the commencement of our Lords ministry, it is something more than probable that he was previously dead At all events, he certainly was not alive at the conclusion of that ministry, as otherwise Mary's crucified Son would scarcely have consigned her to the care of John
- 4 "Roman"—This style of address was by no means one of disrespect, nor is it no " in the East It was rather the contrary, and was thus used in addressing females of the very first distinction, as is sufficiently shown by various ancient writers Jesus addresses his mother in the same manner on another occasion, when his respect and tendemess was beyond all question (Ch. xix 26.)
- 8 "The governor of the featt"—The appointment of this officer, for regulating their more public entertainments, was very possibly derived from the Greeks. At least the Greeks had such an officer, tho, however, is not mentioned in the sacred or apocryphal writings until after the Jets had become well acquainted with the Greeks, particularly those of Egypt. This officer was called the symposium ch by the Greeks. He was one of the guests, distinguished for 194

his agreeable manners and pleasant address, and who could bear drink without becoming intoxicated. His duty was his agreeable manners and pleasant address, and who could beer drink without becoming infolicated. His duty was to preside over the feast, to prevent disorder, and while he promoted hilarity, to discourage intemperance. He give particular attention to the drinking, and noted how the several guests were affected by their wine, and when he observed that some were more liable to be disordered by it than others, he mixed more water with their wine to keep them equally sober with the rest of the company. Thus the symposiarch took care that none should be forced to drink against his will, and also that, although there was a general liberty of drinking, none should even by his own choice, become intoxicated. Such seem to have been also the offices of this "governor of the feast," and, in accordance with it, we observe that the wine was taken to him to taste before it was presented to the guests. The existence of such an officer among the Jews is rendered unquestionable by the following, in the apocryphal book of Feclesasticus "If thou be made the master of a feast, lift not thy self up, but be among them as one of the rest, take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place that thou may est be merry with them, and receive a crown for the well ordering of the feast" (ch. xxxii. 1). Theophylact's remark here is useful as a further illustration. "That no one might suspect that their taste was so vitated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober, for those who on such occasions are entrusted with this office, observe the structest solviets, that every thing may be their orders by such occasions are entrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency.

20 "Forty and six years was this temple in building"—The Temple of Solomon was seven years in building, and that of Zerubbabel after the captivity, was not completed until twenty years had elapsed. This therefore must necessarily apply to the temple as restored and improved in and before the time of Christ, which restoration and improvement was accomplished, slowly, by taking down particular parts in succession, and rebuilding them before others were touched. This work was begun by Herod the Great sixteen years before the birth of Christ, consequently, the present time, being thirty years later, completed the forty-six years here mentioned. Perhaps the text would be better rendered "Forty and six years this temple has been in building." For the works of the temple were not completed until some years later, under Herod Agrippa, the grandson of Herod the Great.

CHAPTER III

1 Christ teacheth Nicodemus the necessity of regencration 14 Of faith in his death 16 The great love of God towards the world 18 Condemnation for unbelief 23 The baptism, witness, and doctrine of John concerning Christ

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God for no man can do these miracles that thou doest, except God be with him

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit

7 Marvel not that I said unto thee, Ye must be born again

8 The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it so is every one that is born of the Spirit.

9 Nicodemus answered and said unto lum,

How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell

you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, cien the Son of man which is in heaven

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up

15 That whosoever believeth in him should

not perish, but have eternal life

16 TFor God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life

17 For God sent not his Son into the world to condemn the world, but that the

world through him might be saved

18 ¶ He that believeth on him is not condemned but he that believeth not is condemned already, because he hath not beheved in the name of the only begotten Son of God

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds nere evil

20 For every one that doeth evil heteth the light, neither cometh to the light, let his deeds should be reproved

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God

22 ¶ After these things came Jesus and his disciples into the land of Judøa, and there he tarried with them, and baptized

- 23 ¶ And John also was baptizing in Ænon near Salim, because there was much water there and they came, and were baptized
 - 24 For John was not yet cast into prison

25 ¶ Then there arose a question between some of John's disciples and the Jews about

purifying

- 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, 'to whom thou barest witness, behold, the same baptizeth, and all men come to him
- 27 John answered and said, A man can receive nothing, except it be given him from heaven
- 2S Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him

29 He that hath the bride is the bridegroom. but the friend of the bridegroom, which standeth and hearth him, rejoiceth greatly because of the bridegroom's voice this my joy therefore is fulfilled

30 He must increase, but I must de-

crease

- 31 He that cometh from above is above all. he that is of the earth is carthly, and speaketh of the earth. he that cometh from heaven is above all
- 32 And what he hath seen and heard, that he testifieth, and no man receiveth his testimony
- 33 He that hath received his testimony "hath set to his seal that God is true
- 31 For he whom God hath sent speaketh the words of God for God giveth not the Spirit by measure unto him

35 "The Father loveth the Son, and hath

given all things into his hand.

26 'He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life; but the wrath of God abideth on him

² Chap 4.2 ³ Chap 17,34 ¹⁷ Heb 5.4 ¹ On three to I - pil ¹⁸ Chap 1.20 ¹⁸ Rom. 3.4 ¹⁹ Still 27 ¹³ Hab 2.4 ¹⁹ Licha 5.10

- Verse 3 "Born again"—This form of expression, and the idea involved, is not unknown in the East. So Mr Robert, "When a Brahmin youth has the sacred string put on him for the first time, he is said to be born again; but when put on the second time, Iru-puraggill he is twice born it is to him the second birth, and he can now perform all the deremonies of his religion "'See also the 'Institutes of Menu,' chin. 145). It is still more to the purpose, to find that the Jews themselves considered one who from heatherism had been made a proselyte by croumins on laptism and sacrifice, as being born anem. It was the resuming that "when a man is made a proselyte, he is like a new-rown infant." This has been thought to throw some light on verse 10, where Christ says, "Ant thou a master in Israel and I nowest not there things?"—trut is what being "born again" meant. Interpreters however, differ in explaining to what our Lord man be supposed in this to refer. So complete, in their very, was this new both, that all forms tree of nature became extinct, to such an extent, indeed, that it was he d to be lamful for a prosente to many his own mother or daughter, although, from a regard to decency, this was not practically allowed.
- 23 "Anon rear Salim"—Ne tree Anon nor Salim are known with any certainty. As to Anon the Smac and Persian versions read it Ainmon, "the dotes fountain," and the Arabic makes it "the fountain of Num". It seems indeed, that, whether this Anon were a town or mer, it had its name from a fountain near it, or was itself a fountain. Salim is as difficult to distinguish, and it is to no means clear that we can identify it with the "Shalem" of Genaxin. 18, or the "Shalem" of I Sain. x. 4. Jerome places Anon, where John has "ized, at eight miles from Scythopolis, to the sauto, and near to Salim and the Jordan. Salim itself, he places at the same distance from Scythopolis.
 - 29 "The frient of the bri legroom."—See the note on Judges 17. 20.

CHAPTER IV.

) Christ talketh with a woman of Samaria, and rerealeth himself unto her—27 His disciples marvel 31 He declareth to them his zeal to God's glory 33 Many Samaritans believe on him—43 He dejarteth into Galilee, and healeth the ruler s son that loy sick at Capernaum

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself Laptized not,

but his disciples,)

3 He left Judæa, and departed again into Galilee.

- 4 And he must needs go through Samaria.
- 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
- 6 Now Jacobs well was there. Jesus therefore, being wearied with his journey, sat thus on the well and it was about the sixth hour.
- 7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.
- S (For his disciples were gone away unto the city to buy meat)
 - 9 Then saith the woman of Samaria unto



CHRIST IND THE WORLS OF SMARIA-A. CARACCE

him. How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans

10 Jesus answered and said unto her. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee hving water

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again

14 But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life

15 I he woman saith unto him, Sir, give me this water, that I thirst not, neither come lither to draw

16 Jesus saith unto her, Go, call thy husband, and come hither

17 The woman answered and said, I have no husband Jesus said unto her, Thou hast well said, I have no husband

18 For thou hast had five husbands, and

he whom thou now hast is not thy husband: in that saidst thou truly

19 The woman saith unto him, Sir, I per-

ceive that thou art a prophet.

20 Our fathers worshipped in this mountain, and ye say, that in "Jerusalem is the place where men ought to worship

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither

in this mountain, nor yet at Jerusalem, norship the Father

- 22 Ye worship ye know not what we know what we worship, for salvation is of the Jews
- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. for the Father seeketh such to worship him

24 2God is a Spirit: and they that worship him must worship him in spirit and in

truth

25 The woman saith unto him, I know that Messias cometh, which is called Christ when he is come, he will tell us all things

26 Jesus saith unto her, I that speak unto

thee am hc

- 27 And upon this came his disciples, and marvelled that he talled with the woman vet no man said, What seekest thou? or, Why talkest thou with her?
- 25 The woman then left her water-pot, and went her way into the city, and saith to the men,
- 29 Come, see a man, which told me all things that ever I did: is not this the Christ?
- 39 Then they went out of the city, and came unto him
- 31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat

to eat that ye know not of

- 33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
- 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; 'for they are white already to harvest.
- 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal. that

both he that soweth and he that reapeth ma, rejoice together

37 And herein is that saying true, One

soweth, and another reapeth

38 I sent you to reap that whereon ye bestowed no labour other men laboured, and ye are entered into their labours

39 \ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that over I did

40 So when the Samaritans vere come unto him, they be ought him that he would tarry with them and I e abode there two days

41 And many more behaved because of

his own word,

- 42 And said unto the woman, Now we believe, not because of thy saying for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
- 43 % Now after two days he departed thence, and went into Galilee

14 For Jesus himself testified, that a prophet hath no honour in his own country

- 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast for they also went unto the feast.
- 45 So Jesus came again into Cana of Galilee, 'where he made the water wine And there was a certain 'nobleman, whose son was sick at Capernaum
- 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son for he was at the point of death

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die

50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way

51 And as he was now going down, his servants met him, and told him, saying, Thy

son liveth.

- 52 Then enquired he of them the hour when he began to amend And they said unto him, Yesterday at the seventh hour the fever left him.
 - 53 So the father knew that it was at the

same hour, in the which Jesus said unto him, Thy son liveth and himself believed, and his whole house

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee

Verse 4 "He must needs go through Samaria"—Because the country of Samaria was interposed between Galilee and Judea It appears from Josephus, that those whose time was precious, or occasions urgent, went through Samaria, but as this was often unsafe, and generally unpleasant, the Jews often went much out of their way, by passing over the Jordan and through Gilead, to avoid the Samaritans and their country altogether

- 5 "Sychar."—The same as Sichem or Shechem, afterwards Neapolis, and now Nablous It is not agreed whether the name "Sychar" for "Sichem" is merely obtained by changing the final m for r, according to the different dialects of the Jews and Samaritans, or that the Jews, as they were prone to do, gave it the name of Sychar to express reproach and contempt, as the word would in Hebrew mean "drunken"—that is, "the drunken city"
- 6 "Jacob's well"—This well is not mentioned elsewhere We may suppose that it took its name from the fact or notion, that it was dug by Jacob, or that his family drank of its water, while sojourning in this part of the country. The circumstances recorded in this chapter, as having occurred at this well, have greatly enhanced the interest of this spot to Christians, and it has hence been a favourite resort of pilgrims in all subsequent ages. The empress Helena built a church over it but this has long been destroyed by time and the Turks, so that the foundations only are now discoverable The well stands about a mile from the present town, but this distance affords no objection, as the town seems to have extended further in this direction in former times, besides which, it often occurred that wells were at some distance from the town to which they belonged This was the case in the present instance, as the disciples had gone seems to have extended further in this direction in former times, besides which, it often occurred that wells were at some distance from the town to which they belonged. This was the case in the present instance, as the disciples had gone into the city "to buy food." The well stands at the commencement of a round vale, which is thought to have been the "parcel of ground" bought by Jacob for a hundred pieces of silver. The mouth of the well itself, has over it an arched or vaulted building, and the only passage down to it, is by means of a small hole in the roof, scarcely large enough for a moderate-sized person to work his way through. "Landing," says Buckingham, "on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge, across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter, but, by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stones giving forth a dead and hard sound." Maundrell says that its depth is thirty-five feet, and that, when he was there, it contained five feet of water. We know of no traveller who has disputed that this was the identical well at which our Lord conversed with the woman of Samaria. The only reasonable objection, the distance between the well and the town, is obviated by the knowledge, which every traveller in the East acquires, that the inhabitants of the well and the town, is obviated by the knowledge, which every traveller in the East acquires, that the inhabitants of towns are often obliged to procure water from far greater distances than this Dr Clarke, indeed, thinks that the spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself and the features of the country, that, if no tradition existed for its identity, the site could hardly have been mistaken. This learned traveller's further remarks are so valuable that we cannot withhold them "Perhaps no Christian scholar and the fourth charter of 5th Like with the processor syndences of that the back and the same and the fourth charter of 5th Like with the processor syndences of the back and the same and the fourth charter of 5th Like with the processor syndences of the back and the same and the s ever read the fourth chapter of St John without being struck with the numerous evidences of truth which crowd upon the mind in its perusal, within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of try All that can be gathered on these subjects from Josephus, seems but a comment to illustrate this. The journey of our Lord from Judæa into Galilee, the cause of it, his approach to the metropolis of this country, its name, his arrival at the Amorite field, which terminates the narrow valley of Sichem, the ancient custom of halting at a well, the female employment of drawing water, the disciples sent into the city for food, by which its situation out of the town is obviously implied, the question of the woman referring to existing prejudices which separated the Jews from the Samaritans, the depth of the well, the Oriental allusion contained in the expression 'living water,' the history of the well, and the customs thereby illustrated, the worship upon mount Genzim, all these occur within the space of twenty veises and if to these be added what has already been referred to in the remainder of the same chapter, we shall, perhaps, consider it as a record, which, in the words of him who sent it, we may lift up our eyes, and look upon, for it is white already to harvest"

9 'The Jews have no dealings with the Samaritans'—By this we should understand that they had no friendly intercourse, for that they had the intercourse of traffic and common communication, seems clear enough. Indeed, we observe in the present instance, that, while our Lord conversed with the woman of Samaria, the disciples had proceeded to the Samaritan town of Sychar to buy meat. The prevalent doctrines of the Pharisees, and the claims to superior, purity and holiness which they encouraged individuals to cherish, had much tendency to aggravate the difference between the Samaritans and Jews. The Pharisees indeed taught that no Jew ought to borrow any thing of the Samaritans, or receive any kindness with them, nor drink of their water or eat of their bread. Hence the surprise of the woman that Jesus asked drink of her, but we see presently that he did more still in opposition to the narrow restrictions of the Pharisees, in going to the city and eating with its inhabitants

tions of the Pharisees, in going to the city and eating with its inhabitants

The sources of enmity between the Jews and Samaritans were many. The original occasion of the settlement of the Samaritans, in Palestine, would in itself have been sufficient to set the Jews against them. We have touched on this subject under 2 Kings xvil., and shall not here resume it. But besides this, when from fear they deemed it prudent to worship God, they did so without relinquishing the worship of their own idols—and this circumstance was not forgotten by the Jews, even when they ceased to be idolaters. Their rejection of all the books of Scripture, except the Law, of which alone they acknowledged the Divine authority, their bitter opposition to the rebuilding of the temple of Jerusalem, by the captives returned from Babylon, after their own assistance and participation had been declined, and, still more, their afterwards building an opposition temple on Mount Gerizim, where alone and not at Jerusalem, they contended that the Law (Deut xxvii 11—13) directed the Lord's temple to be built, and, consequently, that their own was the true and lawful temple, where alone sacrifices should be offered.—All these, and other causes, rendered the Samaritans abhorred by the Jews, even more perhaps than idolaters themselves. Hence, the son of Sirach says, "There be two manner of nations which my heart abhorreth, and the third is no nation. They that sit upon the mountain of Samaria and they that dwell among the Philistines, and that foolish people which dwell in Sichem." (Ecclus 1 25, 26.) All intercourse of kindness was refused, and the Jews thought they could not more strongly express their contempt and detestation of any man than by calling him a Samaritan, hence, on one occasion, they said to Christ, "Thou art a Samaritan, and hast a devil."

Nevertheless, by this time the Samaritans had relinquished many of the corruptions which the, had are prefed with the worship of God, and did not adopt the superstitious practices and also individual which the Jews in the time of ϕ -Sar our entertained. Indeed, the difference between the two was not greater, if so great, as subsists between 1,000 Christian sects but all human experience explains the hatried between them, by teaching that, in all early, trastrongest disiders to each other are exhibited not by people whose religion differ the most bit by trose who in religious practice and opinion approach each other the most nearly. The croumstance which had much operated in purifying the Samaritan system from its original taint of idolatry, and in bringing it into nearer conforming with Judaism, occurred in the time of Nehemiah. That zealous governor ordered that all those who had married starge wives should put them away (Neh. xiii 23—30). Rather than do this, many who had taken Samarian worker father wives, chose to withdraw and jo n the Samarians. Among these was Marasseh, one of the sons of Jeholada, the high-priest, who had married the daugnter of Sambillat the Horonite. They were real received by the premove Samarians and the avertications and influence operated in producing a formula character in the surface constitution and influence operated in producing a formula character in the surface constitution and influence operated in producing a formula character in the surface constitution and influence operated in an advance of Samaria and the constitution of the surface constitution and influence operated in an advance of Samaria and the constitution of the surface and influence operated in an advance of the surface of the surfa of Samaria, end the runstructions and influence operated in producing a favourable change in the respicus fractice and opinions of the Samantans.

It has ever been one of the chief boasts of the Samantans that they possess the books of the Law in the original Hebrer or Phoenician characters, whereas the Jews employ the Chaldee characters, which they learnt during the captivity at Babylon. Treecfore, instead of looking upon Erra as the restorer of the I am, they curred mas and a postor, as having laid as de the old characters to use new ones in their room. The somely onts, which were chimately introduced, have also been regarded by the Samantons with abhorence. We observe, from series 10 and 21, that the Samaritans of our Saviour's time, in common with the Jews, expected the advert of the Meis ah, and many of them ultimately became the followers of Jesus Christ, and embraced the dectrices of 1 a religion (Acts rin. 1, ix. 31, x-The existing Sarantans, like the Jews, still retain their expectation of the Mess ah's coming. Prideaux considers that their ideas concerning the resurrection were much clearer than those which the Jews to missing a testing. And with respect to idola sy, it is certain, that, in the time of our Saviour, and ever a rice, they ach well it as much as the Jers

themselres

Of the present opinions of the Samantins, the reader may find a full account in the "Ongres Herrar" of Lewis (b. 7, c. 12), who gives a cop, of a confession of their faith, which was sent by 11 way, treat high-priest, in the name of the synagogue of Schem, to Sarliger, who applied to him for that purpose, and also (en xiii) a long letter, explanatory of their opin one from the Samarians of Schem to their bred from in England, transmitted by the hands of Dr. Huntington, at one time chaplain to the Factory at Aleppo and afterwards B shop of Ra, how, in Ireland. The former document has been given by Horre, in his introduction, and the latter re-would rilling, transcribe, but for the latter re-would rilling, transcribe, but

for its length. The following a form Mr. Home —

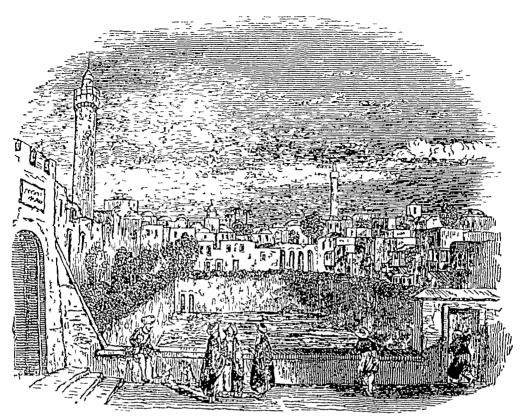
"Towards the close of the Jerish polity, the Samantans suffered much from the Pomars, and although they received a little favourable treatment from one or two of the Pagan emperors, yet they suffered and considerably under one or two of the professing Constiant emperors, particularly Valentinian and Justinian. At present the Similarians are very much reduced in point of numbers. Their principal residence is at Sichem or Shennem now called Napoloss, or Valley. In 1922 these many between fund to the last and about a xt. males paid the capital on-tax to the Nablous. In 1823 there were between twentr and thirty houses and about sixt, males paid the capital on-tax to the Mohammedan government. They celebrate divines once every Saturday. For colly, trey went out four times a year to the old synagogue on Mo int Gerizin, and on these occasions they ascended before similar and read the Law till noun but of late years they have not been allowed to do this. The Samantans have one school at Napolose, where

the r language is taught."

Lewis says, "Several Literaries have been made to connect these Samantans but they have been oppressed instead of Leng made Christians; and they are reduced to a small number rather by misery than by the multitude of those who have been converted. Nay, they seem more stubbornly wedded to their sect than the Jews, though these adhere very stiffing to the Law of Mores. At least, Nicon, who have lafter the twelfth century, setting down the formulties used at the reception of heret es, observes, that if a Jew had a mind to be converted in order to aroid punishment or the payment of what he owed, he was to purify himself, and to satisfy his creditors, before he was admitted. But, as for the Samantans they were not received before they had been instructed two years, and were required to fast fourteen or fifteen days, before they professed the Christian rengree, and to be morning and evening at prayers and to learn some psalms. Others were not used with so much rigody. The term of two years that was enjoined to the Samantan proselytes, is an argument that they were suspected, and the reason why they were so was that they had often deceived the Christians by their pretended conversion."

29. "Our fathers wershipped in this mountain"—That is, on Mount Gens in as in the preceding note. The temple on this mountain was built by Sanballat, the governor, for his son-in law Manussen, who has already been mentioned. This temple was destroyed by John Hyrcanus, prince and high-priest of the Jews, and whether it was afterwards rebuilt, cannot be assertained. It is however certain that the Samaritans con inneed to worship on the mountain, and regarded it as the only place on which sacrifices could legally be offered.

27. "Marselled that he talked with the woman"—They probably marvelled that he talked with a woman at all, and still more with a Samantan woman; and, above all, that he should speak to her on the present deep subject of discourse. Although women, even at this late time, appear to have moved, about in society with far more freedom than they at present do in Western Asia, and a woman might be accosted and asked, or answered any necessary question by a man, in public, yet it appears that talking with them, or attention to them, was generally discouraged. This was, doubtless, in part owing to a measure of that feeling which now operates in the entire sections of women from the sectify of men; and, still more, apparently, to the very low opinion of the female understanding which was then generally entertained, and which was formally and broadly expressed in the well-known saying of Rabbi Lleazer, that "A woman oright not to be wise above her distated." A few more Rabbinical sayings will further injustrate this matter. "R. Jose the Gallean, being upon a journey, found Berurea on the way, and he said to her, 'Wh on way must we go to Lodda?' See asswered, 'O foolish Gaidean, have not the wise men taught, Do not multiply discourse with a woman? Thou oughtest only to have said, Which way to Lodda?' They were averse to instructing women in the Law—Let the words of the Law be burned rather than committed to a woman." And how much any kind of communication will discouraged appears from—"Let no one talk with a woman in the streets, no, not with his own wife." This was indeed considered particularly unbecoming in a religious or learned man, whether a teacher or disciple



Poor of Bethesda -Meaer.

CHAPTER V.

1 Jesus on the sabbath day cureth him that was discased eight and thirty years 10 The Jews therefore cavil, and persecute him for it 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is

AFTER 'this there was a feast of the Jews, and Jesus went up to Jerusalem

2 Now there is at Jerusalem by the sheep *market a pool, which is called in the Hebrew tongue Bethesda, having five porches

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting

for the moving of the water

4 For an angel went down at a certain season into the pool, and troubled the water whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had

5 And a certain man was there, which had an infirmity thirty and eight years

6 When Jesus saw him he, and knew that he had been now a long time u. that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool but while I am coming, another steppeth down before me

8 Jesus saith unto him, Rise, take up thy

bed, and walk

9 And immediately the man was made whole, and took up his bed, and walked and on the same day was the sabbath

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day it is

not lawful for thee to carry thy bed

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was for Jesus had conveyed himself away, a multitude being in that place

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole sin no more, lest a worse thing come unto thee

15 The man departed, and told the Jews 722, 40r, from the multitude that was.

that it was Jesus, which had made him whole

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Fa-

ther worketh hitherto, and I work

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do. for what things soever he doeth, these also doeth the Son likewise

20 For the Father loveth the Son, and sheweth him all things that himself doeth and he will shew him greater works than

these, that ye may marvel

21 For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son

- 23 That all men should honour the Son, even as they honour the Father He that honoureth not the Son honoureth not the Father which hath sent him
- 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life
- 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live

26 For as the Father hath life in himself, so hath he given to the Son to have life in

himself,

- 27 And hath given him authority to execute judgment also, because he is the Son of man
- 28 Marvel not at this. for the hour is coming, in the which all that are in the graves shall hear his voice,
- 29 And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

- 30 I can of mine own self do nothing as I hear, I judge, and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me.
- 31 If I bear witness of myself, my witness is not true
- 32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true
- 33 Ye sent unto John, and he bare witness unto the truth
- 34 But I receive not testimony from man but these things I say, that ye might be saved
- 35 He was a burning and a shining light and ye were willing for a season to rejoice in his light
- 36 ¶ But I have greater vitness than that of John for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me
- 37 And the Father himself, which hath sent me, thath borne witness of me Ye have neither heard his voice at any time, to nor seen his shape
- 38 And ye have not his word abiding in you for whom he hath sent, him ye believe not
- 39 ¶ Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me

40 And ye will not come to me, that ye

might have life

41 I receive not honour from men

42 But I know you, that ye have not the love of God in you

43 I am come in my Father's name, and ye receive me not if another shall come in his own name, him ye will receive

44 "How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father there is one that accuseth you, even Moses, in whom ye trust

46 For had ye believed Moses, ye would have believed me 'sfor he wrote of me

47 But if ye believe not his writings, how shall ye believe my words?

⁵ Matt. 25 46. ⁶ Chap 8 14 ⁷ Matt. 3. 17 ⁸ Chap 1 7 ⁹ Vatt. 3 17, and 17 5 ¹⁰ Deut. 4 12 ¹¹ Chap 12 43 ¹² Gen. 3 15 Deut. 18 15

Verse 2 "The theep market"—The word "market" is not in the original, nor is a sheep market mentioned in the Scripture or any of the Jewish writings Probably the word supplied to complete the sense, might be "gate," instead of "market," as a 'sheep gate" is mentioned repeatedly in Nehemiah, being that through which sheep and oxen were brought into the city. The Vulgate and Ethiopic versions, however, have, "sheep pool," not supposing there is any omission to be supplied. The Arabic explains in the same manner, and it is called the "cattle pool" by Jerome 202

No pool named Bethesda is noticed by the Jewish writers, but it is thought by some that it may have been the great pool of which they say, that, between Hebron and Jerusalem was the fountain Etham, from which the waters were conducted by pipes to the great pool in Jerusalem. Benjamin of Tudela speaks of a pool as existing in his time, at which the ancients were supposed to have slain their sacrifices, and he very probably had in view the pool which is at present considered to represent the "pool of Bethesda" of our text. Many, from the mention of sheep in connection with the pool, surmise that here the sheep destined for sacrifice were washed. If so, the washing was either before or after the victim was slaughtered but it was not required that they should be washed before being slaughtered, and for the washing of the victims after they had been slain, there was in the temple a chamber with a proper supply of water. It is perhaps best, therefore, to take the word *zolubln9cm*, rendered "pool" in its more definite acceptation of "bath" and understand that the pool was a bath for unclean persons, for whose accommodation the "five porches" or clostered walks were creeted

Bethesda means "house of mercy, grace, or goodness," doubtless because many miserable objects there received mercy and healing. Athanasius speaks of the pool itself as still existing in his time, although the surrounding buildings were, as we might expect, in run. The place to which the name of the pool of Bethesda is now given, is very possibly the same thus mentioned. Chateaubriand thinks it offers the only example now left of the primitive architecture of the Jews at Jerusalem. In conformity with other travellers, he states that it is still to be seen near St Stephen's gate. It was situated near the Temple, on the north, and is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones, joined together by iron cramps, a wall of mixed materials runs upon these large stones, a layer of fiints is stuck upon the surface of this wall, and a coating laid over these flints. The four beds are perpendicular to the bottom, and not horizontal, the coating was on the side next to the water, and the large stones rested, as they still do, against the ground. The pool is now dry and filled up. Here grow some pomegranate trees and a species of wild tamarind of a bluish colour, the western angle is quite full of nopals. On the west side may be also seen two arches, which probably led to an aqueduct that carried the water into the interior of the Temple. Chateaubriand considers that this pool is at the same time the Bethesda of Scripture and the Stagnum Salomonis of Josephus, and presumes that it offers all which now remains of the Jerusalem of David and Solomon.

3 "Withered"—The disease here referred to, and also in 1 Kings viii 4-6, Zech ii 17, Matt xii 10-13, was doubtless the catalepsy—This complaint is caused by the contraction of the muscles in the whole or part of the body (e.g. the hands), and is very dangerous—The effects upon the part seized are very violent and deadly—For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back—If the hand is not extended when he is struck with the disease, he is unable to extend it—It appears diminished in size and dried up Hence the Hebrews were in the habit of calling it "a withered hand" (Jahn's Archæol—Biblica,' xii 119)

35 "He was a burning and a shining light"—This is an application of a form of expression exceedingly familiar among the Jews, who were wont to call a person eminent for his knowledge, character, or conduct, the "lamp" or "light" of his nation, or of the body or family to which he belonged, or of the city in which he lived

CHAPTER VI

1 Christ feedeth five thousand men with five loaves and two fishes 15 Thereupon the people would have made him king 16 But withdrawing himself, he walked on the sea to his disciples 26 reproveth the people flocking after him, and all the fleshly hearers of his word 32 declareth himself to be the bread of life to believers 66 Many disciples depart from him 68 Peter confesseth him 70 Judas is a devil

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias

- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased
- 3 And Jesus went up into a mountain, and there he sat with his disciples
- 4 And the Passover, a feast of the Jews,
- 5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6 And this he said to prove him for he himself knew what he would do
- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little

- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here, which hath five barley loaves, and two small fishes but what are they among so many?
- 10 And Jesus said, Make the men sit down Now there was much grass in the place So the men sat down, in number about five thousand
- 11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost

- 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world
- 15 ¶ When Jesus therefore perceived that they would come and take him by force,

to make him a king he departed again into, a mountain himself alone

16 And when even was now come, his

disciples went down unto the sca,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them

15 And the sea crose by reason of a great wind that blew

19 So when they had roved about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and the, were after d.

20 But he saith unto them, It is I. Le

not afraid.

\$21 Then they willingly received him into the ship: and immediately the ship was at

the land whither they went

22 The day following, when the people which stood on the other's de of the sea saw that there was none other boat there, save that one whereinto his distribles were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 Ho-best there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given

thanks:)

24 When the people therefore saw that Jesus was not there, relither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus

25 And when they had found him on the other side of the sea, they said unto him,

Rabbi. when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: 'for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent

30 They said therefore unto him, What sign sheres' that then, that we may see, and believe thee? what dost thou work?

21 'Our fathers did est manna in the deserts as it is written, 'He gave them bread from heaven to eat

32 Then Jesus said unto them Veni, verily. I cay unto you, Me as gave you not that bread from heaven, but ray Father giveth you the true bread from heaven

30 For the bread of God is he which cometh down from heaven, and giveth life

unto the world

31 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst

26 But I said unto you. That ye also

have seen me, and believe not

37 All that the Tather giveth me shall come to me, and him that cometh to we I will in no wise east out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me

33 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came

down from heaven.

42 And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I care down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves

44 No man can come to rie, except the Father which hath sent me drawhim: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, "save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

45 I am that bread of life.

- 49 Your fathers did eat manna in the wilderness, and are dead
- 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die
- 51 I am the living bread which came down from heaven if any man eat of this bread, he shall live for ever and the bread that I will give is my flesh, which I will give for the life of the world

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise

him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed

- 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him
- 57 As the living Father hath sent me, and I live by the Father—so he that eateth me, even he shall live by me
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead he that eateth of this bread shall hive for ever
- 59 These things said he in the synagogue, as he taught in Capernaum

60 Many therefore of his disciples, when

12 Chap 3 13

they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 "What and if ye shall see the Son of

man ascend up where he was before?

- 63 It is the spirit that quickeneth, the flesh profiteth nothing the words that I speak unto you, they are spirit, and they are life
- 64 But there are some of you that believe not For Jesus knew from the beginning who they were that believed not, and who should betray him

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life

- 69 ¹⁸And we believe and are sure that thou art that Christ, the Son of the living God
- 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
- 71 He spake of Judas Iscariot the son of Simon for he it was that should betray him, being one of the twelve

13 Matt 16, 16.

Verse 12 "The fragments'—The reason for their being collected and preserved, "that nothing be lost," is distinctly assigned in the text. These fragments had probably been left by the multitude, under the custom, which then operated among the Jews, of leaving a little of that which they had eaten, for those by whom they had been served, and who in the present instance were the apostles

27. "Sented"—Some interpreters suggest that this allusion is derived from the custom, which existed in the countries contiguous to Judea, to set a seal upon the victims intended for sacrifice. This explanation certainly produces a fine sense, and is better than some, which others offer from customs which might have existed. It is, however, as Doddridge remarks, probably sufficient to understand that "to seal" is a general phrase for authorising, by proper credentials, whatever the purpose be for which they were given, or to mark a person out as wholly devoted to the survice of lum whose seal he bears.

CHAPTER VII

1 Jesus reproveth the ambition and boldness of his kinsmen 10 goeth up from Galilee to the feast of tabernacles 14 teacheth in the temple 40 Divers opinions of him among the people 45 The Pharisees are angry that their officers took him not, and child with Nicodemus for taking his part

AFTER these things Jesus walked in Galilee for he would not walk in Jewry, because the Jews sought to kill him

- 2 'Now the Jews' feast of tabernacles was at hand
- 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.
- 4 For there is no man that doeth any thing in secret, and he himself sceketh to be known openly. If thou do these things, shew thyself to the world

5 For neither did his brethren believe in him

6 Then Jesus said unto them, My time is not yet come but your time is alway ready.

- 7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil
- 8 Go ye up unto this feast. I go not up yet unto this feast, "for my time is not yet tull come.
- 9 When he had said these words unto them, he abode still in Galilee
- 10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret

11 Then the Jews sought him at the

feast, and said, Where is he?

12 And there was much murmuring among the people concerning him for some said, He is a good man others said, Nay, but he deceiveth the people

13 Howbert no man spake openly of him

for fear of the Jews

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught

- 15 And the Jews marvelled, saying, How knoweth this man eletters, having never learned?
- 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me
- 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself
- 18 He that speaketh of himself seeketh his own glory but he that seeketh his glory that sent him, the same is true, and no unlighteousness is in him

19 'Did not Moses give you the law, and yet none of you keepeth the law? Why go

ye about to kill me?

20 The people answered and said, Thou hast a devil who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel

- 22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath day circumcise a man
- 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angly at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appear-

ance, but judge righteous judgment

- 25 Then said come of them of Jerusalem, Is not this he, whom they seek to kill?
- 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbert we know this man whence he but when Christ cometh, no man know-

oth whence he is

28 Then cried Jesus in the temple as he taught, saying. Ye both know me, and ye know whence I am and I am not come of myself, but he that sent me is true, whom ye know not

29 But I know him. for I am from him,

and he hath sent me.

30 Then they sought to take him but no man laid hands on him, because his hour was not yet come

- 31 And many of the people believed on him, and said, When Christ cometh, will be do more miracles than these which this man hath done?
- 32 ¶ The Pharisees heard that the people murmured such things concerning him, and the Pharisees and the Chief Priests sent officers to take him
- 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me
- 34 "Ye shall seek me, and shall not find me and where I am, thether ye cannot come
- 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the "Gentiles, and teach the Gentiles?"
- 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me and where I am, thither ye cannot come?
- 37 "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink

38 18 He that believeth on me, as the Scripture hath said, Out of his belly shall

flow rivers of living water

39 (14But this spake he of the Spirit, which they that believe on him should receive for the Holy Ghost was not yet given, because that Jesus was not yet glorified)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this

is the Prophet

2 Chap 8 20 S Or learning 4 Lved 24 8. 5 Chap 5 18 Levit. 12 3 7 Gen 17 10 8 Or, without breaking the law of Moses 20 Deut 1 16 10 Chap 13 33 11 Or Grocks 12 Lev 23 30 13 Deut. 18 15 14 Isn. 44 3 Joel 2 28 206

- 41 Others said, This is the Christ But some said Shall Christ come out of Galilee?
- 42 "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
- 13 So there was a division among the people because of him
- 11 And some of them would have taken him, but no man laid hands on him
- 15 I Then came the officers to the Chief Priests and Pharisees and they said unto them. Why have ye not brought him?
- 16 The officers answered, Never man spake like this man

47 Then answered them the Pharisees, Are ve also deceived?

- 48 Have any of the rulers or of the Pharisees believed on him?
- 49 But this people who knoweth not the law are cursed
- 50 Nicodemus saith unto them, (16 that came to Jesus by night, being one of them,)
- 51 "Doth our law judge any man, before it hear him, and know what he doeth?
- 52 They answered and said unto him, Art thou also of Galilee? Search, and look for out of Galilee ariseth no prophet
- 53 And every man went unto his own

13 15-11 2 5 15 Chap 3. 2

17 Deut 17 8 Sc. and 19 15

- Here ever eth this was letters, having never learned?"—It may be necessary to preclude the impression which some readers in all entertuin that the persons valor made this remark—and who were, doubtless, themselves Parso's of colocation—woodered that I caus had any education even the common education of reading and writing At this merely they could not have woodered, for the Jews had considerable attention to the education of the people for moles of then was then usual in other nations, and it would seem that the great body of the people could read and write. What the efore is he elment by 'letters' (25 (mua-a) must therefore he understood erudition or learning, which among the Jews, consisted in a critical knowledge of the sacred writings, and, into whatever branches it might, or might seem to runnit was wholly centered thereon. The persons who make this remark did therefore doubtless or might seem to runner was whom ecentered thereon. The persons who make this remark and increive doubless worder that Christ without having frequented the schools and teachings of their learned men, was so abundantly endowed with all that learning in the scriptures, and more than all that power of adducing them for argument, instruction, and reproof, for which many years of inxious study were usually required. There is no objection to our translation, however since the word. Let ers," although highle to be misunderstood, is used in our language as synonymous with a literature, as indeed was litera among the Latin writers.
- 57 4 The list der that great day of the feast?—See the note on Levit xxiii 31, in which we have noticed the feast of tabernicles. In this note it is shown that the proper feast of tabernicles lasted seven days, but that the feast of or tapern teles. In this note it is shown that the proper least of inhermacies lasted seven days, but that the feast of in gathering followed on the cighth div. from a lich connection the whole festival, of eight days, came in some sort to be considered as one and to be called indifferently—the feast of tabernacles for the feast of in gathering." This, of course, renders it difficult to decide a heither the flast day, called here the great day of the feast, was the seventh day, being the list of the proper feast of tabernacles or the eighth being the last of the whole feast. We expressed an opinion that the latter was to be understood and to this opinion we are still disposed to adhere. The eighth day might well be on several accounts distinguished as the great day of the feast, for although the number of victims, gradually dimenshing from the commencement was less on this day than on any other, because this was the last feast day of the veir, and because it was held that on the previous seven days, supplications and sacrifices were offered for the whole world, but that the solumnities of the cighth day vere vibility on their own behalf and from this cause alone, they would naturally be induced to regard it as peculiarly distinguished and important.

 'If any i on theret let his core is to rea aid drink'—Our Lord may here be supposed to allude to a remarkable cere-

"If any i enthirst let his energy is and drink"—Our Lord may here be supposed to allude to a remarkable ceremon, which took place of the last div of the feast and concerning which not the least direction was given by Moses. The priced projectly afterded repaired to the pool of Silo in from which he diew water with a golden pitcher and returning to the Lemple by the Water give joured it out, mixed with wine, upon the sacrifice on the altar. Manifestations of great jox, with the sounding of horis and trumpets attended this ceremony, so that it became a common proverh, "He who never saw the rejoicing of drawing water, never saw rejoicing in all his life." This custom was alleged to be founded on the passage, Isa and 3.4 With joy shall ye draw water out of the wells of salvation. But the Jer ish writers themselves differ greatly as to the origin and object of the ceremon. This singular libation was performed every day of the feast, and it is in itself highly probable that our Lord, who often borrowed parabolical or metaphorical original original trigum a story discontinuous was actually withersame this circumon whom he addressed these metaphorical ornament from passing circumstances, was actually witnessing this ceremony when he addressed these striking words to the people

- 46 "Never man yale like this man "- Many instances might be addiced of officers of justice, heralds murd- esand others, whose hearts have been melted or awed, and their stern purposes descated, by the eloquence or magnification the persons against v hom they were to have acted. But we know of no example that equals this, for a cases the messengers vere either overpovered by the eloquent pleas or stern rebukes of their intended more commonly by his dignity in humiliation, and by the sudden recollection of his great qualities or sterniching contrist of v hat he had been v ith what he was. But, in the present case, the officers, probabilities to the respect for him, are turned aside from their purpose, merely by hearing the results to the respect for him, are turned aside from their purpose, merely by hearing the results to the respect for him, are turned aside from their purpose, merely by hearing the respect for him, are turned aside from their purpose, merely by hearing the respect for him, are turned aside from their purpose, merely by hearing the respect for him, are turned aside from their purpose, merely by hearing the respect for him, are turned aside from their purpose, merely by hearing the respect for him to the courses to the people
- 49 This people who Inoweth not the law are cursed'—Here we have another instance of 1.21 which the common people were held by those who esteemed themselves learned. We have subject, and need not expatiate on it here. It would, however, he very interesting to in the learned and self sufficient men understood by "the law," of which the jeo, which the jeo, which the jeo, which the from reading them for themselves, had a very fair acquaintance with a curiffent for themselves, had a very fair acquaintance with a curiffent for themselves, had a very fair acquaintance with a curiffent for the fair great stress upon the end of the time land great stress upon the end of the time at that time an unwritten law, delivered orally from the one great tent or the fair end of the fair which the mass of the jeon with t

rubbish which passed under the name of knowledge, was assuredly no great disadvantage to them. It prose, however, from the most mischievous of all principles—which has, in every age and country, too widely operated—that knowledge was to be the reserved treasure, known only by its influences, the peculiar property and distinction of a class, with which the people had no concern whatever but to reverence it, into which it were impertinence for them to pry, and to communicate which to them were profanation. Thus the people were carefully shut out from the chambers of knowledge, and then scorned and cursed because they were out. It is difficult to convey an idea of the thorough and ledge, and then scorned and cursed because they were out. It is amicuit to convey an mea of the incrough and intense contempt with which the mass of the people were regarded, on the express ground of their ignorance of this oral law, as it was called, which none cared to communicate to them. Thus the "wise men," as they styled themselves, carried their contempt of the uninstructed to such an extent, that they would not receive a testimony from them or give one for them, nor commit a secret to them, nor proclaim any thing of theirs that was lost, nor constitute any of them trustees or guardians, nor walk with them on the road. These poor "people of the earth," as they were scomfully called, however upright or attentive to the requirements of the written law, were not by any means held to be truly y lunguage or accountable to God. But rather professional and absorbed to suppressed to sup truly religious or acceptable to God, but rather profane and abominable, abandoned to sin, rejected of God, and to be east out by men of wisdom and knowledge. It was not even allowed that they should have any part in the resurrection, unless, perchance, it might be for the sake of some wise man to whom they were allied, or to whom they had ren-

From this statement it will appear probable that "the law," as expressed in this exceedingly characteristic speech of the Pharisees, is to be understood to denote the oral law, or, at least, the oral in connection with that written in the The oral law itself we shall find another occasion to notice. books of Moses



THE WOMAN TAKEN IN ADULTERY—RUBENS

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery.
12 He preacheth himself the light of the world, and justifieth his doctrine 33 answereth the Jeus that basted of Abraham, 59 and conveyeth himself from their month. self from their cruelty

Jusus went unto the mount of Olives 2 And early in the morning he came was taken in adultery, in the very act. 208

again into the temple, and all the people came unto him, and he sat down, and taught them

3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman

- 5 'Now Moses in the law commanded us, that such should be stoned but what say-
- 6 This they said, tempting him, that they might have to accuse him But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not

7 So when they continued asking him, he lifted up himself, and said unto them, 'He that is without sin among you, let him first

cast a stone at her

8 And again he stooped down, and wrote

on the ground

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last and Jesus was left alone, and the woman standing in the midst

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?

hath no man condemned thee?

11 She said, No man, Lord And Jesus said unto her, Neither do I condemn thee

go, and sin no more

- 12 ¶ Then spake Jesus again unto them, saying, I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life
- 13 The Pharisces therefore said unto him, Thou bearest record of thyself, thy record is not true
- 14 Jesus answered and said unto them, 'Though I bear record of myself, yet my record is true for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go

15 Ye judge after the flesh, I judge no man

- 16 And yet if I judge, my judgment is true for I am not alone, but I and the Father that sent me
- 17 It is also written in your law, that the testimony of two men is true
- 18 I am one that bear witness of myself, and the Father that sent me beareth witness
- 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father if ye had known me, ye should have known my Father also

20 These words spake Jesus in the treasury, as he taught in the temple and no man laid hands on him, for his hour was

21. Then said Jesus again unto them, I | Abraham is our father

- go my way, and ye shall seek me, and shall die in your sins whither I go, ye cannot
- 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye can-
- 23 And he said unto them, Ye are from beneath, I am from above ye are of this world, I am not of this world
- $24~{
 m I}$ said therefore unto you, that ye shall die in your sins for if ye believe not that I am he, ye shall die in your sins
- 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning
- 26 I have many things to say and to judge of you but he that sent me is true, and I speak to the world those things which I have heard of him
- 27 They understood not that he spake to them of the Father
- 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me. I speak these things

29 And he that sent me is with me—the Father hath not left me alone, for I do al-

ways those things that please him

30 As he spake these words, many be-

lieved on him 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indecd,

32 And ye shall know the truth, and the

truth shall make you free

- 33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man how sayest thou, Ye shall be made free?
- 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin
- 35 And the servant abideth not in the house for ever but the Son abideth ever.
- 36 If the Son therefore shall make you fice, ye shall be free indeed
- 37 I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you

38 I speak that which I have seen with my Father and ye do that which ye have

seen with your father

39 They answered and said unto him, Jesus saith unto 5 Deut. 17 6 Matt. 18 16 6 Rom 6 20 2 Pet 2 19

1 Lovit, 20 10 4 4 A * Dout 17 7 5 Chap 1 5, and 9 5 4 Chap. 5 31 them, If ye were Abraham's children, ye | but I honour my Father, and ye do dishowould do the works of Abraham

40 But now ye seek to lill me, a man that hath told you the truth, which I have heard of God this did not Abraham.

41 Ye do the deeds of your father Then said they to him, We be not born of fornication, we have one Father even God

42 Jesus said unto them, If God were your Father, we would love me for I proceeded forth and came from God, neither came I of myself, but he sent me

43 Why do ye not understand my speech?

even because ye cannot hear my word

44 'Ye are of your father the devil, and the lusts of your father ye will do He was a murderer from the beginning, and abode not in the truth, because there is no truth in When he speaketh a lie, he speaketh of his own for he is a har, and the father

45 And because I tell you the truth, we believe me not

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth Gods words ye therefore hear them not, because ye are not of God

48 Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil,

50 And I seek not mine own glory there is one that secketh and judgeth

51 Verily, verily, I say unto you, If a man keep my aying, he shall never see

52 Then said the Jews unto him, Now we know that thou hast a devil Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death

53 Art thou greater than our father Abraham, which is dead? and the prophets are de id whom makest thou thyself?

51 Jesus answered, If I honour myself, my honour is nothing it is my Tather that honoureth me, of whom ye say, that he is your God

55 Act ye have not known him, but I know him and if I should say I know him not, I shall be a har like unto you but I know him, and beep his saying

56 Your father Abraham rejoiced to see

my day and he saw it, and was glad

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am

59 Then took they up stones to cast at him but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by

71 Jo' n 3 g 2 l John 4. 6

Verse 6 "This they said, tempting him that they might have to accuse him "-The nature of the share, here laid for our Saviour, may not, at the first view, appear to the reader the law of Moses commanded the adulteress to be stoned and had Jesus declared against such execution they would have obtained a ground of undermining his influence with the people by representing him as contradicting Moses and, perhaps as favouring adultery. On the other hand, had he directed the woman to be stoned in conformity with the perhaps as favouring adultery. On the other hand, had he directed the woman to be stoned in conformity with the law, there would have been a pretence for denouncing him to the Romans as a person who surred up the people to repellion. For the Romans had at this time taken the power of life and death into their own hands, and had to a considerable extent, re-modelled the criminal jurisprudence of the country, and had modified many of the penalties. considerable extent, he modelled the criminal jurisprudence of the country and had modified many of the penalties fixed by the law of Moses in order to bring its operation into greater conformity with their own notions, and in particular they had abolished the pluishment of death, which the law inflicted upon the adulterous woman. The Jewish council, or Sanhedrim, did indeed retain the power of trying criminals in the manner prescribed by the Law but the sentence which they passed could not be carried into execution until it was recognized and allowed by the Roman governor. This indeed sufficiently appears in the history of our Lords own condemnation and death. Without any reference, however to the Romans the question would have been sufficiently ensuring, as, if he had determined for the woman to be stoned, there was the alleged contradiction to the law of Moses, and, if he had declared against her being numbed, he might have been denounced by the public teachers to the people as a promoter and encourage of being punished, he might have been desounced by the public teachers to the people as a promoter and encourage of crime

"Jesus stoped down, and with his finger wrote on the ground' - The object of this action has been very variously explained. L gatfoot is of opinion that it bore some reference to the action of the high priest who when he tried a suspected write in the form directed by the law (Num. v), stooped down and gathered dust from the floor of the sanctuary to be mixed with the water which was to be given to the woman to drink. This explanation is inadequate, as the woman now produced, was not a merely suspected wife, and therefore liable to this trial, but one taken in the fact, and therefore to be punished with death by stoning. It also seems a more probable opinion, sanctioned by the succeeding clause that our Lord intended this as a significant action to conve, some expression of contempt, by intended that it is a status made a substantial and that he is repeated a made I now that he mating that a question proposed with so insidious an intention to one who had so repeatedly made known that he came to assume no post ical or judicial power was unworthy of his attention and deserved no answer. This is the more probable, when it is known that the Jers, when an irksome inquiry was brought forward—to which they did not choose to give either an affirmative or negative answer-were accustomed to write something down on their tablets,

and thus seem to be otherwise employed Christ, who probably carried no tablets, would, with a similar intention, write on the ground which was an action far less forced than it would seem in this country since writing on the ground—that is, in dust or sand—with the finger or with a rod, was, and still is, very common in the East, under various circumstances,—and particularly in the absence of other writing materials. In different countries of the East, for example, children learn writing by tracing characters in the dust or sand from copies set them by their instructors Not incompatible with this explanation is that given by Lampe, and which Dr Bloomfield cites with approbation, that "Jesus by this gesture meant to intimate that the questioners merited no other answer than that which they had themselves suggested by appealing to the Mosaic precept. It seems therefore that Jesus was pleased thus to inculcate the propriety for judges sitting in Moses's seat, to keep to the written commands of the legislator, that this ought to satisfy them because they had acknowledged to him that, by those writings, a decision ought to be made. Thus Iesus followed his constant custom of appealing to the Scriptures, and inculcating on every occasion that he taught nothing besides them"

"He that is without sin among you"-Most surely our Saviour did not mean "without sin," in the large sense, for, in that sense, "what man is he that sinneth not?" but rather, we may suppose, he appeals to the consciences of those who knew that they also had sinned in like fashion with the woman, now brought forward by them for judgment. This is most credible, for their own writers bear witness that adultery and fornication had in this age increased to such a degree, that they were obliged to discontinue the trial of suspected wives, in the manner directed by the Law, because the husbands themselves were generally guilty in the same manner, and when that was the case, as they say, the bitter waters produced no effect upon the woman (See Num v) Although they received not Christ, yet in his time was most that age when the Son of David cometh, the house of assembly (which is interpreted to mean the place where the disciples of the wise men met to learn the law) shall become a brothel house."

"Let him first cast a stone at her"—This doubtless refers to the regulation which required that the principal witness was to cast the first stone at the culprit who had been condemned to death on his evidence. The throwing of this

stone was the signal for the persons present to commence the execution of the sentence

8 "Again he stooped down"—This repetition of the action would seem to have had an object different from its pre-Perhaps it may have been designed to give the baffled hypocrites an opportunity of withdrawing vious exhibition with the less confusion.

CHAPTER IX

1 The man that was born blind restored to sight 8 He is brought to the Pharisees 13 They are offended at it, and excommunicate him 35 he is received of Jesus, and confesseth him Who they are whom Christ enlighteneth

And as Jesus passed by, he saw a man which was blind from his birth

- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- 3 Jesus answered, Neither hath this man sinned, nor his parents but that the works of God should be made manifest in him
- 4 I must work the works of him that sent me, while it is day the night cometh, when no man can work
- 5 As long as I am in the world, 'I am the light of the world
- 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
- 7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came seeing
- 8 ¶ The neighbours therefore, and they which before had seen him that he was blind said, Is not this he that sat and

9 Some said, This is he others said, He is like him but he said, I am he

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash and I went and washed, and I received sight.

12 Then said they unto lum, Where is

he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind

14 And it was the sabbath day when Jesus made the clay, and opened his eyes

- 15 Then again the Pharisees also asked him how he had received his sight unto them, He put clay upon mine eyes, and I washed, and do see
- 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth Others said, How not the sabbath day can a man that is a sinner do such miracles? And there was a division among

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight

19 And they asked them saying Is this your son, who ye say was born blind? how

then doth he now see?



Pool of Silony -Foibin.

20 His parents answered them and said, We know that this is our son, and that he was born blind

21 But by what means he now seeth, we know not, or who hath opened his eyes, we know not he is of age, ask him he shall speak for himself

22 These words spake his parents, because they feared the Jews for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue

23 Therefore said his parents, He is of

age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise. we know that this man is a sinner

25 He answered and said, Whether he be a sinner or no, I know not one thing 212

I know, that, whereas I was blind, now I see

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples

29 We know that God spake unto Moses as for this fellow, we know not from whence he is

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes

31 Now we know that God heareth not sinners but if any man be a worshipper of God, and doeth his will, him he heareth.

- ~ 32 Since the world began was it not heard that any man opened the eyes of one that was born blind
- 33 If this man were not of God, he could do nothing
- 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out
- 35 Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the Son of God?
- 36 He answered and said, Who is he, Lord, that I might believe on him?

- 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee
- 38 And he said, Lord, I believe And he worshipped him
- 39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind
- 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
- 41 Jesus said unto them, If ye were blind, ye should have no sin but now ye say, We see, therefore your sin remaineth

* Or, excommunicated him.

Verse 2 "Who did sin," &c —Here we observe that the disciples took it for granted that the man was born blind, in punishment either for some fault of his parents—or of his own. That the child might suffer in body for the sins of his parents, was a received notion among the Jews, which does not require much explanation—unless, perhaps that bodily deformities or defects in the children were more particularly thought to be the penal result, upon the child, of a neglect of the ritual observances by the parents

But how an infant should be born blind, or otherwise defective or deformed for any sin of its own, seems more difficult to explain. It is, however, usually explained by a reference to the doctrine of the metempsychosis, which is believed to have been held by the Phansees, and to have been from them received by the people. That the Phansees held this doctrine rests mainly on the testimony of Josephus himse's belonging to the sect who thus states their opinions "Every soul is immortal those of the good only enter into another body, but those of the wicked are tormented with everlasting punishment." On this passage it has been concluded that the Phansees had adopted the Pythagorean doctrine of the transmigration of souls into other bodies, excluding however the notoriously wicked, who were ut once doomed to eternal punishment. In this, therefore, they differed essentially from the common philosophical doctrine, which taught that the souls of the wicked were consigned to vier bodies than those which they had formerly possessed. So far as Josephus goes, the doctrine, therefore, wants that very principle which would account for this man's blindness, by supposing that in his present life he was in a state of punishment, for sins committed by him while his soul inhabited another body. This therefore could not have been the meaning of the question, unless we conceive—as usually is conceived, though it is not said by Josephus—that, although the notoriously wicked were excluded from the transmigration, and at once sent into final punishment, those whose offences had been of a lighter dye, were punished by their souls being sent into vier bodies than those they had before occupied. We incline to think the statement of Josephus too vague to afford a foundation for those explanations of the doctrines of the Phansees, which have been based upon it and, with this impression, we feel almost inclined to found an explanation of this text on a Jewish being punched whit are opinion was entertained that not only was the infant in th

- 6 "He spat on the ground, and made clay of the spittle"—It should be noted, that this act was, in the view of the Pharisees, as much against their interpretation of the Law, as was even the healing of the sick or the curing of the blind. The Jews had a great opinion of the virtues of spittle—particularly fasting spittle, for diseases of the eyes—although certainly not for absolute blindness, but this and all other applications were forbidden to be used on the sabbath. The application of saliva to the eyes would, however, under this apprehension, have seemed to the spectators a perfectly natural and proper one, so much so indeed that they might have been induced to undervalue the miracle by attributing the cure to the natural virtue of the saliva, had not our Lord, probably with the intention, precluded such a misconception, by making clay therewith for the application of clay, in any form, was never thought of as a means of cure, and would indeed seem better calculated to blind a seeing man than to give sight to the blind. It will be observed, that in the following discussions which this remarkable cure produced, nearly as much stress is laid upon the application made to the blind man's eyes, as upon the cure itself.
- 7 "Go, wash in the pool of Siloam"—We have mentioned this pool of Siloam in the note on 2 Chron xxxii 30, to which we beg to refer for the information which will explain the cut we now introduce. The cut exhibits the well or fountain, but it seems probable that the man went only to the stream which issued from it, or to the pool which its waters formed
- 22 "Put out of the synagogue"—There were three kinds of excommunication among the Jews, of which this casting out from the synagogue is doubtless to be understood of the first and lowest. A person under this sentence was, what was described as, "separated from the congregation" It was a sort of preliminary excision, so that if a person repented of the error or wickedness, for which he was subjected to this sentence, within thirty days, he was re-admitted to the congregation, but if he persisted, he was, at the end of that time, liable to a more solemn and penal excommunication. A person under this first form of separation, was not allowed to approach man or woman within the distance of four cubits, he might not ent or drink with any, nor was he allowed to shave or wash his person. However, under the condition of separation thus specified, he remained at liberty to be present at the public worship, he might teach others the traditions and himself receive instruction, nor was he prevented from hiring servants and labourers, or from being hired as a servant or labourer himself.

But if at the end of thirty days, his repentance was not declared, he was then subject to the Cherem, or curse. This is supposed to be the same as the "delivering over unto Satan" mentioned by the Apostle His offence was proclaimed in the synagogue to which he belonged, and, at the time of pronouncing the curse, lamps or candles were

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25 Jesus answered them, I told you, and ye believed not the works that I do in my Father's name, they bear witness of me

26 But ye believe not, because ye are not

of my sheep, as I said unto you

27 My sheep hear my voice, and I know

them, and they follow me

28 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand

29 My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand

30 I and my Father are one

31 Then the Jews took up stones again to stone him

32 Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God

34 Jesus answered them, 'Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not

38 But if I do, though ye believe not me, believe the works that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized, and there he abode

41 And many resorted unto him, and said, John did no miracle but all things that John spake of this man were true

42 And many believed on him there

7 Paul 82 6

- Verse 3 "He calleth his own sheep by name"—From this it would seem that the Jews, like the Arabiaus, gave names to their sheep, by which they called them to drink or to be milked. This necessarily implies that the shepherd could distinguish individually the sheep of his flock, and however strange this may seem, it is possible and true, for it is known that shepherds, particularly in the East, can and do distinguish thus the individuals in even very large flocks. The pastoral custom here alluded to, of giving names, for distinction, to particular sheep, was by no means confined to the East. It was usual also among the shepherds of Greece. Thus Theocritus (Idyl v 103, 4) makes the shepherd Lacon address some of his flock by name, desiring two, Conarus and Cynatha, to leave the oak and feed, like Phalarus, towards the sun-rising. These significant names are two of them masculine and one feminine, showing that the ewes as well as the rams were distinguished by proper names. It might tasily be shown, by extended citations, that this custom was of very extensive application, that names were given to almost all domestic animals, as usually we give names to dogs and horses
- 4 "The sheep follow him for they know his voice"—It may be here desirable to observe that the word rendered "voice" (\$\phi_{\text{win}}\$) has a much wider meaning, being applicable to any kind of sound whatever, and when thus applied to a shepherd leading his flock may, if it be considered preferable, mean not only a call in the natural voice, but any call such as by a pipe or whistle. Another observable point is, that here, as everywhere else in Scripture, the shepherd is said to 'ead his flock not to drive it, as our own customs might lead us to expect. The first point explains the latter showing that the Hebrew shepherds did not like ours, follow their flocks, driving them along, but attracted them to follow by their call, the animals knowing the person of their shepherd, and being aware what his call intimated. The same custom is still observed in the East, and in some parts of Europe, in application to herds as well as flocks. It exists in Spain, having probably been introduced by the Arabs, and is also found even in Russia, in the villages of which we have often, of a morning, seen a peasant marching through the street playing on a pipe on hearing which the animals came forth from their various cottage homesteads, following him to the pastures. They are brought home in the evening, and called to be milked, in the same manner. A vocal whistle, or any peculiar sound of the human voice, might, and probably often did, answer the same purpose.
- 5 'They know not the voice of strangers"—Polybius, writing of the island of Corsica, at the beginning of his twelfth book, has a passage which might be quoted as a striking illustration of this, as well as of the point to which the preceding note refers. He observes, that the island is rugged and rocky, and also covered with woods, so that the shepherds are not able to follow their cattle into the places in a high they are dispersed, but when they have found a suitable pasture, and are desirous to bring them together, they sound a trumpet. Upon this signal, the whole herd or floci immediately run together, and follow the call of their own shepherd, never mistaking one for another. Thus it happens that when strangers come upon the island and attempt to by hold of the goats or oven which they see feeding by themselves, the cattle unused to the approach of strangers immediately take to flight. And then, if the shepherd, perceiving what has happened at the same time sounds his trumpet, they all run tovards him with great haste. 'That the cattle should be thus obedient to the sound of a trumpet,' adds the historian, "is no very wonderful thing. In Italy, those who have the care of swine never inclose them in separate pastures, nor follow them behind as is the custom among the Greeks, but go always before them, and from time to time sound a horn. The swine follow and run together a the sound, and are so taught by habit to distinguish their or in proper horn, that their exactness in this respect seems almost incredible to those who never heard of it before.'
- 22. "The feast of the dedication"—The import of this feast of dedication has been differently understood by different writers. Some think that it commemorated the dedication of Solomon's Temple others, that of the Temple built after the Captivity. But the Evangelist says that 'it was then winter," which enables us to determine that it has neither of these, as Solomon's Temple was dedicated in the autumn, and Zerubbabel's in the early spring. Besides, 215



THE Good SHERRING-GIRLLE POTESTE.

CHAPTER XI

1 Christ raiseth Lazarus, four days buried 45
Many Jews believe 47 The High Priests and Phurisees guther a council against Christ 49 Cataphas prophesieth 54 Jesus hid himself 55 At the Passover they enquire after him, and lay wait for him

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Maitha

2 ('It was that Mary which anomated the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby

5 Now Jesus loved Martha, and her sister,

and Lazarus

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was

7 Then after that saith he to his disci-

ples, Let us go into Judæa again

8 His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world

10 But if a man walk in the night, he stumbleth, because there is no light in him

11 These things said he and after that he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep

12 Then said his disciples, Lord, if he

sleep, he shall do well

13 Howbert Jesus spake of his death but they thought that he had spoken of taking of rest in sleep

14 Then said Jesus unto them plainly,

Lazarus is dead

15 And I am glad for your sakes that I was not there, to the intent ye may believe, nevertheless let us go unto him

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us

also go that we may die with him

17 Then when Jesus came, he found that he had lain in the grave four days al18 Now Bethany was nigh unto Jerusa-

lem, about fifteen furlongs off

19 And many of the Jews came to Martha and Mary, to comfort them concerning their

20 Then Martha, as soon as she heard that Jesus was coming, went and met him but Mary sat still in the house

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not

died

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it

23 Jesus saith unto her, Thy brother

shall rise again

24 Martha saith unto him, I know that he shall rise again in the resurrection at the

25 Jesus said unto her, I am the resurrection, and the 'life he that believeth in me, though he were dead, yet shall he live

26 And whosoever liveth and believeth in me shall never die Believest thou this?

27 She saith unto him, Yea, Lord I believe that thou art the Christ, the Son of God, which should come into the world

28 And when she had so said, she went her way and called Mary her sister secretly, saying, The Master is come, and calleth for

29 As soon as she heard that, she arose

quickly, and came unto him

30 Now Jesus was not yet come into the town, but was in that place where Martha met him

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see

35 Jesus wept

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, "which opened the eyes of the



Rusi G of Lazai ts -Pioneo

blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave It was a cave, and a stone lay upon it

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me

always but because of the people which stand by I said it, that they may believe that thou hast sent me

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes and his face was bound about with a napkin Jesus saith unto them, Loose him, and let him go

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done

47 Then gathered the Chief Priests

and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him and the Romans shall come and take away both our place and nation

49 And one of them, named Caraphas, being the High Priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself but being High Priest that year, he prophesied that Jesus should die for that nation,

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad 53 Then from that day forth they took counsel together for to put him to death

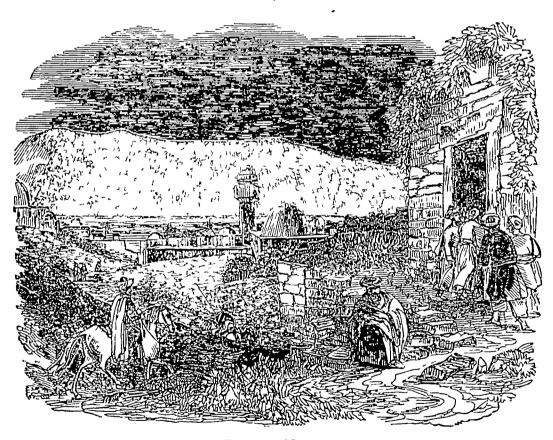
54 Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples

55 ¶ And the Jews' Passover was nigh at hand and many went out of the country up to Jerusalem before the Passover, to purify themselves

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him

7 Chap 18 14



BETHANY -MEYER.

Versa 1. "Bethany"—Bethany, as we are informed at versa 18, was "nigh unto Jerusalem, about fifteen furlongs off." The place is not mentioned, at least under this name, in the Old Testament, but it occurs several times in the Talmudical writings. It is situated to the east of the Mount of Olives on the road to Jericho. Its situation is pleasant and somewhat romantic, being sheltered by the Mount of Olives on the north, and abounding with trees and long grass. It is now a very poor village, inhabited by Arabs, and the cultivation of the adjacent soil is much neglected. It seems, however, about our Saviour's time, to have enjoyed some kind of trade (perhaps in olives, figs, and dates, which abounded in this neighbourhood), as the Jewish writers mention the shops of Bethany," which were, as they inform us, destroyed three years before Jerusalem. Bethany is at present chiefly noticed on account of its mention in the # 4 B 2

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But then it may be, and has been objected how could I arrows if this the all the arrows. come forth at the command of the Sixiour? While some comme tates revere be our theat as alleging that Lazarus was at Christ's command to which e en the wa ex vere elected to a general indeed compelled, to come forth-however improched this may have be a rater or crosses less reserent spirit, have availed themselves of the apparent a omily to call a question that it is a firmal tive. Not it is not by any means difficult to understand and explain this circums ance by a referencementation of the arcient sepulchies as explained by us in the note to Georges in 19. It is the experience of the note to Georges in 19. of the dead were very commonly deposited—in reconscious and in the other of the cases. They recess a expose their length or their breidth to the experimental is the case either a lateral exercise that it is a constant. which appears, or it is deepened in aids so that only its narrow end is visible. It appears evid it to us that the lost relations of Lararius lay in a recess of the latter description. Now in such cases, the body is a toll of both the latter description. Now in such cases, the body is a toll of both the latter description in the first when that body is a constant to the first relation of the latter description. heard eried, "Lizarius, come forth" the dead man wo ked himself out of the recess and sheling it is stood only feet on the floor of the casern. That this was the "coming forth" will further up at his considering the this, and not the coming forth from the casern must under any circumstages have been the angles. act, s line the further act, of walking forth from the sepulchies the supposing of which his given of cisica to some his misconception and early vould have been impricticable without a further miricle which the text does not in 10 to 97 a arrant. Indeed the context seems expressly to state that Lazarus did not and could not wall a hile tour d hand and foot with the grave clothes, and that before he could do so it was necessity that he should be derived I from them For after he had "come forth," our Swiour, referring to the grave clothes with which he was bourd said. Lose him and let him go," clearly intimating that before he could go it was necessary that he should be heard. The same of the whole, then, is this -that at the command of Jesus, Lazarus came forth from the recess in which he had been 220

laid, and then, when he appeared in the sight of those who stood in the cavern and at its entrance, our Lord directed

that the bandages in which he was tightly swathed, should be loosed to enable him to walk and leave the sepulchre "His face was bound about with a napl in"—The faces of the dead are always covered in this manner in the East appears that at first the faces of the wealthy only were thus covered but it being found that an inv dious distinction was thus created it was determined that the faces of the poor should also be covered, and that the covering napking should, in all cases, whether for rich or poor, be of the same kind and value

- 48 "The Romans shall come and tale away both our place and nation"-Tacy feared that the people would generally acknowledge Christ as the Messiah and make him king, in which case they expected that the Romans would move to their destruction. It is observable that the things which they dreaded as the consequences of the people's acceptance of Christ, did actually result from his rejection by themselves
- 54 "I phraim The stuation of this city has been considerably disputed. It is, however, probably the same which the lewish writers call.' I phraim in the valley to distinguish it from another place of the same name, called "Ephraim in the mount." This I phraim was famous for the productiveness of its vicinity in corn, whence, 'Will you bring straw to I phraim? appears to have been, among the Jews, a prover of equivalent meaning to our own of carrying coals to Newcastle. It is by the Jews indicated as the same Liphraim which is mentioned in 2 Chron xin large the restriction of the leaves indicated as the same Liphraim which is mentioned in 2 Chron xin 19, and as its name there occurs in connection with that of Bethel, with which also the Jewish writers connect their "I phrum in the valley it would seem more than probable that it was in the tribe of Benjamin and not very remote from Bethel. All the intimations which refer to it appear to describe it as a small and rather obscure town, and therefore the more fivourible to that retirement which Jesus now sought. Josephus sometimes mentions it as a large village and at other times as a small town. I usebius places it eight miles from Jerusalem, Jerome twenty they had probably different places in view and the former seems to be the more correct, with reference to the place which the present text mentions

CHAPTER XII

1 Jesus excuseth Mary anointing his feet 9 The people flock to see Lazarus 10 The High Priests consult to kill him 12 Christ rideth into Jerusalem 20 Greeks desire to see Jesus 23 He foretelleth his death 37 The Jews are generally blinded 42 yet many cluef rulers believe, but do not confess him 44 therefore Jesus calleth earnestly for confession of faith

THEN Jesus SIN days before the Passover came to Bethany, where Lazarus was which had been dead whom he raised from the dead

2 There they made him a supper, and Martha served but Lazarus was one of them that sat at the table with him

- 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair and the house was filled with the odour of the ointment
- 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray
- 5 Why was not this ointment sold for three hundred pence, and given to the poor?
- 6 This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein
- 7 Then said Jesus, Let her alone against the day of my burying hath she kept this
- 8 For the poor always ye have with you, but me ye have not always
- 9 Much people of the Jews therefore knew that he was there and they came not for Jesus' sake only, but that they might see

Lazarus also, whom he had raised from the

- 10 ¶ But the Chief Priests consulted that they might put Lazarus also to death,
- Il Because that by reason of him many of the Jews went away, and believed on
- 12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
- 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna. Blessed is the King of Israel that cometh in the name of the Lord

14 And Jesus, when he had found a young ass, sat thereon, as it is written,

15 Fear not, daughter of Sion behold, thy King cometh, sitting on an ass's colt

16 These things understood not his disciples at the first but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him

17 The people therefore that was with him when he called Lazaius out of his grave, and raised him from the dead, bare

18 For this cause the people also met him, for that they heard that he had done this miracle

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him 20 ¶ And there were certain Gleeks

- among them that came up to worship at the feast
 - 21 The same came therefore to Philip,

which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus

22 Philip cometh and telleth Andrew. and again Andrew and Philip tell Jesus

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should

be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. but if it die, it bringeth forth much fruit

25 'He that loveth his life shall lose it. and he that hateth his life in this world shall

keep it'unto life eternal

26 If any man serve me, let him follow me; and where I am, there shall also my servant be 1f any man serve me, him will my Father honour

27 Now is my soul troubled; and what shall I say? Father, save me from this hour but for this cause came I unto this hour.

28 Father, glorify thy name Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again

29 The people therefore, that stood by, and heard it, said that it thundered others said, An angel spake to him

30 Jesus answered and said, This voice

- came not because of me, but for your sakes 31 Now is the judgment of this world now shall the prince of this world be cast
- 32 And I, if I be lifted up from the earth, will draw all men unto me
- 33 This he said, signifying what death he should die
- 34 The people answered him, 'We have heard out of the law that Christ abideth for ever and how sayest thou, The Son of man must be lifted up? who is this Son of man?
- 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon for he that walketh in darkness knoweth not whither he goeth

36 While ye have light, believe in the light, that ye may be the children of light. | speak

These things spake Jesus, and departed. and did hide himself from them

37 ¶ But though he had done so many miracles before them, yet they believed not

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, be-

cause that Esaias said again,

40 He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal

41 These things said Esaias, when he saw

his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue

43 For they loved the praise of men more

than the praise of God

- 44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me
- 45 And he that seeth me seeth him that sent me
- 46 °I am come a light into the world, that whosoever believeth on me should not abide in darkness

47 10 And if any man hear my words, and believe not, I judge him not for I came not to judge the world, but to save the world

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him "the word that I have spoken, the same shall judge him in the last day

49 For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what

I should speak

50 And I know that his commandment is life everlasting whatsoever I speak therefore, even as the Father said unto me, so I

⁵ Psal 110 4, ⁶ Isa 53, 1 Rom 10 16 ⁷ Matt 13, 14, ¹¹ Mark 16, 16 9 Chap 3. 19. 8 Chap 5 44

Verse 2 "There they made him a supper"—Although this was doubtless partly intended as a mark of respect, to one to whom Lazarus and his family were so largely indebted, it is proper to observe that, about six or seven days before the Passover, it was customary for the Jews to entertain their friends in a more costly manner than usual. This therefore supplied the occasion, while the benefit received from Jesus afforded the motive, for this entertainment

3 "Then took Mary a pound of ointment"—The reader who carefully compares the accounts given by the Evangelists of the anointings of Jesus by women, will probably see reason to conclude that they do not all relate to the same transaction, but that at least two, and probably three, different unctions are recorded, and that the present anointing of the Lord's feet by Mary, is not mentioned elsewhere—It is evident that the accounts in Matt xvvi, and Mark xiv, relate to the same event—This occurred also at Bethany, but it was four days later than the present anointing, and was in the house of Simon the leper, not in that of Lazarus, and it was his head which was there anointed, not his feet, as in 222

the present instance, and the woman who anointed his head in the house of Simon is not named, and appears to have been a stranger, whereas here the act is performed by Mary, the well-known sister of Lazarus. Lastly, in the present instance, Judas alone is stated to have objected to the waste and extravagance, whereas in the other case, later in point of time, the objection was also entertained by other disciples, and Judas is not particularly mentioned

In Luke vii, however, the case is mentioned of a woman who did anoint the feet of Christ at an entertainment But this appears to be still more manifestly different from the present, as well as from that which Matthew and Mark record,—from the present case it is, indeed, so different, that it appears wonderful that the sinful woman who then anointed the feet of Jesus, should ever have been supposed the same as the respected sister of Lazarus, and that the transactions were the same events differently related. Luke's account refers to an anointing which took place in Galilee, at a considerably earlier point of time than either the present or the other instance, and it took place in the house of Simon the Pharisee, who himself and not the disciples generally, or Judas in particular, entertained the objection which our Saviour answered—the objection and answer being entirely different from those which occurred on the other occasions, applying not to the extravagance of the waste, but to the simful character of the woman. We do ourselves, therefore, feel unable to resist the conclusion that our Lord received three anointings in the course of his ministry by different persons, at different times, in different houses and two of them in different towns. The first, in point of time, would be that recorded by St. Luke, which took place in Galilee, in the house of Simon the Pharisee, who himself made a mental objection, founded on the circumstance, that the woman was a sinner. The second, at Bethany, in the house of Lazarus, whose sister Mary gave this proof of her reverence for Christ, who had raised her brother from the dead, on which occasion Judas objected to the extravagant waste of the precious ontment. The third, four days after, in the same place, at the house of Simon the laper, when the head of Christ was anointed by a woman not named, and when some of the disciples, moved by so speedy a repetition of so costly an offering, entertained sincerely the objection which on the previous occasion had been urged by Juda



MARY ANOINTING THE FLET OF JESUS.—SEBASTIAN RICCI.

6 "Had the bag, and bare what was put therein"—"The word gravesur originally signified a wooden box in which pipers deposited the mouthpieces of their instruments. It thence came to denote any small portable box or casket, for holding money and other valuables like the Latin marsupium. And this is the sense it has here, and in 2 Chron xxiv 8, 10, 11"—Bloomfield. It would appear that Judas was entrusted with the money contributed by those followers of Jesus who "ministered to him of their substance," not only, as it would seem, for his own use and that of his disciples, but for distribution to the poor. For we see that Judas, in expressing an opinion that the value of the ointment ought to have been given to the poor expected to have had charge of it it so appropriated. So also, when this same Judas left the party at the last supper to betray his Lord, some of the disciples supposed he was gone to give something to the poor. The Lyangelist clearly intimates that Judas was unfaithful to his trust, and that the real cause of his anxiety to obtain an addition to the fund confided to him was, "not that he cared for the poor," but that he might have larger scope for those peculations which had become habitual to him. Covetousness, or the love of money, is the principle in the character of Judas, which is here brought to our notice, and this we presently find more awfully

exemplified in that betrayal of his master for paltry gain, which has rendered his name a standing by-word in all the regions of the earth

21 "Bethsuida of Galilee"—This town vas the native place not only of Philip but of Andrew and Peter and was one of the towns, bordering on the Lake of Tiberias, against which our Lord pronounced that woe, because of their unbelief, which has long since befallen them all. It is generally supposed that this Bethsaida was situated on the northeast of the lake, near the junction of the Jordan, and is concluded to be the same place which the tetrarch Philip raised from a poor village into an important city, to which he gave the name of Julias Of this city no trace now remains although it is supposed that its site may still be indicated Two objections have however been urged against this conclusion one is, that this Bethsaida, otherwise Julias, was not in Galilee, where Philip had no territory, but on the north-eastern shore of the lake, in Gaulonitis, and that, therefore, the Bethsaida of the Gospels must have been elsewhere the other reason is found in the circumstance of the change of name from Bethsaida to Julias, which took place before our Lord commenced his public teaching. There does not seem much weight in the last objection, since places often continue for some time to retain their old names, after new ones have been imposed. The other seems of more importance, and, in deference to it, it may be observed that, according to Pococke, there are ruins of a large village or town, in Galilee, about two miles to the west of the lake, and five miles N N W from the town of Tiberias, and which may possibly have been the Bethsaida of Galilee to which our text refers, unless there be weight in the objection which occurs to us, that the Bethsaida of the New Testament appears to have been a fishing-town, for which the Bethsaida now indicated, may possibly be thought too distant from the lake We need not remind the reader that the profound obscurity in which are involved all the ancient towns of this lake, whose downfall was foretold by our Saviour, is in itself one of the most interesting circumstances which could be adduced in reference to them.

CHAPTER XIII

1 Jesus washeth the disciples' feet exhorteth them to humility and charity 18 He foretelleth, and discovereth to John by a token, that Judas should betray him 31 commandeth them to love one another, 36 and forewarneth Peter of his denial

Now 'before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end

2 And supper being ended, the devil having now put into the heart of Judas Iscarrot, Simon's son, to betray him,

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

- 4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself
- 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded

6 Then cometh he to Simon Peter and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter

8 Peter saith unto him, Thou shalt never wash my feet Jesus answered him, If I wash thee not, thou hast no part with me

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is other, doubting of whom he spake

clean every whit and ye are clean, but not all

11 For he knew who should betray him, therefore said he, Ye are not all clean

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord and ye

say well, for so I am

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you

16 'Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent

17 If ye know these things, happy are ye

if ye do them

18 ¶ I speak not of you all I know whom I have chosen but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me

19 Now I tell you before it come, that, when it is come to pass, ye may believe that

I am he

- 20 'Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me
- 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me

22 Then the disciples looked one on an-

- 23 Now there was leaning on Jesus' hosom one of his disciples, whom Jesus
- 24 Simon Peter therefore beckoned to him. that he should ask who it should be of whom

25 He then lying on Jesus' breast saith

unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon

27 And after the sop Satan entered into Then said Jesus unto him, That thou

doest, do quickly

28 Now no man at the table knew for

what intent he spake this unto him

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or, that he should give something to the poor

30 He then having received the sop went

immediately out and it was night

31 Therefore, when he was gone out, I thou hast demed me thrice

Jesus said, Now is the Son of man glorified, and God is glorified in him

32 If God be glorified in him God shall also glorify him in himself, and shall straight-

way glorify him

33 Little children, yet a little while I am with you Ye shall seek me 'and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you

34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another

35 By this shall all men know that we are my disciples, if ye have love one to another

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards 37 Peter said unto him, Loid why can-

not I follow thee now? I will "lay down

my life for thy sake

38 Jesus answered him Wilt thou lay down thy life for my sake? Verily verily, I say unto thee, The cock shall not crow, till

7 Or, mortel 8 Chap 7 34 9 Levit 19 18 Chap 15.17 I phes 5 2 1 John 4 21 10 Matter 2

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Therefore the critical and the families of the jews is the feathers. Here's or town one which were land corentry, as Ent. Terrais that are are the extremal and the control of the three couches, the middle one of the couches, the couches, the middle one of the couches, the middle one of the couches, the middle one of the couches, t The formal state of the state o The formula was all the control of the three couches, the middle one of that the couches, the middle one of that the couches, the middle one of that the middle place was the reat of honor that the middle place was the reat of honor that the middle place was the reat of honor that the couches lay with the upper part of the body leaning on their left elbert. Engrand 22 the "Operation of the most of stage of the season of the stage of the season of the rest of the soldy leading on their left elboxs.

The fead was a little raised, the back being supported by the season of the season of the season of the rest of the season o fired to me of course among approach the table. The head was a little raised, the back being supported by the feet of the feet The investment to Promine this entered that while John lay below Christ, with his head towards his bosom, the formation of some one reclining above him. In the sacred paratice, the formation of some one reclining above him. In the sacred paratice, the formation of some one reclining above him. In the sacred paratice, the sacred paratice, the sacred paratice, the sacred paratice. The then becomes a transfer of the party of the party. Lightfoot thinks there can be seen as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. Lightfoot thinks there can be also are treasured as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples were easing as the treasure and almone of the party. While Corsts and his disciples Properties to be trained above Jegue, it is seen that he relies on the circumstance. Pare trees to look an over Cours a feat towards John node to him, and, by that, signs to him to ask

of the second to the course of the course *2 - * 13 - *** The factor of the contract of The carries of with 13 Poren as it seems only to show that John confidence of the carries of with 15 Peter occupied the confidence of the carries of the car Personal Table 2 of the commentance that Jesus care tre soo to Julias when he had dipped France of angular train France Perer in are be, it was no order than Judas, who reclined next above Unrited to the reader of an area of a Jesus gave tre sop to Judas when he had diplet and the contraction of the contractio France rate of the persons were defined on the concress, we think it must be endent to the rate.

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so departed from their original practice as to cat it in the most luxurious and composed of all postures. We learn that the custom of sitting upright at meals, was not by any means extinct in the country, but it is the fact, that even this less indulgent posture, as well as that of standing with girded loins and sandalled feet, were not only disused, but absolutely forbidden at the Passover At their ordinary meals, a large proportion of the people continued to sit upright, but at the Passover it was made imperative on all that they should recline on couches, in the manner we have described. The reason for this was, that their posture should indicate the condition of ease and freedom, into which they passed after they had been delivered from ligiptian bondage. They held that, in every generation, a man was obliged to behave at the Passover as if he had himself been delivered from thraldom, and, therefore, that at that feast a man was, above all things, bound to cat, drink, and sit in a posture of freedom. Hence they were at this time even studious to devise, as they lay on their couches new forms of ease, and to obviate the least show of standing to attend, or of readiness to proceed on any business, desiring in every way to indicate the condition of perfect freedom to which they had arrived.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of 6 professeth lumself the way, the truth, and the life, and one with the Father 13 assureth their prayers in his name to be effectual requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them

Let not your heart be troubled ye believe in God, believe also in me

2 In my Father's house are many manif it were not so, I would have told I go to prepare a place for you

3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also

4 And whither I go ye know, and the

way ye know

- 5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?
- 6 Jesus saith unto him, I am the way, the truth, and the life no man cometh unto the Father, but by me
- 7 If ye had known me, ye should have known my Father also and from henceforth ye know him, and have seen him

8 Philip saith unto him, Lord, shew us

the Father, and it sufficeth us

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself but the Father that dwelleth in me, he

doeth the works

11 Believe me that I am in the Father, and the Father in me or else believe me

for the very works' sake

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater uorks than these shall he do, because I go unto my Father

13 'And whatsoever ye shall ask in my

name, that will I do, that the Father may be glorified in the Son

14 If ye shall ask any thing in my name,

I will do it

15 ¶ If ye love me, keep my commandments

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him but ye know him, for he dwelleth with you, and shall be in you

18 I will not leave you comfortless I will

come to you

19 Yet a little while, and the world seeth me no more, but ye see me because I live, ve shall live also

20 At that day ye shall know that I am in my Father, and ye in me, and I in you

- 21 He that hath my commandments, and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him
- 22 Judas saith unto him, not Iscariot. Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- 23 Jesus answered and said unto him, If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him

24 He that loveth me not keepeth not my sayings and the word which ye hear is not mine, but the Father's which sent me

25 These things have I spoken unto you,

being yet present with you
26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you

27 Peace I leave with you, my peace I give unto you not as the world giveth, give Let not your heart be trou-I unto you

bled, neither let it be afraid

have no cloke for their sin

- 23 He that hateth me hateth my Father also
- 21 If I had not done among them the works which none other man did, they had not had sin but now have they both seen ' and hated both me and my Father

25 But this cometh to pass, that the word

Or ereuse

them, they had not had sing but now they amight be fulfilled that is written in their law They hated me without a cuse

26 But when the Comforter is come. whom I will send unto you from the l'ather eren the Spirit of truth, which proceedeth from the Father, he shall testify of me

27 And we also shall bear witness, because we have been with me from the be

ginning

91 a' e 21 49 Chap 14 26

CHAPTER XVI

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his re-surrection and ascension 23 assureth their prayers made in his name to be acceptable to his Father 33 Peace in Christ, and in the world affliction

Thisr things have I spoken unto you, that

ve should not be offended

- 2 They shall put you out of the synagogues yea the time cometh, that whosoever killeth you will think that he docth God service
- 3 And these things will they do unto you, because they have not known the Father nor me
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you
- 5 But now I go my way to him that sent me, and none of you asketh me Whither goest thou?
- 6 But because I have said these things unto you sorrow hath filled your heart
- 7 Nevertheless I tell you the truth. It is expedient for you that I go away for if I go not auna the Comforter will not come unto

soever he shall hear, that shall he speak and he will shew you things to come

II He shall gloufy me for he shall receive of mine and shall shew it unto you

15 All things that the Pather hath are mine therefore said I, that he shall take of mine, and shew it unto you

16 A little while and ve shall not see me and again a little while and ye shall see me because I go to the l'ather

17 Then said some of his disciples among themselves. What is this that he suth unto us, A little while and ye shall not see me and ag im, a little while and ye shall see no and Because I go to the Lather?

18 They said therefore What i the that he saith. A little while? we cannot tell what he saith

19 Now Jesus Incv. that they ere desirous to ask him and said unto the n Do ye enquire among your che of the I eal, A little while, and ye shall not see the and again, a little while and we shall see me?

20 Verily verily, Isas unto you 'Il the shall weep and lament but the orld of H rejoice and we shall be corrowful but wer sorrow shall be turned into to

DI A noman when choicers tracilly the

in proverbs but the time cometh, when I shall no more speak unto you in 'proverbs, but I shall show you plainly of the Father

26 At that day ye shall ask in my name. and I say not unto you, that I will pray the

Father for you.

27 For the Father himself loveth you, because he have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world again, I leave the

world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee. by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now be-

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.

* Matt 26 31. 7 Or, his own home * Or, parables. Or paralles, 3 Or, parable

CHAPTER XVII.

1 Christ prayeth to his Father to glorify lum, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven

Tuest words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also

may glorify thee

2 'As thou hast given him power over all flesh, that he should give eternal life to as

many as thou hast given him

- 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
- 4 I have glorified thee on the earth I have finished the work which thou gavest me to do
- 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was
- 6 I have manifested thy name unto the men which thou gavest me out of the world thine they were, and thou gavest them me and they have kept thy word

7 Now they have known that all things whatsoever thou hast given me are of thee

- 8 For I have given unto them the words which I thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me
- 9 I pray for them I pray not for the world, but for them which thou hast given me, for they are thine
- 10 And all mine are thine, and thine are mine, and I am glorified in them
 - 11 And now I am no more in the world, even as we are one

but these are in the world, and I come to thee Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, "that the

Scripture might be fulfilled

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves

11 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil

16 They are not of the world, even as 1 am not of the world

17 Sanctify them through thy truth thy word is truth

18 As thou hast sent me into the world, even so have I also sent them into the world

19 And for their sakes I sanctify myself, that they also might be sanctified through

20 Neither pray I for these alone, but for them also which shall believe on me through their word,

21 That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us . that the world may believe that thou hast sent me

22 And the glory which thou gavest me I have given them, that they may be one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me

24 'Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me for thou lovedst me before the foundation of the world

25 O rightcous Father, the world hath not known thee but I have known thee, and these have known that thou hast sent me

26 And I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me may be in them, and I in them

5 Chap. 12. 26.

CHAPTER XVIII.

1 Judas betrayeth Jesus 6 The officers fall to the ground 10 Peter smiteth off Malchus' ear 12 Jesus is taken, and led unto Annas and Caiaphas 15 Peter's denial 19 Jesus examined before Caiaphas 28 His arraignment before Pilate 36 His kingdom 40 The Jews ask Barabbas to be let loose

When Jesus had spoken these words, 'he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples

2 And Judas also, which betrayed him, knew the place for Jesus offtimes resorted

thither with his disciples

3 Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons

4 Jesus therefore, knowing all things that should come upon him, went forth, and said

unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth Jesus saith unto them, I am he And Judas also, which betrayed him, stood with them

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth

S Jesus answered, I have told you that I am he if therefore ye seek me, let these go their way

9 That the saying might be fulfilled, which he spake, of them which thou gavest

me have I lost none

- 10 Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus
- 11 Then said Jesus unto Peter, Put up with the palm of his hand, saithy sword into the sheath the cup which swerest thou the High Priest so?

my Father hath given me, shall I not drink

- 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 13 And led him away to Annas first, for he was father in law to Caiaphas, which was the High Priest that same year'

14 Now Caraphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people

- 15 ¶ And Simon Peter followed Jesus, and so did another disciple that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest
- 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not

- 18 And the servants and officers stood there, who had made a fire of coals, for it was cold and they warmed themselves and Peter stood with them, and warmed himself
- 19 ¶ The High Priest then asked Jesus of his disciples, and of his doctrine
- 20 Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing

21 Why askest thou me? ask them which heard me, what I have said unto them be-

hold, they know what I said

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil but if well, why smitest thou me?

24 Now Annas had sent him bound unto

Caraphas the High Priest

25 And Simon Peter stood and warmed himself 'They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not

26 One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

him 7

27 Peter then denied again and imme-

diately the cock crew

- 28 ¶ ¹ºThen led they Jesus from Caiaphas unto ¹¹the hall of judgment and it was early, ¹²and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee

31 Then said Pilate unto them, Take ye him, and judge him according to your law The Jews therefore said unto him, It is not lawful for us to put any man to death

32 ¹²That the saying of Jesus might be fulfilled, which he spake, signifying what

death he should die

33 "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jous?

[A.D. 33.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee

of me?

35 Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me what hast thou done?

36 Jesus answered, My kingdom is not of this world. if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews but now is my kingdom not from hence

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them,

I find in him no fault at all

39 'But ye have a custom, that I should release unto you one at the Passover will ye therefore that I release unto you the King of the Jews?

King of the Jews?

40 'Then cried they all again, saying, Not this man, but Barabbas Now Barab-

bas was a robber

Verse 1 "A garden"—Matthew says, "a place called Gethsemane" (ch xxvi. 30), which is hence supposed to have been the name of the garden, but was more probably that of a village near which the garden stood, and to which it probably belonged. Luke describes the going forth as "to the Mount of Olives". Thus it appears that the garden was on, or at the foot of, the Mount of Olives, so that its situation might be indicated by a reference either to the mount or to the adjoining village. Those on whom local associations make strong impressions, must feel interest in a place which was a frequent resort of Christ and his disciples, and with the precise intimations afforded by the sacred text, there can be no difficulty in deciding that the spot now pointed out to those who visit Jerusalem, as the Garden of Gethsemane, "as probably such indeed. It corresponds to all the required conditions." "At the foot of Olivet," says Sandys, once stood the village of Gethsemane, the place yet fruitful in olives, and near it the delightful garden wherein our Sariour was betrayed." More precisely, the spot is an even plot of ground (Maundrell says, not more than fifty-seven yards square, let "een the brook Kedron and the base of Mount Olivet." The gardens of Gethsemane are now of a very miserable description bedged round with a dry stone fence, and provided with a few olive-trees. A convent has been built on the spot, but it is now in runs."—Richardson. The olive-trees here alluded to, and which are supposed to mark the more the immediate resort of Christ, are interesting from their antiquity. The Christ ans of Jerusalem celie eithem to have sprung from the roots of those that existed there in the time of our Saviour, the original trees having been all cut down by the Romans, when in want of wood to make crosses and warlike machines ('Diary of a Tour &c, by a Feld-Officer of Cavalry'). Cha eaubriand confirms this, and adds a currous proof of the antiquity of the trees. — The olive may be said to be immort it, since a fresh tree springs

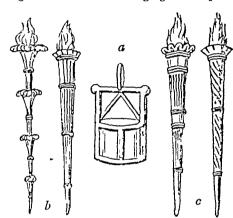
3 "Linterns and torches"—We introduce some examples of ancient torches, and some modern Oriental ones of torches and lanterns, to afford the subject such pictorial illustration as it seems capable of receiving. It is very probable that the lanterns at this time in use were such as are still common in Western Asia. The construction is at

once simple and ingenious, and well calculated for diffusing a large body of light. It consists of a round top and bottom of tinned copper—the former furnished with a handle, and the latter with a stand for the candle—between which a cylinder of waxed cloth, or even of white paper, is extended over rings of wire. When rested on the ground it assumes the appearance and relative dimensions shown in our cut, the cloth cylinder and rings being pressed or folded down between the bottom and the cover, so that the candle, which rests on the bottom and rises through an opening left in the cover, remains exposed, as if in a very broad-bottomed candlestick. In this state, if a person takes it by the cover to raise it up, the cloth cylinder becomes extended or unfolded, and, while carried along, the weight of the lower part still keeps it in this state of extension. Lanterns of this sort are uncommonly large, being generally from two to three feet in length, by about nine inches in diameter. The third cut, below, represents one of them in both its closed and extended state.

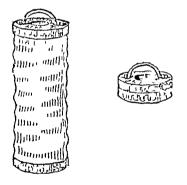
Torches require less description, as the cuts sufficiently explain their character without themselves needing explanation. It will be observed that the Oriental examples consist of a kind of grate, in the form of a cup, for containing the combustibles, sometimes with, but oftener without, a receptacle below, for receiving the burning or spent matter which may happen to full from the grate. Torches of this kind are also much used in caravans, during the encampments of which in the open air on dark nights, a strange effect is produced by a great number of these grate torches being mounted on very tall poles, which are stuck upright in the ground, serving as beacons, and affording light to the caravan.



Flambeaux, from Roman Gems; engraved in Stosch and Montfaucon



a Roman Lautern from the Column of Trajan , b c, Roman Flambeaux. Selected from various Sculptures



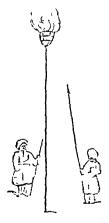
Persian Lautern , from Moner's 'Second Jon ney '



I ersian Torch and Lantern, from Malcolm's 'History of Persia.'



Persian Torch, from Malcolm's 'History of Persia.



Arabian Terch, from Monto's Cummer Ramble in Syria.

13 " Led him away to Annas."-See the note on Luke iii. 2.

15 "Another duciple."—It is generally agreed that this disciple was John himself; although from the circumstance of his being known to the high-priest, some have inferred that this was some noble follower of Christ whose name, from prudential considerations, it was deemed necessary to conceal But nothing satisfactor; can be alleged to prove that this person was not, or could not, be John The objection that the high priest was not likely to be known, in the manner implied, to the son of a poor fisherman of Galilee, is easily answered by observing that John's father, although a fisherman, was not a poor fisherman (see the introductory note), and, with Doddridge, "Though we cannot imagine the acquaintance was very intimate, considering the great diversity of their rank and station in life, yet a thousand occurrences occasion some knowledge of each other between persons whose stations are unequal"

17. "The damsel that kept the door"—It seems singular that such an office should be assigned to a female in so important an establishment as that of the high-priest. Some think that she performed the office temporarily, the men servants having been all engaged in apprehending Jesus. The Ethiopic translator, feeling the objection, takes the liberty of intimating that this "damsel" was the door-keeper's daughter. We have ourselves felt the same objection strongly, the practice appearing so adverse to Oriental habits, and were disposed to consider that the damsel was only acting temporarily in this character. We are still disinclined to think that it was a custom of native growth but acting temporarily in this character. We are still distinctined to think that it was a custom of native growin but finding that the charge of the door was very commonly entrusted to females among the Grecks and Romans, we magine that the principal persons (always the most read) to adopt foreign customs) among the Jows, had taken it from them. As the use of the word "damsel" in our translation, might lead to misconception, it is proper to observe that the original, (and in other places where applied to a female servant, be understood, in a popular sense, as used without respect to age. Just as we, by "maid" or "girl," understand commonly a young female, yet apply those terms to female servants of any age. It is desirable to mention this, as, from all we can collect, the office of porteress was usually discharged by staid, middle aged, or even by old women. by old, women

18. "A fire of coals"-This means a fire of charcoal, as distinguished from one of raw wood. Coal is not anywhere used in the East. As chimneys are but little known, charcoal is extensively used, particularly for warming apartments, to avoid the annoyance of smoke, which would necessarily result from the use of wood. The fire of charcoal burns in

pans or braziers of metal or earthenware. (See the note on Jer xxxv1 22)

"It was cold"—Lightfoot notes here, "It was at the very dead of night, almost at the cock-crowing. Our country-man Biddulph, who was at Jerusalem at the very time when they were wont to cel-brate the Passor gives us the reason of this cold, by his own expenence. He acknowledgeth indeed, that he found it so hot at that time as we usually feel it in our own country about midsummer, that he could not but wonder how Peter at that time of the year chelled here are dead, but no few days he doubt may really a few them. should be so cold—but, in a few days—his doubt was resolved, for there were mighty dews fell, which—not being wholly dried up by the sun, made it very cold especially in the night." Lightfoot also adverts to one of the traditionary canons, which supposes that there might be frost and snow at the time of the Passover.

23 "Lest they should be defiled"-By the law (Num xix. 12), whoever touched an unclean person was unclean the chief priests and elders were therefore afraid to enter the prætorium, lest they might there contract defilements which would incapacitate them from the duties and privileges of the parchal season. The same reason of course operated to prevent them from entering the prætorium at the other festivals, which the governor attended for the sake of administerprevent them from entering the practorium at the other lestivals which the governor attended for the same of automosting justice and guarding the public peace. To get over this difficulty, there was erected, adjoining the palace the "parement," called in Hebrew "Gabbatha" (ch. xix. 13), and which appears to have been an elevated platform, denring its name of "pavement" (2161-764-76), no doubt, from its being, like other Roman platforms of judgment, paved in mosaic with small pieces of diversely-coloured marble. It was probably covered overhead, but open at the sides, so that the Jews, who stood around in the open air, could make to the governor, and receive from him, such oral communications as the occasion rendered necessary. Pilate probably sat on a judgment-seat, which was set upon the pavement. This explanation of the place called Gabbatha, is founded on known facts concerning the open tribunals of Roman magistrates and covernors, but considering that, in the present instance, such an execution, or adjust to the palace. Wis

explanation of the place called Gabbatha, is founded on known facts concerning the open tribunals of Roman magistrates and governors, but considering that, in the present instance, such an erection, or adjunct to the palace, was required whenever the governor was prevent in Jerusalem, it is not impossible that it may have been nothing more than a kind of paved porch, gallery, or balcony, in front of the building. (See the notes on Mail. xxxi)

"That they might eat the Pariover."—But the paschal lamb had been already eaten, the preceding night, for we may be sure that all the Jews ate it the same night on which it was eaten by our Saviour and his disciples, and we know that the whole was necessarily eaten in one night. That which we are here to understand by "the passover" was certainly therefore not the paschal lamb, to which the name strictly belonged, but the Chagigah, or peace-offerings, namely, the sheep and oxen which were offered and eaten during the continuance of the feast, or rather of the feast of unleavened bread, which, from immediately following the passover, and filling out the week which the eating of the paschal lamb introduced, was popularly included under the general name of the "passover," as applied to the whole festival occasion. The word "passover" is employed in this popular sense in Luke xxii 1, nor is this latifude of application unsanctioned by the Law, for in Deut. xxi. 2, we read, 'Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and of the herd," where "the passover of the herd' obviously means something distinct from the paschal lamb, and is interpreted and understood of the "Chagigah."

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten 4 Pilate 1s destrous to release him, but being overcome with the outrage of the Jews, he delivered him to be crumfied 23 They cast lots for his garments 26 He commendeth his mother to John 28 He dieth 31 His side is pierced for his garments 38 He is buried by Joseph and Nicodemus

scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews' and

they smote him with their hands

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth THEN 'Pilate therefore took Jesus, and to you, that ye may know that I find no fault in him.



5 Then came Jesus forth, wearing the crown of thorns, and the purple robe Pilate saith unto them, Behold the man'

6 When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him Pilate saith unto them, Take ye him, and crucify him. for I find no

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God

8 \ When Pilate therefore heard that

saying, he was the more afraid.

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above · therefore he that delivered me unto thee hath the greater

12 And from thenceforth Pilate sought to release him but the Jews cried out, saying, If thou let this man go, thou art not Cæsai's friend whosoever maketh himself a king speaketh against Cæsar

13 \ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabba-

14 And it was the preparation of the Passover, and about the sixth hour and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king

16 'Then delivered he him therefore unto them to be crucified And they took Jesus, and led him away

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst

19 ¶ And Pilate wrote a title, and put it And the writing was, JESUS on the cross OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews for the place where Jesus was crucified was nigh to the city and it was written in Hebrew, and Greek, and Latin

21 Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am King of the

22 Pilate answered, What I have written I have written

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat now the coat was without seam,

woven from the top throughout

24 They said therefore among themselves, Let us not rend it, but east lots for it, whose it shall be . that the Scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture they did These things therefore the solcast lots diers did

25 T Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Mag-

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold

27 Then saith he to the disciple, Behold thy mother! And from that hour that dis-

ciple took her unto his own home.

28 T After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished and he bowed his head, and gave up the ghost

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken

32 Then came the soldiers, and brake the legs of the first, and of the other which was

crucified with him

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water

35 And he that saw it base record, and his record is true and he knoweth that he

saith tiue, that ye might believe

36 For these things were done, "that the Scripture should be fulfilled, A bone of him shall not be broken

37 And again another Scripture saith, They shall look on him whom they

piciced

38 ¶ 10 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pılate that he might take away the body of Jesus and

Pilate gave him leave He came therefore, and took the body of Jesus

39 And there came also Nicodemus, which at the first came to Jesus by might, and brought a mixture of myrrh and aloes, about an hundred pound weight

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury

41 Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet

42 There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand

8 Exod 12.46 Num 9 12 Paul. 34.20

⁹ Zech. 12, 10 10 Matt 27 57

Verse 12 "If thou let this man go, thou art not Casar's friend," &c .- The Jews knew well that nothing could be better calculated to decide the wavering governor than this, and, in fact, it appears that his constancy was vanquished by it. The saying evidently implies an intention that, in case he did not condemn Jesus, they would find means to let Court know, that he had encouraged and abetted a person, who had claimed to be king in a part of his imperial dominion Pilate know, that he had encouraged and abetted a person, who had claimed to be king in a part of his imperial dominion. Finally, had not moral courage to withstand this, knowing, as he could not but know, that nothing was so likely as a wrong representation of such a transaction to ruin him with the jealous and suspicious Tiberius, who was well known never to pardon the least attempt to dispute his authority or weaken his power. Pilate also had some past experience to instruct him that the Jews would be quite ready, as they threatened to denounce him to Cæsar. Not long before he had in the same place, been greatly alarmed by a threat from the leading men of Jerusalem, to send a deputation to Rome to complain of his conduct in the affair of the golden bucklers (see the note on Matt. xxvii. 2), and although they did not execute this intention, the written complaints which they did send, received attention, and procured Pilite a sharp

rebuke from the emperor, which he had probably not yet forgotten.

It is very possible that the present threat may have ultimately had some effect in inducing Pilate to anticipate any possible misrepresentation of the part he had taken, by himself sending the emperor an account of the whole transaction. This is the more probable, when we recollect that the governors of provinces were expected to acquaint the action This is the more probable, when we recollect that the governors of provinces were expected to acquaint the emperor with whatever of interest or importance occurred in their respective jurisdictions. In the note already referred to we have shown that Pilate was believed by some early Christian writers to have done this, with the result there stated. Few will hesitate to allow that such writers as Justin Martyr and Tertullian had good reason for the opinion they entertained, and that, even if dishonest, they would not have dared to appeal to documents which had no existence. That there were several different alleged copies of 'the Acts of Pilate,' rather proves than disproves the existence of an authentic original. The copies or reports of this alleged document, which have been preserved in the writings of Justin Martyr and Tertullian, would seem the most worthy of notice and after stating that the whole matter is involved in uncertainty and dispute, we may perhaps venture to introduce the substance of the part which relates to Christ, as we find it collected in the 'Ancient Universal History' (x, 625), where some sensible observations on the subject may be found.

(Poleta to Theories So.

"Pilate to Tiberius &c.
"I have been at length forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will For the world never saw, and probably never will see a man of such catraordinary piety and uprightness But the high-priests and Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, an horid darkness, which covered the earth, seemed to threaten its final end His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and, by their excellent lives, show themselves the worthy disciples of so extraordinary a master I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire," &c.—If this may be relied upon, it would appear to have been not written until some time after the transactions to which it refers, and there are some points in it which might render it probable, that, as one statement declares, Pilate did not write until an explanation of his conduct in this matter, had been demanded by the emperor

16 "They took Jesus, and led him away"—Old traditions at Jerusalem point out the whole of the Dolorous Way (Ira Dolorosa) which our Saviour was led, from the palace of Pilate to the place of crucifixion. The distance is some-

(Tia Dolorosa) which our Saviour was led, from the palace of Pilate to the place of crucifixion. The distance is somewhat less than a mile, and, in the way, the supposed locality is precisely indicated of every little incident which the sacred narrative records, as well as of others which Scripture has not recorded.

The alleged house of Pilate is an old-looking, irregular building, of Roman architecture, Richardson says in high the Turkish governors of Jerusalem formerly resided. It is now out of repair, but contains some good rooms and commands on the south side, a fine view over the site of the Temple. It can only, at most, be allowed that this building occupies the site on which the house of Pilate once stood, yet the scene of every circumstance which there occurred is still pointed out as distinctly as if the building were the same—such as the room in which Christ was included buffetted by the soldiers, and that in which he was scourged. Just after leaving the house, there is no due a tarch crossing the street and supporting a ruined gallery, this is called the arch of "Ecce Homo," from the winder leaving at which, it is said that Jesus was shown to the people, wearing the purple robe and thorny crown when Pala e 1 or nounced those memorable words—'Behold the man". A hundred paces beyond the arch are shown the ruins of a church dedicated to "Our Lady of Grief," supposed to have been erected over the spot where our Lod's mother word.

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as he passed by, and sunk to the ground, as if heless, when she saw him "This creums ance," says Chateaul nand and SI Anieln of St Boniface and SI Anieln of SI Boniface and SI Bo Soon after, two places are shown where Christ sunk beneath the burden of his cross, and a third, whe e, stargenary beneath that burden he stretched forth his hand to the wall, to prevent his failing, and an impression is shorn when the sand, his hand left upon the stone. A very little farther (sixty-six paces from the runned church) is the stone it is said, his hand left upon the stone weakness of Jesus, or fearing he would due too soon competied. Simon fair where the solders, compassionating the weakness of Jesus, or fearing he would due too soon the number of the runned church is shown the house of the runned church is shown the house of the where the solders, compassionating the weakness of Jesus, is the spot where Christ is shown the house of the where the solders, compassionating the weakness of Jesus, is the spot where Christ is shown face from the where the solders, compassionating the weakness of Jesus, is the spot where Christ is shown face from the house of the street leading up to Calvary, is the spot where Christ is shown face from the two take the burden of his cross

One hundred and ten paces farther, is shown to cleans his face is tanding to console the weeping "daughters of Jerusalem" One hundred and ten paces farther, is an another than the store of Judgment, by which criminals were conducted the store of Judgment, by which criminals were conducted the store of Judgment, by which criminals were conducted the store of Judgment, by which criminals were conducted the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals were conducted the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals were conducted to the store of Judgment, by which criminals and the store of Judgment, by which criminals and the store of Judgment, by which cri city to the place of execution, occurs about one hundred paces farthe on A column of this gate is still standing buried in rubbish nearly to the top it is a small Roman column, and, in Richardson's opinion, neither it nor the formal about it, in the least resemble what we should imagine to have been employed in such a wall as formed the via of the city of Jerusalem. There are about two hundred paces from this gate to the summit of Calvary, where the Via Dolorosa terminates

13 "They crucified him, —In some of the notes on the parallel accounts, we have made observations concerning the roots and crucified him we shall now add such further particulars as may seem necessary to give the reader some 18 "They crucified him".—In some of the notes on the parallel accounts, we have made observations concerning the cross and crucifixion. We shall now add such further particulars as may seem necessary to give the reader some distinct ideas of this manner of death, which is now, happily, extinct, but which must ever be an interesting matter of consideration in consequence of our Lord's submission to its ignominy and torture. Dolorosa terminates

distinct ideas of this manner of death, which is now, happily, extinct, but which must ever be an interesting matter of manner of death, which is now, happily, extinct, but which must ever be an interesting matter of the consideration in consequence of our Lord's submission to its ignoming and torture.

To what we have already said concerning the cross, we have little more to add. Its general form is well known. The painters, however, whether from design or interesting matter of the cross was and engravings of the Crucifixion. The painters, however, we can collect, we believe the numerous paintings and engravings of the Crucifixion. The painters, however, we can collect, we have already said concerning the cross, we have little more to add. Its general form is well known. The painters, however, whether from design or incoming the cross as much more elevated than it actually was. From all we can collect, we have already said concerning the cross as much more elevated than it actually was. The feet of the cross as much more elevated than it actually reached the feet. The feet of the cross was generally about elevan feet high above the ground, and rarely reached the cross was generally about elevan feet high above the ground, and rarely reached the cross was generally about elevan feet high above the ground, and rarely reached the cross was generally about elevan feet high above the ground.

cified person were seldom more than four feet above the ground, and rested on a projection of wood, that the whole weight of the body might not be borne by the hands so as to rend them from their fastenings. The piece or projection, above the centre of the transverse beam, served to bear the inscription, describing the offence for which the criminal suffered Ancient monuments, coins, and crosses represent this as the kind of cross on which Jesus suffered, and this opinion is supported by the allusions and descriptions of the early Christian writers, particularly of Justin Martyr In fact, this was the common cross, the other kind, in the shape of the letter X, on which tradition states St. Andrew to have died, appearing to have been much less usual

It is a question perhaps not easy to determine, whether the condemned person was fastened to the cross after or fore it was erected. The little evidence we have, seems to incline so equally to either alternative, that we might before it was erected almost suppose that sometimes the one course was taken, and sometimes the other. It is evident that the previous fastening of the criminal to the cross, as it lay on the ground, must have rendered the erection of the cross more difficult, although perhaps the additional trouble thus occasioned was not more than commensurate to that of raising the condemned man and nathing him to the cross after it had been erected. The former course, however, must have given more unutterable anguish to the sufferer, from the violent jerks he received while the cross was being planted in the ground This marked difference, in point of suffering, may perhaps afford room for the conjecture that an intentional distinction was made, according as the offence was more or less heinous—the nailing to the cross before its erection, being a circumstance of aggravation in the punishment of enormous offices

When the sufferer arrived at the place of execution, he was stripped entirely naked by the soldiers, who then proceeded to nail him to the cross—In the first instance, the hands and feet were tied with cords to the proper places, and then the nails were driven in, after which the cords were withdrawn—The executioner began with nailing the and then the nails were driven in, after which the cords were withdrawn right hand and foot, and then proceeded to the left hand and foot it often happened, however, that all the nails were driven simultaneously, by as many soldiers, each of them fixing a limb. Sometimes, instead of one nail being driven through each foot, the sole of one foot was made to rest upon the instep of the other, and then one long nail was driven through both feet The nails, however, were sometimes altogether dispensed with, cords only being employed, and this, although gentler, in one sense, as occasioning less pain, was, in another, more cruel, as it enabled the sufferer to live the longer upon the cross It is understood that St Andrew was tied, and not nailed to his cross, and that three days elapsed before he expired, but this may be considered rather an early death under such circumstances, as those who were even nailed to the cross often lived longer

A learned German physician, George Gottlieb Richter, in a treatise devoted to the subject of our Lord's Crucifixion, has scientifically defined the character of those tortures which a crucified person endured, and which it seems well that the Christian reader should understand We are only acquainted with the work through the extracts of Jahn and Rosenmüller, to the former of whom we are indebted for the following passage —

"The position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, and in the back, which is lacerated with In case of the least stripes The nails, being driven through the parts of the hands and feet which abound in neives and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on an inflammation, which every

moment increases the poignancy of the suffering
"In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back into the veins The consequence of this is, that a greater quantity of blood finds its way from the aoria into the head and stomach than would be carried there by a natural and undisturbed circulation. The blood-vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The circumstance of blood being impelled in more than ordinary quantities into the stomach, is an unfavourable one also, because it is that part of the system which not only admits of the blood being stationary, but is particularly exposed to mortification. The aoria not being at liberty to empty in the usual free and undisturbed way, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity. The blood of the lungs therefore is unable to find a free circulation. This general obstruction extends its effects also to the right ventricle, and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system on account of the accumulation and pressure of blood, are the sources of inexpressible misery. The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third, and sometimes till the seventh day. Pilate therefore, being surprised at the speedy termination of our Saviour's life, inquired in respect to the truth of it of the centuries being surprised. The degree of misery is gradual in its increase, and the turion himself, who had the command of the soldiers (Mark xv 44)"

It may be added, that no act, in the punishment of crucifixion, was in itself mortal, the sufferer died rather from the continuance and increase of the unutterable anguish and exhaustion of his torturing position. After the siege of Jerusalem, Josephus, observed three of his former acquaintances still alive, among several Jews crucified at the neighbouring village of Tekoa. He besought Titus, with tears, that they might be taken down, and his request was immediately granted, and orders given that care should be taken for their recovery. One of them survived, but no care could preserve the other two who had probable between the taken for their recovery.

could preserve the other two, who had probably been too long upon the cross

The punishment of crucifixion was abolished by Constantine, who was led to deem it unseemly that the most afrom the punishment of crucifixion was abolished by Constantine, who was led to deem it unseemly that the manner as the blessed cious villains, and persons guilty of the most flagrant crimes, should suffer death in the same manner as the blessed Saviour. He therefore directed that hanging should thereafter be the punishment of those crimes which had formerly been punished by crimes. been punished by crucifixion

23. "Four parts, to every soldier a part"—This by no means implies that there were no more than four soldiers present at the crucifixion. These four were probably those who nailed Jesus to the cross, each fixing a limb, and who, being thus the actual executioners, had a right to the cross, each fixing a limb, and who,

This is still usual

being thus the actual executioners, had a right to his clothes as their perquisites. This is still usual "The coat was without seam, woven from the top throughout"—We are glad to find that Dr Clarke (Travels,' vol 11, "The coat was without seam, woven from the top throughout"—We are glad to find that Dr Clarke (Travels,' vol 11, p. 425), in an observation on this text, confirms an impression will long since expressed, that the part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy Land, and indeed throughout all System contacts of the close of the Arabs, in this part of the length Land, and indeed throughout all System contacts of the close of the Arabs, in this part of the length Land, and indeed throughout all System contacts of the close of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Holy among the Jews, was similar to the existing Arabian abba, or cloak "The dress of the Arabs, in this part of the Jews of the Arabs, in this part of the Arabs, in this part of the Jews of the Arabs, in this part of the Jews of the Arabs, in this part of the Jews of the Arabs, in this part of the Jews of the Arabs, in this part of the Jews o Land, and indeed throughout all Syria, consists of a blue shirt, descending below the knees the legs and feet being exposed, or the latter being sometimes consists of a blue shirt, descending below the knees the legs and feet being exposed. Land, and indeed throughout all Syria, consists of a blue shirt, descending below the knees the legs and feet being exposed, or the latter being sometimes covered with the ancient cothurnus, or buskin A cloak is worn, of very coarse and heavy camels' hair cloth" [by no means always 'coarse and heavy'], "almost universally discorated with broad black and white stripes, passing vertically down the back, this is of one square piece, with holes for the arms, it has a seam down the back, and, made without this seam, it is considered of greater value. Here then we perhaps behold the form and materials of our Saviour's garment, for which the soldiers cast lots, being without seam, worm from the top throughout. This is no doubt a correct description of the abba, as most frequently seen by Dr. Clarke, but there are throughout. This is no doubt a correct description of the abba, as most frequently seen by Dr. Clarke, but there are value, of much finer texture and of other colours than he mentions. We may refer back to our own notice of the

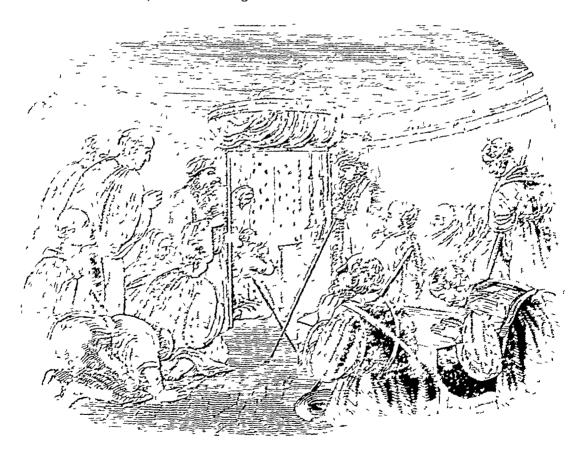
same robe under Exod xxii 27. An abba, now before the present writer, and long worn by him, is entirely black, with the scam not c tical, but horizontal, dividing its length. Except in the finest soits, the scam is conspicuous and to eightly, which must be one reason why those without seam are preferred

29 "A resel full of ringgar"-The word 24 does not here strictly denote ringgar, but a kind of very weak and in former wine, which did then, as it does now in South Europe, form the ordinary drink of the common people being as a drink, in relation to the best vines, what beer is to wine in our own country, or what small beer is to strong beer. This poor "ine generally mixed with water, and then called posca-was the usual drink of the Roman soldiers, and the iessel of it here inentioned was probably for their use, while attending the critifixion

"Put it upon hystop"—See the note on Exod xii. 22, where the hystop of Scripture is referred to a species of Phylolacra the length and straightness of the stem in several kinds of which, render a sufficient reason for its being chosen for the purpose of raising the sponge to the mouth of the dying Saviour, and obviates the difficulties which some inter-

preters nave found in this passage and on which their ingenuity has been greatly exercised.

It may perhaps be neces-ary to remind the reader, that this is the record time that drink was offered to Christ. The first time was on his arrival at Golgotha, when "they give him vinegar to drink mingled with gall" (Matt axil 34). Here the "vinegar" is the same weak vine, which we have mentioned in the last note but one, and which is described as "mine" in the parallel text. Mark at 23. Mark calls it "myrrhed wine," in which he does not disagree with Mattner, who mentions "gall," for the word thus rendered "gall" (zer) denotes anything latter, and Mark more precisely determines it to have been myrrh, which, as Theophylaet observes, on this same passage, is as bitter at gall. Such a pot on produced a degree of stupefaction and levilderment, and hence operated in mitigating the sense of pain, for which reason it was often humanely given to persons about to suffer a painful death, to enable them the better to sustain their to-men's. Hyrched wine appears to have been the preparation used by the Romans on such occa-10.18 put other mixtures had the same effects, and it appears from the Talmud (Sanhed fol 43 1), that the Jems, on similar occasions used frankincense with the wine, instead of myrrh, and they understood that Solomon refers to tris practice in Prov. xxvi 6, "Give strong drink to him that is ready to perish, and vine to those that be of hear; hearts" We are also told that the wine and frankincense employed on such occasions were furnished by the charts of the nomen of Jerusalem, but if neglected by them, it was provided at the charge of the congregation This pot on man refused by our Sariour of mously because He desired no such mitigation of his sufferings, and eschered the distinuance of mind through which that mitigation was to be obtained



I TEPTOR OF THE LOTY SEPERITER-MEYER.

49 . Is the manner of the Jene is to hary "-It does not appear to have been at any time customary for the Jens to of the series much their deal in the effective style of the Explains. Yet it appears, from the present instructive of the first of the first of the Explains. Yet it appears, from the present instructive of the first of the claims in the first of the fi then a l fo low it who possess the requisite means, although, from the want of such means, it may not be for castom, 240



INTERIOR OF A ROCK SEPLICHRE.

lowed by the mass of the people. Among those who did something of the kind there was also considerable difference according to their wealth and consequence. The most common way was to amount the body with a solution of the force and the body with a solution of the force and the body with a solution of the force and the body with a solution of the force and the force are also considerable difference. according to their wealth and consequence. The most common way was to anoint the bedy with a cluttoric few according to their wealth and consequence. The most common way was to anoint the bedy with a cluttoric few according to their wealth and consequence. The most common way was to anoint the bedy with a considerable for the few according to their wealth and with anomatic composition of the few and the bedy wrapped and with which they wind they wrapped and with which they wind a serie few and the few according to considerable for the few according to the few according

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of a far greater quantity of gromatics than was strictly necessary

Since was becomed the monation than was strictly necessary

of a far greater quantity of aromatics than was strictly necessary

The precise object which the Jews had in view, in bistowing costly spices and aromatic dries in the fact of the precise object which the Jews had in view, in order that they might to need an extent in the fact of the precise object which the Jews had in view, in order that they might to need an extent in the fact of the precise object which the Jews well as by their inherent virtues, preserve it as long to provide the fact of the fact of the fact of the primary object may not rather have less to constitute and decay. It is probable that, to some extent, this effect might be produced by such extent to constitute and decay. It is probable that, to some extent, this effect might be produced by such extent to the fact of the chrd care but for such counteraction. As the sepulchris of the Jews were citien family a necessary to re open wherever a new death occurred the more weight is due to this consideration was not much advised to affect the appare of the practice. Although without this consideration was not much advised to affect the necessars to re open wherever a new neath occurred the more weight is the to this consideration was not much advented to after the limit of the practice, although perhaps this consideration was not much advented to after the limit of the established as a made of rendering home is to the dead

established as a mode or rendering nono ir come uran

41 "A new equictre — At the end of Mark we have given an extender that which is easily the following in interaction of introducing in interaction of the which is a first tender the abstraction of introducing to the interaction of the interactio established as a mode of rendering hono ir to the dead of Christ at Jerusalem, we have now the satisfaction of introducing an interactive which is a for such a description as will render the elevants intelligible, we may refer to the refer of a for the other tree of the other tree of the other tree of the other tree of the details and explanation as will afford a satisfactory illustration of the details and explanation of t Magdalene early when it's result days with supples

CHAPTER XX

1 Mary cor eth to the sent three 3 so do Peter ent mary covered to the restrict of the city perch to Men Mindal to the distriction Trender of Trender to the trender of the trender of

The first day of the week cometh Mary

the sepulchre, and seeth the see, telen away from the echuled re. I re. I re. I hen el e run eth, ar I r mon Peter, and to the Jeweling, de mir. talen nier the Lord Control ror the mist

3 Peter therefore vent forth, and that other deciple, and come to the repulchre-

d So they ran both together and the other deciple did outran Peter, and come fart to the repulching

5 And he stooping down, and letting in, raw the linen clother lymp; yet went he

6 Then cometh Smon Peter following him, and went into the republic, and earth ! the linea clother he,

7 And the region, that was about his head, not lymer, the the horneletter but

wripped together man place that the State of State went in all of that other decapt. which came for to to the reports of and for raw, and believe b

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CHRIST ALPI AR NO TO MARY MACDALINE,-POLASIN.

turned herself back, and saw Jesus standing, and knew not that it was Jesus

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away

16 Jesus saith unto her, Mary She turned herself, and saith unto him, Rabboni, which

is to say, 'Master

17 Jesus saith unto her, Touch me not, for I am not yet ascended to my Father but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her

- 19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you
- 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
- 21 Then said Jesus to them again, Peace be unto you as my Father hath sent me, even so send I you
- 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost

23 Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when

Jesus came

25 The other disciples therefore said unto him, We have seen the Lord But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe

26 ¶ And after eight days again his disciples were within, and Thomas with them then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side and be not faithless, but believing

28 And Thomas answered and said unto

him, My Lord and my God

- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed blessed are they that have not seen, and yet have believed
- 30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book
- 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name

Verse 15 "Supposing him to be the gardener"—" Knasves; is by the best commentators explained inspector villae, the farming man, bailiff"—Bloomfield
"Sir"—Koeis 'This is probably a title of honour, but often employed, like the Dominus of the Romans, and our

"Sir"—Kigus 'This is probably a title of honour, but often employed, like the Dominus of the Romans, and our Sir, as an appellation of common civility, shown even to inferior persons, and sometimes used as a form of compellation, when we know not the name of the person we are addressing "—Bloomfield

- 19 "When the doors were shut"—The circumstance that the doors were shut, or barred, is evidently mentioned to intimate that there was something extraordinary in our Loid's manner of entrance. The common opinion that he penetrated through the door, or rather, that he appeared among the disciples without the door having been unbarred, and without any visible mode of entrance, is attended with some serious difficulties—particularly as, throughout the Gospels we never find him exerting more power than was necessary to accomplish the particular purpose he had in view. Now, that the doors, although barred, were no obstacle to him, but flew open at his approach, is an alternative which seems to offer a more simple and obvious demonstration of his power, while it appears to agree better with the stipulation that the doors were barred, and is not unsupported by such parallel examples (Acts v 19, xii 4—10) as show that this would probably have been the mode of ingress preferred under such circumstances.
- 24 "Thomas. .called Didymus"—The first is this apostle's Hebrew name, and the other a Greek name of the same signification—both meaning, a twin. We believe that we have mentioned on a former occasion, that it was common enough, among the Jews of this age, to have two names—one their native name, by which they were known among their own countrymen, and the other a Greek name which they used among strangers. The Greeks and Romans seem to have found it a great trial of their vocal organs to pronounce Hebrew names, and this may be one reason why they called those Jews with whom they were acquainted by other names, or rather perhaps, why such Jews assumed other names, that they might move the more easily in society by bearing common and intelligible names. The Jerusalem Talmud ('Gittin,' fol. 43 2, 45 3) indeed states that not only did the Jews go by one name in the land of Israel and by another in Gentile countries, but that they passed by their Hebrew name in Judea, and by their Gentile one in Galilee, which contained a large mixture of Greek and Syrian population. It seems then that the natives of Judea Proper used but their Hebrew name, unless when they went abroad among the Heathen that the Jews of Galilee, as

well as those who were born in heathen lands, had always two names—a formal Jewish name. which they used as occasion required, and a popular Gentile name by which they were more commonly known and mentioned. Many examples of these double names occur in the New Testament, and in all cases we find that one of these names is Jewish and the other Gentile.



INCREDULITY OF THOMAS -VANDERWERFY

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes 12 He dineth with them . 15 earnestly commandeth Peter to feed his lambs and sheep 18 foretelleth him of his death 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself

2 There were together Simon Peter, and | knew not that it was Jesus

Thomas called Didymus, and Nathanael of Cana in Galilee, and the cons of Zebedee, and two other of his disciples

3 Simon Peter saith unto them, I go a They say unto him, We also go fishing They went forth, and entered with thee into a ship immediately, and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore but the disciples

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- 5 Then Jesus saith unto them, 'Children, have ye any meat? They answered him,
- 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find They cast therefore, and now they were not able to draw it for the multitude of fishes
- 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did east himself into the
- 8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes
- 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread

10 Jesus saith unto them, Bring of the

fish which ye have now caught

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three and for all there were so many, yet was not the net broken

12 Jesus saith unto them, Come and dine And none of the disciples durst ask him, Who art thou? knowing that it was the

13 Jesus then cometh, and taketh bread

and giveth them, and fish likewise

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead

15 ¶ So when they had dined Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee He saith unto him, Feed my lambs

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? I that should be written. Amen

He saith unto him, Yea. Lord. thou knowest that I love thee. He saith unto him, Feed my sheep

17 He saith unto him the third time. Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time Lovest thou me? And he said unto him, Lord, thou knowest all things. thou knowest that I love thee Jesus saith unto him, Feed my sheep

18 Verily, verily, I say unto thee. When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow

- 20 Then Peter, turning about, seeth the disciple inhom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
- 21 Peter seeing him saith to Jesus, Lord, and what shall this man do?
- 22 Jesus saith unto him, If I will that he tarry till I coine, what is that to thee? follow thou me
- 23 Then went this saving abroad among the brethren, that that disciple should not yet Jesus said not unto him He shall not die, but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things and

we know that his testimony is true

25 And there are also many other things which Jesus did, the which, if they should be written every one. I suppose that even the world itself could not contain the books

* Chap. 13. 23 and 20 2 1 Or, Sirs 2 Chap 20 30

Verse 7. "He girt his fisher's coat unto him, (for he was naked)". We are here probably to understand that he was inked only in the frequent Scriptural sense, of being without the outer garment or of hiving part of the person uncovered. The outer garment in the present instance was the fisher's coat? which Pe er put on before he lea, if into the water. His doing this seems to imply that he did not swim but wade to the shore when imparient of the delay which the bringing-to of the boat would occasion. If the depth of the water, as two his dead out is hear the shore, had been such as required him to swim, he would scarcely have one indicated him said with a first set at

- 19 'Signifying by what death le should glorify God"—The death here predicted to Peter expensed by the stretching forth of his hands and his being bound by cords is evide ally that of crucifixing railing area in the series to have been understood by the apostles. Accordingly, ecclesivatical history testifies that Peter's the elimitated. By or a fixion, at Rome in the reign of the emperor Acro-probably in the year 60. It sadded that the dark at his that deeming himse formworthy to die in precisely the same manner and posture as his Lod he asked and of the correction mission to be crucified with the head downward—a posture which could not far greatly to agentage that he may of
- 20 I suppose that even the more latter? could not contain the collection. The unit of the suppose that even the containing of the suppose the numerous acts of the strong with the could be supposed to suppose the numerous acts of the strong with the could be supposed to suppose the suppose that it is not supposed to suppose the suppose that the suppose the suppose that the suppose the suppose the suppose that the suppose the suppose that the suppose the suppose that the suppose the suppose the suppose that the suppose the suppose that the suppose the suppose the suppose that the suppose the suppos

Jewish writers, and mere not unknown to the poets and orators of Greece and Rome. With the former it is very rival to say that if such and such things were done, the world would not be able to hear them. The following form of expression sometimes slightly varied, is rather common to express something extensive—"If all the seas were ink, and all the reeds pens and the whole heaven and earth purchasent and all the sons of men scribes they would not turned to write all the lessons which such a person composed,"—or "all the wisdom which such another person possessed"—or "all the law which another person learned."

Bishop Pearce has adduced several instances of equally strong hyperbole, from sacred and profine writers. One from the Apocrypha is remarkable, the author of Feclesiasticus, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filleds it with parables." A singular instance also occurs in Homer, who makes

Aneas say to Achilles :-

"Reproach is cheap with ease we might discharge
Gibes at each other, till a ship that asks
An hundred oars should sink beneath the load "—Compen.

Dr Bloomfield, among other citations, gives a remarkably similar hyperbole from Euripides—35 and, at iso's Ales Nearlines and figures and another space to contain them? The same writer concludes his various illustrations with the affecting hyperbole used by the unhappy Mary Queen of Scots—'An ocean of tears would not suffice to be wall the miseries of man."



Charge to Peter-Rappazite, Feel my sheep*

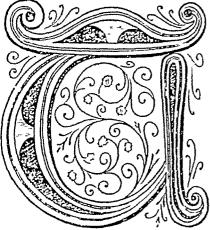
THEACTS

OF

THE APOSTLES.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judus.



HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after

that he through the Holy Ghost had given commandments unto the apostles whom he had chosen

- 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God
- 4 And, 'being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me
- 5 For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence
 - 6 When they therefore were come toge-

ther, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times of the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you. and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the carth

9 "And when he had spoken these things, while they beheld, he was taken up, and a gloud recovered him out of their sight.

cloud received him out of their sight

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel,

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as

je have seen him go into heaven

12 Then returned they unto Jerusalem from the mount called Olivet, which is from

Jerusalem a sabbath day's journey

13 And when they were come in, they went up into an upper room, where alode both Peter, and James, and John and Ardrew, Philip, and Thomas Bartholome, and Matthew, James the or of Alphaus, and Simon Zelotes, and Judas the brother of James

14 These all continued with one accord in prayer and same ration with the wincen, and Mary the miner of Jesus, and with his brethren

15 C And in these dais Peter steel up in the mids: of the disciples and sul, (i) number of the mines together were about an hundred minimum.

16 Men whether this Scripture must needs have been failled when the Hely Ghost by the mark of David water there concerning which as guide to them that took does

Constitute of the state of the

1 Or, eat ng together u. k th m 2 Luke 24 49 * Matt. 2.11 Chuke 24.51

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sion, Jet he is very circumstantial and perspicuous in those parts which he has related where exhausted his subject. for wherever he has occasion to introduce what he has sion, jet he is very circumstantial and perspicuous in those parts which he has related. At the same time he has no-always accompanied by some new circumstances. Examples of this kind are the conversion of St. Paul and the bantism. where exhausted his subject, for wherever he has occasion to introduce what he has related before, the relation is of Cornelius, which he himself relates first as an historian, and afterwards introduces in the speeches of St. Peter always accompanied by some new circumstances Examples of this kind are the conversion of St Paul and the baptism and St Paul. In general, St. Luke's style, in the Acts of the Apostles, 19 much purer than that of most other books of Cornelius, which he himself relates first as an historian, and afterwards introduces in the speeches of the New Testament, especially in the Acts of the Apostles, is much purer than that of most of the which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle's of the New Testament, especially in the speeches delivered by St. Paul at Athens and before the Roman governors, is preferable, in other respects, to that of any other book of the New Testament. But the Acts of the Apostles are by which contain passages superior to any thing even in the Epistle to the Hebrews, though the language of this Epistle no means free from Hebraisms, and even in the purest parts, which are the speeches of St Paul, we still find the [A D. 33. Is preferable, in other respects, to that of any other book of the New Testament But the Acts of the Apostles are by language of a native Jew. (Introduction to the New Testament, which are the speeches of St Paul, we still find the New Testament, vol 112, pt 1, ch vi, sect. 3)

Verse 1 The philips "This is the same person to whom St Luke also addresses his Gospel, and whom he there are an old opinion—easily shown to be untenable, and now generally exploded—that "The ophilus" was a feigned styles *ea~isves, "excellent" Concerning this person there has been no small amount of discussion and name, to be taken according to its signification ("friend of God"), as comprehending and describing all Christians, to mame, to be taken according to its signification ("Triend of God J), whom, therefore St. Luke's books are to be understood as addressed and archebi whom, therefore St. Luke's books are to be understood as addressed

But, believing Theophilus to have been an individual, and probably one converted by St Luke, it still remains most he probably was not, than to attempt to indicate precisely what he was From the title **xex-18-To5* being given to him. difficult to determine who or what he may have been. It is easier to narrow the ground of inquiry by showing what it has been very generally inferred that he was a person of high, and probably of official, rank. It is elsewhere in the

the probably was not, than to attempt to indicate precisely what he was From the title *excistors being given to indicate precisely what he was From the title *excistors being given to him, the title "excellency" to similar personages, and from this some have inferred that Theophilus was also applied, in ancient inscriptions, to high-priests and priessesses, to the superintendents the title "excellency" to similar personages, and from this some have inferred that Theophilus was also a policy of holy edifices and spectacles, the overseers of the imperial revenues, and other persons of dignified station if the superintendents of respect to station it by no means informs us what that station was, nor of holy edifices and spectacles, the overseers of the imperial revenues, and other persons of dignified station. If, there-indeed is it certain that Theophilus occupied any station of dignity, for, as Dr Bloomfield remarks, "A reference to fore, the term be understood here as a title of respect to station it by no means informs us what that station was, nor that, as the same writer states, the sense may be that of our own word 'excellent,' defined by Johnson as 'said of a that, as the same writer states, the sense may be that of our own word excellent, defined by Johnson as said of a Michaelis, who has devoted a section to the subject thinks there is great probability in the said of a great probability.

erson of great virtue and worth '''

Michaelis, who has devoted a section to the subject thinks there is great probability in the opinion of Theodore ase, that this Theophilus was the same as the person of that name whom Josephus mentions as one of the sons of Michaelis, who has devoted a section to the subject thinks there is great probability in the opinion of Theodore the high priest Annas, who attained the high priest Annas, who attained the high priesthood. He was made high-priest, in place of the sons of the alleged probability of the identity, is the very impotent one that the office till Herod Agrippa became king of his own brother But, instead of believing that this son of Annas was the Theophilus of the first century take notice of no other view of the sons of Annas was the Theophilus of Luke, the observations which Luke frequently. The ophilus than this high priest, to whom "excellent' might also certainly be applied, in virtue of the office he had held makes, for the sake of being intelligible to his reader, seem to cvince that the latter was not even a native of Palestine But, instead of believing that this son of Annas was the Theophilus of Luke, the observations which Luke frequently makes, for the sake of being intelligible to his reader, seem to evince that the latter was not even a native of Palestine of Palestine (Luke iv 31) he adds the In speaking of Capernaum, he finds it necessary to acquain that the latter was not even a native of Palestine Gadarenes, he is obliged to specify diffusely its situation (ch viii. 26) When he mentions the country of the Mount of the Mount of same information concerning Nazareth and Arimathea (ch i 26, xxiii 51) When he mentions the country of the Olives, and its distance from Jerusalem (Acts i 12), and he determines, by stadia, the distance of Emmaus from the

apital (Luke xxiv 3)

Pursuing the same line of argument, it is shown by Piofessor Hug ('Introduction,' vol. in sect. 34), from Acts xxvii 12, that Theophilus was no Cretan neither was he an Athenian or one living in the neighbourhood for to none Pursuing the same line of argument, it is shown by Piofessor Hug ('Introduction,' vol. it. sect. 34), from Acts xxvii 12, that Theophilus was no Cretan neither was he an Athenian or one living in the neighbourhood for to none observation (Acts xvii. 21) the characteristic trait of this nation 8 12, that Theophilus was no Cretan neither was he an Athenian or one living in the neighbourhood for to none The text, Acts xvi 12, also precludes us from considering him a Macedonian A native of Antioch (which seems to ignorant of the geography of Palestine which was The text, Acts xvi 12, also precludes us from considering him a Macedonian. A native of Antioch (which seems to near. That he was an Alexandrian, as he is made by Bar Bahul, a Syrian lexicography of Palestine which was an Alexandrian, p. 3859), is a more recent pretence, which is entirely subverted by the old near That he was an Alexandrian, as he is made by Bar Bahul, a Syrian lexicographer of the tenth century (quoted Alexandrian teachers not appropriating this reputation to their church. Even Origen professes to know no more than by Castell in his 'Lexicon Heptaglotton,' p 3859), is a more recent pretence, which is entirely subverted by the old that Luke wrote for the Gentiles

that Luke wrote for the Gentiles

Another opinion which makes Theophilus a person residing in Rome or Italy, was stated by the Alexandrian patheless, says Hug, "some grounds for it. For we see, that Luke makes it his business to instruct his Theophilus, by triarch, Eutychius, whose testimony is, however, too remote from the time to be any way decisite. "There are neverments of explanations, respecting the places, with which he thought him unacquainted. He pursues the same method theless, says Hug, some grounds for it. For we see, that Luke makes it his business to instruct his Theophilus, by in relating the voyage of the Apostle to Rome, and assists his account by descriptions (Acts axvii. 8 12, 16) But as means of explanations, respecting the places, with which he thought him unacquainted. He pursues the same method soon as he approaches towards Sicily and Italy (xxviii 12, 13, 15), he puts down all the places us though they were In relating the voyage of the Apostle to Rome, and assists his account by descriptions (Acts axvil. 8 12, 16) But as known to him, e.g. Syracuse, Rhegium, Puteoli (on the name of which Josephus was obliged to make comments for

We believe it is impossible to arrive at a more distinct conclusion, than that Theophilus was an enquiring convert to histianity, probably a native of Italy, but certainly not of Palestine, nor probably, of any of the other places which We believe it is impossible to arrive at a more distinct conclusion, than that Theophilus was an enquing content to the above considerations would seem to exclude

the above considerations would seem to exclude

12 "A sabbath day's Journey"—A sabbath Journey was the distance beyond which the "traditions of the elders" city and this seems to have been popularly calculated by The distance was two thousand cubits from any this subject, but the regulation was not considered the less imperative on that account The Law has no direction on and this indeed is one of a this injunction, two thousand moderate paces are stated as equivalent to as many cubits the regulation was not considered the less imperative on that account and this indeed is one of a stee injunctions of the elders were as carefully observed as the injunctions of the public this subject, but the regulation was not considered the less imperative on that account and this indeed is one of a Law To walk more than two thousand cubits was a crime, punishable with stripes It should be observed, however, To walk more than two thousand cubits was a crime, punishable with stripes as the injunctions of the public erule only applies to distances from a town, for whatever were the extent of a town, a person might walk to any Law To walk more than two thousand cubits was a crime, punishable with stripes. It should be observed, however, distance within its limits without transgression. Thus in London (for the regulation is still rigidly enforced), Jews often that the rule only applies to distances from a town, for whatever were the extent of a town, a person might walk to any go a very considerable distance, on the sabbath day, to and from their synagogues go a very considerable distance, on the sabbath day, to and from their synagogues

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and decided by others—14 II hom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and fore-knowledge—37 he baptizeth a great number that were converted—41 II ho afterwards devoutly and charitably converse together—the apostles working many miracles, and God daily increasing his Church

And when the day of Pentecost was fully come, they were all with one accord in one place

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under

heaven

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our

own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine

14 ¶ But Peter, standing up with the cleven, lifted up his voice, and said unto

them. Ye men of Judsea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the

day.

16 But this is that which was spoken by

the prophet Joel,

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your cons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy

19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke.

20 'The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, that'whosever shall call on the name of the Lord shall

be saved

22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have cru-

cified and slain

21 Whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved

26 Therefore did my heart rejoice, and my tongue was glad, moreover also my

flesh shall rest in hope

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption

28 Thou hast made known to me the ways of life, thou shalt make me full of joy with

thy countenance

29 Men and brethren, Tet me freely speak unto you sof the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day

- 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,
- 31 He seeing this before spake of the resurrection of Christ, ¹⁰that his soul was not left in hell, neither his flesh did see corruption.
- 32 This Jesus hath God raised up, whereof we all are witnesses
- 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and licar
- 34 For David is not ascended into the heavens but he saith himself, "The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool

- 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- 37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
- 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of

9 Panl, 132 11 10 Panl, 16, 10

sins, and ye shall receive the gift of the Holy Ghost

- 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call
- 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation
- 41 ¶ Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls
- 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers
- 43 And fear came upon every soul and many wonders and signs were done by the apostles.

44 And all that believed were together,

and had all things common,

- 45 And sold their possessions and goods, and parted them to all men, as every man had need
- 46 And they, continuing daily with one accord in the temple, and breaking bread ifrom house to house, did eat their meat with gladness and singleness of heart,
- 47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

11 Psal 110 1 12 Or, at home

Verse 1 "The day of Pentecost."—An account of the Feast of Pentecost has been given in the note to Deut. xv1 10.

13 "Full of new wine."—There could be no new wine, strictly speaking, at Pentecost What we are to understand by paiwes, is sweet wine, that is, wine which had been so managed as to preserve its original sweetness, and which was highly intoxicating. It tasted like must, and, as Plutarch informs us, it was preserved by being kept in a cool situation. It was highly esteemed by the nuclents as a morning draught—a practice to which Horace appears to refer —

"Aufidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught
With lement beverage fill your empty veins,
For smoother must will better cleause the reins "-Lib ii Sat. 4 -- Francis.

As it is scarcely credible that any men should imagine, even as a calumny, that languages should be spoken through the influence of wine, it is very probable that, as Lightfoot conjectures, those who said this were not the foreign liws themselves, but the native Jews, men of Judea, who, not understanding what the apostles spoke in other languages than their own, imagined that (as drunken men are wont to do) they only bubbled some foolish and unintelligible gibberish

15 "Seeing it is but the third hour"—We learn equally from Josephus and the Talmudists, that, at their festivals the Jews seldom indulged either in eating or drinking till the sacrifices were offered and the oblatious made and as these were numerous on such occasions, a practical abstinence until about noon was the consequence. This perhaps 5 us greater force to St. Peter's reference to the time of the day, as rendering the calumny the more incredible.

CHAPTER III.

1 Peter preaching to the people that came to see a lane man restored to his feet, 12 professeth the cure not to have been urought by his or John's oun power, or holiness, but by God, and his Son Jesus, and through faith in his name 13 withat reprehending them for crucifying Jesus 17 Which because they did it through ignorance, * 4 F 2

and that thereby were fulfilled God's deter, is attended to unsel, and the Scriptures 19 he extended them by repentance and faith to se kr instruct of their sins, and salvation in the sir. I see

Now Peter and John went up together into the temple at the hour of prayer, her y the ninth hour.



PETER AND JOHN CURING THE LINE MAN,-CARTOON OF RAFFARILE

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple,

3 Who seeing Peter and John about to

go into the temple asked an alms

4 And Peter, fastening his eyes upon him with John, said, Look on us

5 And he gave heed unto them, expect-

ing to receive something of them

6 Then Peter said, Silver and gold have I none, but such as I have give I thee In the name of Jesus Christ of Nazareth rise up and walk

7 And he took him by the right hand, and lifted him up and immediately his feet

and ancle bones received strength

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God

9 And all the people saw him walking

and praising God

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple and they were filled with wonder and amazement at that which had happened unto him

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so carnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go

14 But ye denied the Holy One and the Just, and desired a murderer to be

granted unto you,
15 And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses

16 And his name through faith in his name hath made this man strong, whom ye see and know yea, the faith which is by him hath given him this perfect soundness in the presence of you all

17 And now, brothren, I wot that through ignorance ye did it, as did also your rulers

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so ful-

19 ¶ Repent ye therefore, and be con-2 Or, author

verted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ, which

before was preached unto you.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you

23 And it shall come to pass, that every

soul, which will not hear that prophet, shall be destroyed from among the people

21 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

5 Deut, 18, 15. Chap 7 37 4 Gen 12 3,

Verse 1 "Heur"—The division of the day into hours does not occur in Scripture before the Captivity. It is first noticed by Daniel, and was doubtless one of those matters of useful information which the Jews acquired from their Babylonin conquerors

The division of the day into twelve hours continued from that time to prevail among the Jews, hence our Saviour asks 'Are there not twelve hours in the day?' obviously appealing to this as an ancient and long-established division,

which had become a matter of public notoriety

This division of the day into hours was the same which still prevails in the East, and which differs very seriously from our own. We, by counting from points at all times fixed, namely, twelve hours from midnight to noon, and twelve from our own We, by counting from points at all times fixed, namely, twelve hours from midnight to noon, and twelve from noon to midnight, obtain hours both of the day and night, of equal length at all times of the year and under the constant variations which occur in the length of the day and night, as the seasons advance and recede But the Jews did not apply the division by hours to the night. And the day which they did subject to the division into twelve hours, was not calculated from any fixed point but was the natural and changeable day (called by astronomers, however, the artificial day), embricing the time between the rising and the setting of the sun. Thus their first hour began at sun-rise, and their tirelfth hour ended at sun-set. But as this day is constantly varying its duration, it necessarily follows that the "hours," or twelfth parts thereof were from day to day, of unequal length, as the days grew longer or shorter. Hence it is that the modern Orantels can derive but noted henceft from our watches, which are adapted to shorter Hence it is that the modern Orientals can derive but partial benefit from our watches, which are adapted to a fixed division of time and that they soon spoil the best watches by continual rectification

In loose references we say, that, according to this computation, the third hour answers to our minth hour, the sixth to our twelfth, and the ninth to our third after noon And this may suffice for popular purposes, but it is true only reduce the hours to our time accordingly. The third hour was, properly, the middle portion of time between sun-rise and noon, and the ninth hour the middle between noon and sun-set. The sun, at the summer solstice, in Palestine, rises at five of our time and sets about seven, and then consequently the third hour was half an hour after eight and at the winter solstice, when the sun rises about seven and sets about five, the third hour was, of course, half an hour

after nine, -and so on of other hours and other times of the year

F 2 ' The ga'e of the temple which is called Beautiful'—This gate is doubtless that magnificent one which Josephus distinguishes as 'the Corinthian gite," on account of its buing made of Corinthian brass, which was reckoned preferable to either gold or silver. He says, "Nine of the gates were completely covered with gold and silver, as well as their side-posts and lintels, but there was one, without the Temple, of Corinthian brass, and greatly excelled those which were only covered with silver and gold." Its magnificence consisted as we are also told, in its larger dimensions in the sales of its substantial material Corinthian brass, in the sales of its substantial material Corinthian brass, in the sales of its substantial material Corinthian brass, in the sales of its substantial material Corinthian brass, and greatly excelled those which were only covered with silver and gold. Its magnificence consisted as we are also told, in its larger dimensions, in the value of its substantial material, Corinthian brass, in its superior workmanship, and in the greater thickness and richness of the plates of gold and silver with which it was covered. The other gates were forty cubits high, with doors of thirty cubits high and fifteen broad, but this one was, as a whole, fifty cubits high, and its doors forty cubits. There was an ascent of fifteen steps to this gate, and altogether it must have made a very grand appearance. This superior appearance was given to it, apparently, on account of its being that exterior entrance which fronted the others which grant to the present and one of the set the state which was more frequently they expect the others when presented. entrance to the sanctuary, and as it was the gate which was more frequented than any of the others, by persons entering the Temple, we can thus find a reason for the lame man being laid there in preference This Corinthian gate was added by Herod the Great

11 "The porch that is called Solomen's"—See the note on John x. 23

CHAPTER IV.

1 The rulers of the Jeus offinded with Peter's sermon, 4 (though thousands of the people were converted that heard the word) imprison him and 5 After, upon examination Peter boldly arouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also

threatening, 23 whereupon the Church fleeth to prayer 31 And God, by moving the place where they were assembled, testified that he heard their prayer confirming the Church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the Priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the

people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbert many of them which heard the word believed, and the number of the men was about five thousand

5 ¶ And it came to pass on the moriow, that their rulers, and elders, and Scribes,

- 6 And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem
- 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people,

and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what

means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole

11 This is the stone which was set at nought of you builders, which is become the head of the corner

- 12 Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved
- 13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus

14 And beholding the man which was healed standing with them, they could say

nothing against it

15 But when they had commanded them to go aside out of the council, they conferred

among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in

this name

18 And they called them, and commanded them not to speak at all nor teach in the name of Jeaus

19 But Peter and John answered ad said unto them, Whether it be right in the sight of God to hearl en unto you more than unto God, judge ye

20 For we cannot but speak the thing

which we have seen and heard

21 So when they had further threatered them, they let them go, finding nothing hos they might punish them, because of the people for all nun glorified God for that which was done.

22 For the man was above forly year old, on whom this miracle of healing was

shewed

23 ¶ And being let go, they went to ther own company, and reported all that the Chief Priests and clders had said unto them

21 And when they heard that, they hited up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is

25 Who by the mouth of thy servant David hast said. Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against

the Lord, and against his Christ

27 For of a truth against thy holy child Jesus, whom thou hast anomited, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered to gether,

28 For to do whatsoever thy hand and thy counsel determined before to be done

29 And now, Lord, behold their threatenings and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness

32 And the multitude of them that be heved were of one heart and of one soul neither said any of them that ought of the things which he possessed was his own, but they had all things common

33 And with great power gave the apos

tles witness of the resurrection of the Lord Jesus and great grace was upon them

34 Neither was there any among them that lacked for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

feet and distribution was made unto every man according as he had need

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the 35 And laid them down at the apostles' money, and laid it at the apostles' feet

Verse 1 "The captain of the temple".—There is room for difference of opinion concerning this "captain of the temple" In the first place, there was a temple guard of priests and Levites—the priests keeping watch in three places and the Levites in twenty one to every one of these watches there was a chief, and over them all one—an experienced priest—who was eminently the åexnys, the captain, or ruler of the temple, the same person who is generally called by the Jewish writers, "the man of the mountain of the house," and, sometimes "the head of the ward" That this was the person here intended, seems sufficiently probable, and in that case, "the priests" were probably those of

It is however the opinion of Lightfoot ('Comment on the Acts,' in loc) and others, that this "captain" was a Ro man military officer, and whether the opinion be correct or not, some useful information is involved in the explanation which it requires This officer is, then, supposed to have been the captain of the garrison, which was placed in the Tower of Antonia, for the guard of the Temple The tower itself stood at the north-east angle of the wall which parted "the mountain of the House" (or, the whole site of the temple) from the city. It was erected by the high-priest Hyrcanus, who made it his residence, and was wont there to lay up the splendid garments of his office, whenever he put them off, after having discharged his duties in the temple. Herod the Great repaired and strengthened this tower, at a great expense, that it might be a sort of citadel to the temple, and, in honour of his patron Mark. Antony gave it the name of Antonia As before, the holy robes continued to be laid up in this tower during all the reign of Herod, and that of Archelaus his son. After his removal, the Romans took possession of the tower, and kept a garrison in it, for the guard of the temple—They were there always ready to check any disturbances which might arise in or near the temple—an instance of which we shall find in chaxim, and although their proximity and supervision appear to have been very unpalatable to the Jews, the Romans seem on most occasions to have acted with temper and moderation, and with very much consideration for the peculiar feelings and customs of the people with whom they had to deal. There was, however, one exception, for the Romans still insisted that the sacred robes should continue to be deposited in the castle under their power, until the procurator Vitellius was pleased to perform the popular act of restoring them to the Jews' own keeping

There were other companies of Roman soldiers stationed in different barracks about the city, but this one being, as it were, within the verge of their temple, was most odious to the Jews, as a heathen bridle upon their temple and

service, and the most sensible badge of the subjection and servitude to which they were reduced

After this we must leave the reader to judge whether the captain of the garrison in the tower of Antonia was likely concern himself in the present matter. We think not, unless a disturbance had arisen, but it does not appear that to concern himself in the present matter there was any

6 "John"—This must have been a person of some note from the manner in which he is here mentioned, and, from 10sephus and the Talmudists, we seem to know something of most of the distinguished Jews who lived about this time. Lightfoot, in his note on this place, says "John, as it seemeth, the son of Annas, the governor of Gophins and Acrabatena, in the time of Nero". But this John, who was appointed governor of the toprichies of Gophina and Acrabatena, when the Jews established a sort of government among themselves, after the defect of Circus (see the note on Mark xiii 14), was the son of Matthias (Joseph 'War,' ii 20, 4), not of Annas. Lightfoot himself, in another place (Chorog Cent' ch. xv.), suspects that the present John may have been the famous Rabbi John Ben Ziechai, who lived at this time and until and after the destruction of Jerusalem. This John was a priest and resided at Jerusalem, and appears the things fold of him is one so remarkable as to deserge being quoted, particularly as it so my to have and among the things told of him is one so remarkable as to deserve being quoted, particularly as it seems to have occurred about this time. "Forty years before the destruction of the Temple" [may not this have been at the death of our Saviour?], 'the doors of the Temple opened of themselves. Whereupon R. Jochanan [John] Ben Zacchan rebuked them, saying, 'O temple, temple! wherefore art thou alarmed? I know thee, that thou shalt be destroyed. For so prophesied of thee Zechariah, the son of Iddo—Open thy doors, O Lebanon, that the fire may devour thy cedars '"—Zech xi 1 ('T Bab Yoma' fol 29 2, 'T Hieros Yoma,' fol 43 3). We imagine that this eminent teacher is, of all Inoun persons, the most likely to have been present on this occasion, but "John" was so common a name among the Jews, that no strong probability can be attained, nor is the matter of much consequence. "Iderander"—Krebs and others refer us to Josephus ("Auto" Yvii 8.1, xii 5.1, xii 5.2, &c.) for information con-

"Alexander"—Krebs and others refer us to Josephus ('Antiq' xviii 8, 1, xix. 5, 1, xx 5, 2, &c) for information concerning this Alexander The Alexander mentioned in those places by the historian, is described as a person connect for his family and wealth brother of Philo the celebrated Jewish writer, and Alabarch, or governor of the Jews of Alexandria in Fgypt. He was in high favour with Claudius Cesar, and must have been influential and popular at Jerusalem, as well as at Alexandria, on account of his munificence, for Josephus elsewhere informs us, that this was the person who furnished the gold and silver with which the Temple gates were overlaid. We think it very likely that he may have furnished the gold and silver with which the Temple gates were overlaid. We think it very likely that he is any have been the present Alexander, if we could be confident that he, whose residence was Alexanders, was at Jerus tem on this occasion. But it is to be remembered that Alexander was, as it still is a very common name among the Jews particularly in priestly families. The name came thus into use after Alexander the Great had been at Jerusalem, and the old Jewish writers account for it by stating that it was in fulfilment of a complimentary promise made to that experiences. queror that every male born in a priestly family on the anniversaries of his visit, should be called after his i inve

7 ' Set them in the midit "-The Sanhedrim or Jewish Council sat in a semicircle, and prisoners or jew no who had business to transact being stationed within the area formed by the seats of the members of the assembly, a conditionally, set in the midst."

The what power, or by what name have ye done this?"—It is here of servable that they did not question the resisty of the cure—indeed how could they?—but the power by which it was performed, whether a lawful o unlawful y men's whether a proper or forbidden name? The Jews believed that cures and wonders were wrought by human o time angelical, and diabolical influences, and the last were, of course, interdicted. There were also critical names by 255

CHER V.]

THE ACTS.

[A.D. 23.

The continuous in inclining the power of these to whom they be need, frey believed that strange things might be effected. The first of these names and to secret to be provided as each of the proposed was use Sister-lamplements or, infilling names of Social the large scale that any strange provides much be effected in any act to the the name of the strange of the last and the provides much be effected in the large scale that the trans are control the flows that our boards much be stranged to the stranged of the last of the transport of the flows that our boards engaged by his being acquired the humodes of the tenture, and that the flows that the name and transport and last this part of the flows and the flows and the flows of the flows of the flows of the flows make it may be a flow of the flows of the flows on each side to that they are from upon the wild by the middle induced the flows in a strain of the flows of the flows of the flows of the strain of the flows of the fl

13. "Urlowed and for med week the name or laim on 13 4". Of the word realized "governot" (13-4), Light or remains the time and the name when and the house and the house and the house and the first realized and the first results of the med to be applied to the form of the form and the results and the time and the results are results and the results and the results are results and the results and the results are results are results and the results are results and the results are results are results and the results are results are

CHAPTER T.

I dier that dramin and Sagrification wife for their i portion of Peter's reince had for endown dead. 12 and to at the rest of the oposites had smought may ristate, 14 to the increase of the faith: 17 the oposites are askin imprisoned, 15 but delivered by at angel bidding them to preach openly to all when, after their tending approximation the temperature of the faitheast obesitied that at the advise of Garriel, a great countries around the Jerse, they he kept aire, at and are but bater: for they he kept aire, at and are but bater: for they he kept aire, at and are but bater: for they glorify God, and cause to day from meaning.

But a certain tran named Ananias, with Sappaira his rule, so d a possession,

2 And kert least port of the trice, his rife also being riter to it, and brought a certain part, and laid it at the apostles feet

3 But Peter said. Anamies, why he'h Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not take om? and after it has sold has it not in thine own power? why hast thou conceived this thing in thire heart? thou has i not lied unto mer, kut unto Ged

. 3 And Anamies hearing these words fell

do-n, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up and carried him out and buried him.

7 And it was about the space of three hours after, when his vife, not knowing what was done came in.

8 And Peter answered unto her, Tell me whether re sold the land for so much? And she said. Yeal for so much

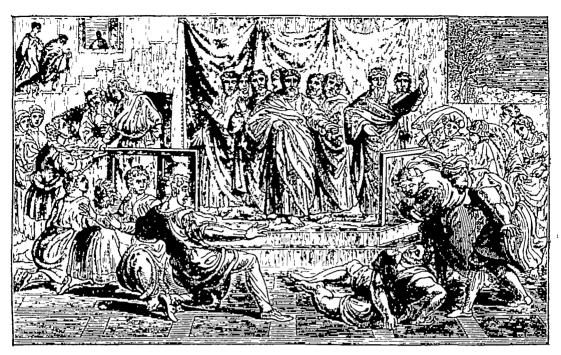
9 Then Peter said unto her, How is it that we have agreed together to tempt the Spirit of the Lord? behold the seet of them which have buried thy husband are at the

door, and shall carry thee out.
10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying for forth, buried for by her Eusbaud

Il And great fear came upon all the Charch, and upon as many as heard these

12 " And by the hands of the apostles were many signs and monders wrought among the people; (and they were all with one amond in Solomon's porch.

13 And of the rest durst no man join



DEATH OF ANANIAS .- CARTOON OF RAFFAELLE.

himself to them but the people magnified them

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits and they were healed every one

17 ¶ Then the High Priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with andignation,

18 And laid their hands on the apostles, and put them in the common prison

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life

21 And when they heard that, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the

council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told.

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors but when we had opened, we found no man within

24 Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned

27 And when they had brought them, they set them before the council and the High Priest asked them,

28 Saying, 'Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree

- 31 Him hath God exalted with his right hand to be a Pince and a Savioui, for to give repentance to Israel, and forgiveness of sins
- 32 And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him
- 33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them
- 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to

do as touching these men

36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hunders. Jesus Christ

dred, joined themselves. who was slain, and all, as many as obeyed him, were scattered, and brought to nought

37 After this man rose up Judas of Gallee in the days of the taxing, and drew away much people after him he also perished, and all, even as many as obeyed him, were dispersed

38 And now I say unto you, Refrain from these men, and let them alone for if this counsel or this work be of men, it will come

to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to

fight against God

40 And to him they agreed and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his

ame

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ

5 Or. believed

Verse 6 ' Wound him up, and carried him out, and buried him"—The reader will not fail to recognise this as a proof of the statement, which we have on more than one occasion made (see note, John xii), that the dead were, among the Jews, interred as soon as possible after their demise

34 'Gamaliel, a doctor of the law, had in reputation among all the people"—This exactly answers to the character of the famous Rabban Gamaliel, as described by the Jewish writers, and there is not the least doubt of his being the same person. He was the master at whose feet Paul studied in his youth, and we have had more than one occasion to mention him formerly, as the giandson of the celebrated Hillel, and as the son of Rabban Simeon—by some supposed to have been the same who, in the Temple, took the infant Jesus in his arms. He was the most renowned doctor and teacher of the Law in his day, and his dicta are most carefully preserved in the Talmud, where they are distinguished by a degree of good sense, rarely found among the Jewish doctors of that or any subsequent age. The Jewish writers concur with the evangelist in testifying the estimation in which this remarkable man was held, not only by the learned but by the common people. He died eighteen years before the destruction of Jerusalem, and to the last hour of his life was held in highest veneration. The Mishna (Sota, ix. 15) affirms, that when Rabban Gamaliel died, "The glory of the Law ceased, and purity and Pharisaism expired." At his death he ordered that his body should be wrapped in linen, not in silk, as the bodies of the distinguished dead usually had been; and this was deemed by his friends a greater grief than even his death, as they could not persuade themselves that he was honourably enough interred Onkelos, the celebrated author of the Targum, who was one of Gamaliel's disciples, distinguished himself by the quantity of spices with which he honoured the interment of his venerable master.

In the next clause we see Gamaliel commanding the apostles to be put forth for a little space, an act of authority, which

In the next clause we see Gamaliel commanding the apostles to be put forth for a little space, an act of authority, which is explained by the fact that he was at this time, and long after, the president of the Sanhedrim Many Christian writers make no doubt that Gamaliel was really a Christian at the present time and after, and reconcile it with his Jewish reputation, by stating, that the apostles persuaded him to retain his high post, and not to discover his conversion, that he might be in a condition to render good service to the church. This, however, would be very unlike the apostles, who never advised any one to conceal his belief, and who would doubtless have thought the avowal of his conversion of far more service to the truth of Christ, than any services he could render as president of the Sanhedrim. The Evangelist has noted a sufficient reason for his interference and mild counsel. During the lifetime of Christ, the Pharisees seem to have even surpassed the Sadducees, in their hatred to his person and doctrine, but after he had been put to death, there was a material alteration. The apostles brought prominently forward, on all occasions, the doctrine of the resurrection—the very doctrine on which the Pharisees and Sadducees were the most divided. Hence the Sadducees were more exasperated than ever, and, from the death of Christ, took the lead in virulent opposition to the apostles, whereas the Pharisees, conciliated by their declarations in favour of this doctrine, became comparatively mild, and on more than one occasion interfered strongly on their behalf. (See another example of this in Acis xxiii, 9)

36. "Theidas'—Josephus mentions a demagogue of this name, who set up for a prophet, and drew a great number of people after him, pretending that, if they would follow him to the river Jordan, and take their goods along with them, he would there give the word, and the waters should, as of old, divide before them, allowing them to pass over dry-foot. The procurator, Caspius Fadus, however sent a party of horse after him, by whom he was taken, and afterwards beheaded, while his numerous followers were slaughtered. Many have thought that this was the person to

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whom Gamaliel refers; but they have found it difficult to get over the objection, that the transaction which Joseph relates did not occur till fourteen or fifteen years after this time, and, besides this, it will be observed that Gamal places his Theudas before Judas of Galilee whose insurrection took place in our Lord's childhood, after the deposition of Archelaus from the ethnarchy of Judea. It were tiresome to pursue the various explanations which have been by those who, in spite of this serious obstacle, persist in identifying the Theudas of Josephus with the Theudof Gamaliel. None of them seem completely satisfactory, and it appears by far the safest course to conclude that the persons and the events were different. The affair of the present Theudas, being prior to that of Judas, very probal occurred after the death of Herod the Great, and while Archelaus was at Rome to get his father's will confirmed, during which time, Josephus informs us, there were ten thousand tumultuary disorders in Judea, a few of which only he specifies. Gamaliel's Theudas may have been the leader of one of these ten thousand unspecified disorders or, possibilitionally Josephus does not, on this occasion, mention the name of Theudas, this person may even have headed one those tumults which he does specify. Thus he mentions one band of insurgents, without naming their leader, who we and burnt the royal palace, at Amathus, on the Jordan. Here there is room for the earlier Theudas, at the head of the recorded sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel referenced sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel referenced sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel referenced sedition, if it be necessary that Josephus should be found to record the sedition to which Gamaliel referenced by Gamaliel, Archishop Usher and others think this is the affair to which he referenced thi

There is thus ample room for seeking the Theudas of the text, without supposing either Gamaliel or Josephus m taken. We may also observe that Theudas was a very common name among the Jews, which increases the probability of its being borne at different times by different demagogues. Indeed, in reading the Jewish history of those times some confusion arises from the same names being borne by various impostors and insurgent leaders. Thus, in the course of ten years, there were two persons of the name of Judas, and, in the course of forty, four of the name of Simon

who were all leaders of insurrections.

37 "Judas of Galdec"—There is no doubt concerning this person, of whom we have already spoken in the note Luke xiii 1. Although this man was slain and his followers dispersed, his principles were never extinguished but we the life blood of the nation. These principles were probably cherished by his dispersed followers in secret, till the were inherited or adopted by the 'Zealots' of a later day, through whose conduct their operation produced the deplorable and ruinous effects which it has been our painful duty to record

CHAPTER VI

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men 5 Of whom Stephen, a man full of fuith, and of the Holy Ghost, is one 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of

God, and serve tables

3 Wherefore, brethien, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business

4 But we will give ourselves continually to prayer, and to the ministry of the word

5 ¶ And the saying pleased the whole multitude and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Piochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch

6 Whom they set before the apostles and when they had prayed, they laid their hands on them

7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith

8 And Stephen, full of faith and powed did great wonders and miracles among the

people

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexar drians, and of them of Cilicia and of Asia disputing with Stephen

10 And they were not able to resist the wisdom and the spirit by which he spake

11 Then they suborned men, which said We have heard him speak blasphemou words against Moses, and against God

12 And they stirred up the people, an the elders, and the Scribes, and came upo him, and caught him, and brought him the council,

13 And set up false witnesses, which said This man ceaseth not to speak blasphemou words against this holy place, and the law

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place and shall change the 'customs which Mose delivered us

15 And all that sat in the council, look ing stedfastly on him, saw his face as it had been the face of an angel

Verse 1. " The Grecians."-It has been somewhat disputed whether these Too rustan or Hellemsts, were torn Jews. or prosclytes. It is certain that, in the one way or the other, they were Jews, previously to their conversion to Chrisor proservies. Let's certain that, in the one way or the other, they were news, previously to their contents to Christanty, and that they had usually lived among Greeks, and spoke their language, according to the Rebrief chom That they were not native Greeks, speaking that language in purity, appears from their being called Relienists, not Hellenes (122 suc). Some of the born Jews of this class, were, like Timothy, Jews by one print only. As among the persons selected from this class of converts, one is "Nicolas, a proselyte of Antioch," it has been intered that the others were also proselytes but this is no necessary conclusion, and archives a conditional contents. others were also provelytes but thus is no necessary conclusion, and perhaps it might with more probability be inferred

others were also proselytes but this is no necessary conclusion, and perhaps it might with more probability be interest from his being thus distinguished, that the others were not proselytes.

Those who are distinguished from them as "Hebrews," were native and resident Jews, speaking the Hebrer Inguage, as then spoken. And here it may be observed, that such Jews, and especially those of Jerus dem, accounted themselves far superior to those of their nation who resided in foreign lands, and this on account of their birth and residence in the Holy Land, and especially in the holy city, as well as because they used the holy language, and because, in virtue of their residence, they were enabled better than those who sojourned among the heather, to observe accounted the rates and especially for the land.

accurately the rites and ceremonies of the Law.

9. "Synagogue."—The Talmudists inform us that there were 480 synagogues at Jerusalem. If so, or, indeed if the number were much smaller, we may well suppose, as seems here to be intimated, that the Jews who were natives of foreign parts, but had been induced to settle at Jerusalem, as well as those, from the same parts, who only for a series sojourned in the metropolis of their religion-were, severally, associated together in synagogues of their own, distinct from those of the native Jews This course was obvious and natural, as they thus secured the benefits of that common interest so essential to members of the same congregation, and might have the services of their we ship conducted in a language which they understood, for probably few of them were well acquainted with the distrect then remarkly among the native Jews. Another reason for association among themselves, would be the disrespect with which the native Jews regarded all their foreign brethren, except such as lived beyond the Euphrates.

"The Libertines"-Opinion has been much divided concerning these Libertines Some think that, like the other names, this is taken from the name of the foreign place whence the persons who built and frequented the synagogue came, and such a place has been sought for with much pains, but little success. But we are disposed to concur in the more general opinion, that the name is rather derived from state and condition, than from place. The name being Roman, should, as indicating condition, be explained by a reference to Roman customs. According to these, we find that a person who obtained his freedom was called libertus, and his free born son, that is, the son born to him in his freedom, was styled libertums, of which the present word is the plural. Now, we know, both from Philo and Tacitus, that the Jews were very numerous at Rome, and that they consisted almost entirely of such, and the descendants of such, as had been brought at different times, as slaves or prisoners, to Italy and Rome, but who had been ultimately liberated by their masters, and lived at Rome according to the laws and customs of their fathers. Fighteen years before the present time, these Jews were banished from Rome by Tiberius, and we may safely conclude that many of them resorted to Jerusalem, supplying a strong probability that they were the "Libertines" of the present text. It is not indeed necessary to suppose that they all came from Rome, since there were many other important cities under Roman subjection, to which Jewish captives were sent, and in which they continued to reside, after their liberation, under the same condition as at Rome

"Cyremans"—See the note on Mark xv. 21
"Alexandrians"—This synagogue of Alexandrian Jews is mentioned in the Talmud, which states that they built it at their own charge—which was probably true in other cases. This, by the way, proves that in the text we are not to understand that there was but one synagogue for all the parties mentioned, but that each had its own synagogue—a point which might indeed be shown by a critical analysis of the original text

Jews were very numerous at Alexandria. Of the five wards into which that city was divided, two were entirely occupied by Jews, who had, besides, residences dispersed in the other quarters. They there enjoyed full civil privileges, and had a prefect or governor of their own. Joseph 'Ant' xi. 1.1, xiv. 7.2, xix. 5.2, 'Philo' pp. 971, 972. "Cilicia"—St. Paul, who makes his appearance in the next chapter, being a native of Tarsus in Cilicia, must have been a member of this synagogue, and it was as such, doubtless, that we find him taking some part in opposition to Stephen. Each of the considerable synagogues of Jerusalem had a kind of school or academy, for young students belonging to it. Probably this synagogue of Cilicia had such. Yet Paul studied under the great Rabban Gamaliel and it seems that the Jewish youth, sent from distant parts to be educated at Jerusalem, were not confined to the schools of the synagogues to which they belonged, but might seek instruction in the schools of any eminent teachers preferred by themselves or their friends.

preferred by themselves or their friends

"Asia"—That western portion of Asia which we distinguish as Asia Minor, is to be understood. This distinction did not exist in the time of the sacred writers, being comparatively modern. This part of the continent, when first known to the ancient Europeans, received or bore the name of Asia, as the name of a particular country, which it retained as such, even when the name was eventually extended to the continent at large — It is in this particular sense that the name Asia is to be understood, wherever it occurs in the New Testament, which does not, we think, offer any example of the more extended signification. The ancients sometimes distinguished this part of Asia as The Plais-sula, just as we apply the same term to Spain and Portugal, collectively

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built 37 that Moses himself witnessed of Christ 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should 260

come into the world 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them

THEN said the High Priest, Are these tlungs so?

2 And he said, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, 'Get thee out of thy country, and from thy kindred, and come

into the land which I shall show thee

4 Then came he out of the land of the Chaldwans, and dwelt in Charran and from thence, when his father was dead, he removed him into this land, wherein ye now

5 And he gave him none inheritance in it, no, not so much as to set his foot on he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child

6 And God spake on this wise, That his seed should solourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years

7 And the nation to whom they shall be in bondage will I judge, said God and after that shall they come forth, and serve me in

this place

- 8 *And he gave him the covenant of circumcision and so Abraham begat Isaac, and circumcised him the eighth day, 'and Isaac begat Jacob, and Jacob begat the twelve patriarchs
- 9 And the patriarchs, moved with envy, sold Joseph into Egypt but God was with
- 10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and all his house
- 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction and our fathers found no suste-
- 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers
- 13 And at the second time Joseph was made known to his brethren, and Joseph's kındred was made known unto Pharaoh
- 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls
- 15 ¹⁰So Jacob went down into Egypt, ¹¹and died, he, and our fathers,
- 16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem
- 17 But when the time of the promise

ham, the people grew and multiplied in

18 Till another king arose, which knew

not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live

20 ¹⁹In which time Moses was born, and 18 was 14 exceeding fair, and nourished up in

his father's house three months

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel

24 15 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian

25 For he supposed his brethren would have understood how that God by his hand

would deliver them but they understood

26 ¹⁶And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a

ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the

 ${f Egyptian\ yesterday}\,?$

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

- 30 ¹⁷And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush
- 31 When Moses saw it, he wondered at the sight and as he drew near to behold it, the voice of the Lord came unto him,
- 32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob Then Moses trembled, and durst not behold

33 Then said the Lord to him, Put off thy shoes from thy feet for the place where

thou standest is holy ground 34 I have seen, I have seen the affliction drew nigh, which God had sworn to Abra- I of my people which is in Egypt, and I have

"Ran upon him with one accord"—It is perfectly clear that this transaction was entirely tumultuary and irregular, and offers no ground for inference as to the proper course of authorized proceeding. The enraged mob took the matter into their own hands, without waiting the risult of judicial proceedings. The effect is the same whether we affirm or deny the power of the Jewish council to inflict capital punishment for if they had such power, it seems evident that they did not in this instance exercise it, since the excited mob would not wait for their judicial determination. We are therefore surprised to see this sometimes quoted as an evidence that the Sanhedrim were not, as is usually stated, at this time without the power of inflicting the punishment of death. The instance proves nothing either way

The question to which we have thus been led to allude, 14, however, one which has given occasion to considerable scussion. Relying on the piesent and some other cases, all of which appear to admit of other explanation, some writers contend that the Jewish tribunal did really possess the power of inflicting capital punishment and the case of our Saviour, whom the Jens could not put to death until they had obtained the concurrence of the Roman governor, is met by the observation, that they wished to avoid the odium of so unpopular an act themselves, and to throw it upon the Romans, to which end they accused him of a political offence, sedition, which, it is allowed, that the Romans doubtless reserved for their own tribunal But to this is opposed the confession of all the Jewish writers, that their great council lost this power before the time of our Lord's death, though they differ as to the mode in which it was lost and this may seem conclusive, when taken in connection with the arowal of the Jews themselves, before Pilate, that it was not lawful for them to put any man to death. It is true that this declaration might, if it stood alone, be open to a restrictive interpretation, as implying that they might not put any one to death accused of sedition, or under the peculiar circumstances of the case. But some of the explanations given of this also are untenable—such as, that they meant to say it was unlawful for them to put any one to death at the festival, for this, neither the letter nor spirit of the law of Moses made unlawful and, even with regard to what is inferred from the charge of sedition and treason, it is forgotten that they only made this charge as a last resort, after they found that Pilate was unwilling to allow of Christ's Furthermore an important circumstance has been entirely overlooked-namely, death on the charge of blasphemy that the two thickes who were crucified with Christ, were certainly condemned by the Romans, else they would not have been crucified whence we see that the Jews could not punish theft or robbery without the concurrence of the Romans Resisting the temptation of examining the question more largely we shall only observe, that all other considerations which hear against the conclusion that the Sanhednin possessed the power of punishing with death, are strongly supported by any reference to the character and constitution of a Roman province, and the powers of the person to whom its government was cutrusted. In all states, the power of life and death is an attribute of sovereignty, exercised only by the sovereign power or by those specially commissioned as its administrators. So it was among the The power rested primarily in the emperor, and was by him delegated to his representatives in the provinces But these representatives could not re delegate their power to other persons, or to tribunals inferior to their own, while they were themselves in the provinces which they governed. No evidence has been offered to show that this power in a province was possessed by any other tribunal than that of the governor, or by any tribunal jointly with his even as a first impression it would appear most unlikely that the Romans however disposed to favour the Jews, should have left to them the exercise of this most essential function of sovereign power. The relative position and character of the Romans and Jews would alone render this supposition replete with difficulties, which no explanation can

The Jewish Council appears however to have been left the power of trying and punishing offen es not capital, and particularly ecclesiastical offences. Indeed it seems that it possessed the power of trying and passing sentence even in capital cases, as in the instance of our Saviour, but that their sentence had no force until the case had been re examined and the sentence confirmed by the Roman governor. Their decision on such cases, practically amounted to a conclusion to denounce the criminal to the governor, as one deserving of death. We incline to think that they were allowed this privilege only with respect to offences against their own law, the Romans taking entire charge of offences against the public peace. The Jews probably found it difficult to persuade their governors to consent to inflict the punishment of death upon blasphemers sabbath breakers, and others, which may have rendered the people all the more ready, as in the present and other instances, to take the punishment into their own hands

58 "Cast him out of the city" The place of stoning as of all other capital punishments, was outside the city Although the whole proceeding was illegal, it seems that the people desired to inflict the death in conformity with the directions of their own Law

"The witnesses laid down their clothes,' &c.—This of course means their loose outer garments. The witnesses are particularly mentioned because they, in all cases of stoning, threw the first stones. As the stones were large, and the exertion considerable, it was necessary that they should lay aside their outer raiment.

CHAPTER VIII

1 By occasion of the persecution in Jerusulem, the Church being planted in Samaria, 5 by Philip the Deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people 14 Peter and John come to confirm and enlarge the Church where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and conetousness, and exhorting him to repentance, together with John preaching the word of the Lord, neturn to Jerusalem 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch

And Saul was consenting unto his death And at that time there was a great perse-

cution against the church which was at Jeiusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles

2 And devout men carried Stephen to his burial, and made great lamentation over him

3 As for Saul, he made havock of the Church, entering into every house, and haling men and women committed them to prison

4 Therefore they that were scattered abroad went every where preaching the word

5 Then Philip went down to the city

of Samaria, and preached Christ unto |

- 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he
- 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them and many taken with palsies, and that were lame, were healed

8 And there was great joy in that city

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one

10 To whom they all gave heed, from the least to the greatest, saying, This man is

the great power of God

- 11 And to him they had regard, because that of long time he had bewitched them with sorceiles
- 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost

16 (For as yet he was fallen upon none only they were baptized in the name of the Lord Jesus)

17 Then laid they their hands on them, and they received the Holy Ghost

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with

money
21 Thou hast neither part nor lot in this matter. for thy heart is not right in the sight of God

ness, and pray God, if perhaps the thought of thine heart may be forgiven thee

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans
26 And the angel of the Lord spake unto

Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert

27 And he arose and went and, behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his cha-

riot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thiself to this chariot

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

- 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with
- 32 The place of the Scripture which he read was this, 'He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth
- 33 In his humiliation his judgment was taken away and who shall declare his generation? for his life is taken from the
- 31 And the cunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other
- 35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus
- 36 And as they went on their way, they came unto a certain water and the eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou believest 22 Repent therefore of this thy wicked- with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch; and he baptized him

39 And when they were come up out of |

the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing

40 But Philip was found at Azotus and passing through he preached in all the cities,

till he came to Cæsarea

Verse 9 "Simon"—This man wrote books, and left a sect behind him, from which, and from other sources, the early Christian writers give very full information concerning his history and doctrines. If what we are thus told be true, and much of it probably is so, we may infer, that what he here says, was more from immediate fear than from any other feeling. It is said that he afterwards fell into greater errors and abominations, and applied himself more than ever to his unlawful arts. He regarded Christianity with absolute hatred, and took pride in resisting the apostles and the doctrines which they taught. He soon left Samaria, and travelled to different provinces, attracting vast attention and the admiration of multitudes, by his false miracles and impostures. He preferred to visit those places where the Gospel had not yet been preached, that he might excite a prejudice against it, and pre-occupy men's minds with his own dangerous delusions. At last he quitted Asia, and proceeded to Rome, where he arrived about the year 41, when the emperor Claudius reigned. He remained there many years, and it is said that he was honoured by the Romans as a god, and that even the senate decreed a statue to be erected to his honour, with the inscription, "To Simon, the great God". It has, however, with great probability, been supposed that there is here a mistake, and that a statue dedicated to the Pagan deity Semo Sanco was erroneously taken for one dedicated to Simon Magus.

He lived at Rome, in the enjoyment of great reputation, till the time of the emperor Nero, when, being stimulated probably by the presence and success of his old reprover, St Peter, he pretended that he was himself the Christ, and that, as the Son of God, he would ascend into heaven in the sight of the people. And, in fact, as we are told, he actually did, by some arts or enchantments, contrive to raise himself into the air. But, when St Peter and St Paul prayed that God would vindicate his own glory, and confound the pretensions of the impostor, he fell to the ground, and both his legs were broken. He was carried to Brindes, where, being overwhelmed with grief and shame, he committed suicide by throwing himself from the roof of the house in which he lodged. We should add, that this account of Simon's final conflict with St Peter rests on very uncertain authority. To this account of Simon's end, may perhaps be referred the statement of Suetonius (1 vi, c 12), concerning a man who undertook to fly in the air, in the presence of the emperor Nero, but who fell to the ground with such violence, that his blood spirted up to the gallery in which the emperor sat.

As Simon was the founder of a sect, which survived even to the fourth century, a short statement of the doctrines which he taught may be suitably introduced, particularly as the sacred writer alludes to one of his impositions, telling us that "he gave himself out to be some great one," and led the Samaritans to regard him "as the great power of God" (v 9, 10) From the statements of the fathers, it appears that he pretended to be nothing less than the incarnate God, and became an object of worship to his followers. His deity consisted of certain Æons or persons, all of which, colectively and severally, he professed to be manifested in his person. Hence he professed to come as the Father, in respect to the Samaritans, as the Son in respect to the Jews, and as the Holy Ghost in respect to all other nations, but that it was indifferent to him by which of these names he was called. Jerome quotes from one of his books the following startling blasphemies. "I am the Word of God, I am the Beauty of God, I am the Comforter, I am the Almighty, I am the whole Essence of God."—Pretending, himself, to be the Son of God, of course he did not acknown, and denied the resurrection of the body, but allowed the immortality, or at least, the future existence of the soul. Purity of life he did not require, for he taught that all actions were indifferent of themselves, and that the distinction of actions as good or evil, was a delusion taught by the angels to bring men into subjection. He rejected the law of Moses, which he declared that he came to abolish. He ascribed all the Old Testament to angels, of whom he gave a bad account, and described as unfriendly to man. He declared himself their enemy, and yet directed that worship should be rendered and sacrifices should be offered to them—not in order to procure any benefit from them, but to avert their hostility to men. This may suffice as a specimen of the doctrinal impositions of Simon Magus, and which his followers, long after his demise, continued to maintain, as already intimate

26. " Gaza, which is desert "-See the note on Judges xvi.

27 "Ethiopia"—In the Old Testament we have had more than one occasion to express the uncertainty which attends the name Cush, which is there usually rendered Ethiopia. This uncertainty ceases here for we know that at this time, and afterwards, the name Ethiopia was applied in a general sense to the countries south of Egypt, which were then very obscurely known. It fortunately happens that we are enabled to arrive at some conclusion, as to the particular country of Ethiopia over which Candace ruled, by the aid of Pliny and Strabo, who mention powerful queens of this very name as reigning in Meroe, or Ethiopia Proper, in such a manner as shows that the government was ordinarily, or for a long sense of years, vested in female hands, and we are informed by Eusebius that this continued to be the case in his time, the fourth century. From their always giving the name of Candace to the reigning queen, we collect that this was not a proper name, but a titular distinction similar to that of Pharaoh in Egypt, and Cæsar at Rome, and hence the futility of any attempt to identify this queen by her proper name.

Rome, and hence the futility of any attempt to identify this queen by her proper name.

"An eumich of great authority"—This person may have been really an eunich, but it is by no means certain that he was such The word "eunich" (identify this person may have been really an eunich, but it is by no means certain that he was such The word "eunich" (identify) in its proper signification denotes a "chamberlain," one who guards the bed or couch, and as in the courts of the East this office was usually discharged by castrati, the word came to be applied to them generally Hence in Gen. xxxix. 1, Joseph's master, being a court officer, is called an "eunich," in the Hebrew and Greek, though he was certainly not such in our sense of the word, being a married man. It is right, therefore, when nothing appears to the contrary, to understand merely that the person thus distinguished is an officer of the court. In the present instance we are informed of the office which this "eunich" bore, being that of treasurer to queen Candace. We have adverted to this matter, because it seems clear to us that this person could not have been a proselyte, as is usually supposed, if he had been an eunich, such persons being excluded by the law of Moses (Deut. xxiii 2), and eunich generally became such so early in life, as to preclude the notion that he was proselyted before he was made an eunich. If therefore he was an eunich, it may be safely presumed that he was born and brought up in the Jewish religion, for that, certainly, is the religion to which at this time he belonged. Those therefore who suppose him to

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CHAPTER IX.

1 Saul, going toward Dameieu, 4 is stricted down to the earth, 10 is celled to the egostleshap, 18 and is bayfized by Arama 20 He procedeth Christ Willy 3 The less lay was to hill harm 2, so do the Grenow, but her expense to he have from the Church haring ret, Peter health Ances of the falsy, 35 and re toreth Talatha to life.

And Saul, vet breathing out threatenings and slaughter against the disciples of the

Lord, wert unto the High Priest,

2 And desired of hun letters to Demascus to the synagogues, that if he found any of this way, whether they were men or yomen, a he might bring them bound unto Jerusa- ' lem.

3 And as he journeyed, he came near! Darrasous: and suddents there in ned round

about him a hight from hearen

4 And he fell to the earth, and heard a roice saying unto him, Saul Saul, why persecutes thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus thom thou perthe pricks

6 And he trembling and astonished said. Lord, that wilt thou have me to do? And the Lord and urto him, Arise, and go into the city, and it shall be told thee what thou

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing,

eo man.

8 And Saul arose from the earth; and Then his eyes were opened, he saw no man. 255

but they led lin by the hand, and brought him into Dameccu

9 And her an time days without sout,

and restlier did cat nor durk.

10 C And there is a certain disciple at Damareus named Aran's , and toh in so d the Lord in a vision, Aranier And he said, Beloid, I are here, Lord

11 And the Lord and unto him, Arise, and go into the street; hich is called Streight and enquire in the house of Judas for one called Saul, of Tarsus: for, belold, he praveth,

12 And hath seen in a vision a man named Aninias coming in and putting his hand on him, that he might receive his

erel t

D Then Anamas answered Lord I have leard by man, of this man, lor much evil he hath done to the saints at Jerusalem.

14 And lere le hath authority from the

Circl Priests to bird all that call on the

אתי זוד

15 But the Lord said urto him, Go the secutest : it is hard for thee to lick against | var: for he is a chosen vessel unto me, to bear my name I efore the Gentiles, and I mgs, and the children of Israel:

16 For I will show him how great things

he must suffer for my name's sale.

17 Ard Anarias went his way, and entered into the house: and putting his hands on him, sa'd, Brother Szul, the Lord. eren Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.



CONVERSION OF SAUL-RUBENS,

18 And immediately there fell from his eyes as it had been scales and he received sight forthwith, and arose, and was baptızed

19 And when he had received meat, he was strengthened Then was Saul certain days with the disciples which were at Da-

20 And straightway he preached Christ in the synagogues, that he is the Son of

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him

And they watched the gates day and night to kill him

25 Then the disciples took him by night, and let him down by the wall in a basket

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples but they were all afraid of him, and believed not that he was a disciple

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus

28 And he was with them coming in and going out at Jerusalem

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians but they went about to slay him

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest through-24 But their laying await was known of I out all Judæa and Galilee and Samaria, and

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were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also

to the saints which dwelt at Lydda

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æncas, Jesus Christ maketh thee whole arise, and make thy bed And he arose immediately

35 And all that dwelt in Lydda and Sa-

ron saw him, and turned to the Lord

- 36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas this woman was full of good works and almsdeeds which she did
- 37 And it came to pass in those days, that she was sick, and died whom when they had washed, they laid her in an upper chamber

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not *delay to come to them

39 Then Peter arose and went with them When he was come, they brought him into the upper chamber and all the widows stood by him weeping, and shewing the coats and gaiments which Doreas made, while she was with them

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise And she opened her eyes. and when she saw Peter, she sat up

41 And he gave her his hand, and lifted her up, and when he had called the saints

and widows, he presented her alive

42 And it was known throughout all Joppa, and many believed in the Lord

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner

2 Or, be grieved.

- Verse 3 "He came near Dumascus"—The Christians of Damasous have not been less diligent than those of Jerusalem, in identifying the site of every transaction, which Scripture records to have occurred in that city or its i ciglibourhood. Among these, is the presumed spot where St Paul was stricken to the ground. It occurs about half a mile from the eastern gate of the town. It is thus described by Dr. Hogg, who passed it on leaving the city.—"We turned into a wide, open road, and passing through a large unenclosed Christian cometery, soon reached the place, still highly venerated, of the apostle's miraculous conversion. The present track deviates from the straight line leaving a few yards to the right, the precise spot believed to be that where he 'fell to the carth'. This is evidently a portion of an ancient road, consisting entirely of firmly embedded pebbles, which having never been broken up, stands alone like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who, in all ages, have sought the pebbles to preserve as relies. A wide, arch-like excavation, through the centre of the causeway, produced by the same superstitious industry, has given it the semblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass, and one of our attendants performed this ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness." ('Visit to Alexandria, Damascus, and Jerusalem,' 1835)
- 10 "Ananus"—The supposed abode of this disciple, of whom nothing is known beyond what is here recorded, is still devoutly pointed out at Damascus. It is described by Dr. Richardson, as "a small grotto, situated among poor houses, near the Catholic convent, and seems to be held in equal veneration by Turks and Christians, and is equally a place of prayer for both. The Mussulmans frequent it every day, and the Christians say mass in it at stated times. This community of temples appears odd, but I have stated what I was told." It is equally odd that grottoes are so constantly pointed out as the places in which the eminent persons mentioned in Scripture abode, as if they had never lived in houses, or there were no houses to live in. But the reason is clear a grotto is chosen, because the identity of a house, after the lapse of so many ages, even the strongest credulity might question, whereas no one will gainsay that any present grotto may have existed at the time to which the record refers
- 11 "The street which is called Straight"—The local traditions also point out this street, and even the house of Judas We may here quote Maundrell "This morning we went to see the street called Straight. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judas with whom Paul lodged, and in the same house is an old tomb, said to be Ananias's but how he should come to be buried here, they could not tell us, nor could we guess, his own house being shown us in another place. However, the Turks have a reverence for this tomb, and maintain a lamp always burning over it." ("Journey," p. 133.)
- 25 "Let him down by the wall in a bashet"—A considerable number of Jews must have been engaged against Paul, if they watched all the gates of Damascus, which had many The method of drawing up or letting down persons in bashets, is still very much resorted to in the East, when danger is apprehended from the ordinary mode of ingress or egress. The Christians of Damascus fail not to point out the precise part of the wall where the apostle was let down It occurs at an old gate in the wall, which has long been walled up, on account of its being rendered of little use by the vicinity of the present eastern gate
- 32. "Lydda"—This place was about eight miles to the east of Joppa. In the Old Testament (Ezra 11 33, Neh vii. 37), and in the Rabbinical writers, it occurs under the name of Lud, and in times posterior to the present, it went by the name of Diospolis It is a place of some fame among the old Jewish writers, as having been the birth-place or residence of some of their famous Rabbins Josephus describes it as being about this time a town scarcely interior to a city in its extent ('Antiq' xx. 6, 2)—Its subsequent history is obscure, and, being somewhat out of the beaten track, its site has been rarely visited by travellers. We know, however, that it became a noted seat of Jewish learning pos-

terior to the destruction of Jerusalem, being the place of one of the academies which the Jews then set up in different parts of Palestine "In the time of the Christians," says Sandys. "it was the seat of a suffragan, now hardly a village." There was however still standing a Christian church, which was said to have been built, during the crusades, by a king of England, in honour of St. George of Cappadocia, who was supposed to have been martyred and buried at Lydda (now Loudd) This fine church is now in runs and Pococke, deeming its original architecture to be of higher antiquity than the Crusades, concludes that it is the church which Justiman built, and dedicated to St. Peter, when he erected Lydda into a bishopric, and that it was repaired by Richard Cœur de Lion, and by him dedicated to St. George This seems the more probable as the town itself was, by the Crusaders, called the City of St George Volney says, "A place lately ravaged by fire and sword would have precisely the appearance of this village From the huts of the inhabitants of the village to the serai of the agha, is one vast heap of rubbish and runs. A weekly market, however, is held at Loudd, to which the peasants of the environs bring their spun cotton for sale. The poor Christians who dwell here show, with great veneration, the runs of the church of St. Peter, and make strangers sit down on a column, which, as they say, the saint once rested on. They point out the place where he preached, where he prayed, &c. The whole country is full of such traditions. It is impossible to stir a step without being shown the traces of some apostle, some martyr, or some virgin."

CHAPTER X

1 Cornelius, a devout man, 5 being commonded by an angel, sendeth for Peter 11 who by a vision 15, 20 is taught not to despise the Gentiles 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cor-

nelius

- 4 And when he looked on him, he was afraid, and said, What is it, Loid? And he said unto him, Thy prayers and thine alms are come up for a memorial before God
- 5 And now send men to Joppa, and call for one Simon, whose surname is Peter
- 6 He lodgeth with one Simon a tanner, whose house is by the sea side he shall tell thee what thou oughtest to do
- 7 And when the angel which spake unto Cornelius was departed, he called two of his houshold servants, and a devout soldier of them that waited on him continually,

8 And when he had declared all these things unto them, he sent them to Joppa

- 9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour
- 10 And he became very hungry, and would have eaten but while they made ready, he fell into a trance,
- 11 And saw heaven opened, and a certain vessel descending unto him, as it had been

a great sheet knit at the four corners, and let down to the earth

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the an

13 And there came a voice to him, Rise,

Peter, kill, and eat

- 14 But Peter said, Not so, Loid, for I have never eaten any thing that is common or unclean
- 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common

16 This was done thrice and the vessel was received up again into heaven

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged

there

- 19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee
- 20 Arise therefore, and get thee down, and go with them, doubting nothing for I have sent them
- 21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek what is the cause wherefore ye are come?
- 22 And they said, Gornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee
- 23 Then called he them in, and lodged them And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea And Cornelius waited for them, and had called together his kinsmen and near friends

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and

worshipped him

26 But Peter took him up, saying, Stand

up, I myself also am a man

27 And as he talked with him, he went in, and found many that were come to-

gether

- 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath shewed me that I should not call any man common or unclean
- 29 Therefore came I unto you without gainsaying, as soon as I was sent for I ask therefore for what intent ye have sent for me?
- 30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remem-

brance in the sight of God

- 32 Send therefore to Joppa, and call litther Simon, whose surname is Peter, he is lodged in the house of one Simon a tanner by the sea side who, when he cometh, shall speak unto thee
- 33 Immediately therefore I sent to thee, and thou hast well done that thou art come Now therefore are we all here present before God, to hear all things that are commanded thee of God.
- 34 ¶ Then Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons
- 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him
 - 36 The word which God sent unto the they him to tarry certain days.

children of Israel, preaching peace by Jesus Christ (he is Lord of all)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached,

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil, for God was with him

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree

40 Him God raised up the third day, and

shewed him openly,

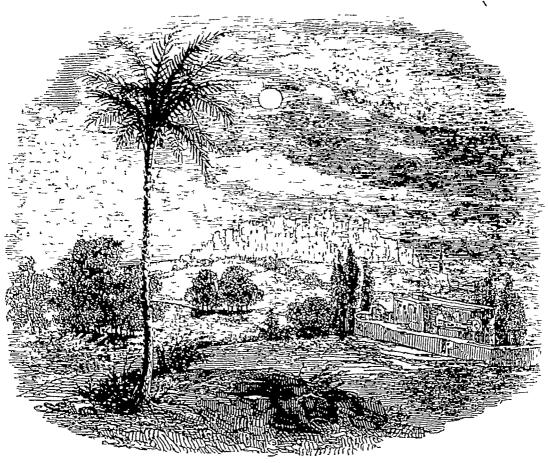
- 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead
- 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead
- 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins
- 44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word
- 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost
- 46 For they heard them speak with tongues, and magnify God Then answered Peter,
- 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- 48 And he commanded them to be baptized in the name of the Lord Then prayed they him to tarry certain days

1 Deut 10 17 Rom 2 11 1 Pet 1 17

2 Jer 31 34 Mic. 7 18

Verse 1 "The Italian band."—It was was so called, probably, as being chiefly composed of natives of Italy, and was hence honourably distinguished from the bulk of the troops serving in Judea, which appear to have been mostly formed of provincial subjects Being stationed at Casarea, which was the usual residence of the Roman governor, it is probable that they acted as his body-guard

5. "Joppa"—This place occurs, under the name of Japho, in Josh xix. 46, and which is still preserved in the present name of Jaffa, or Yaffa. It is situated about forty miles west of Jerusalem, on the shore of the Mediterranean. Its fame, as a sea-port, ascends to the remotest times in history, sacred and profane. In the former, we find it the principal port of Palestine, and the peculiar port of Jerusalem, being, in fact, the only port in Judea. Hence we find that the materials obtained from Tyre, for the building of Solomon's Temple, were brought to this port, to be conveyed thence by land to Jerusalem. But although Joppa was long the port of Judea—as its distance afforded an easy communication with the capital, while its geographical position opened an extensive trade to all the coasts and islands of the Mediterranean—it was never a safe or commodious harbour, and those travellers are mistaken who attribute its pre-



JOPPA -FORBIN

Josephus repeatedly explains its natural unfitness for a good haven, in nearly sent condition to the neglect of ages the same terms which are employed by modern travellers in describing its present condition ('Antiq' xv 9, 6, 'De Bello Jud' in 9, 3) This similarity is noticed by Mr Buckingham, who himself says, "The port is formed by a ledge of rocks, running north and south before the promontory, leaving a confined and narrow space between the rocks and Here the small trading-vessels of the country find shelter from the south and west winds, and land their narrow wharfs, running along before the magazines When the wind blows strong from the northward, cargoes on narrow wharfs, running along before the magazines they are obliged to warp out, and seek shelter in the small bay to the north-east of the town, as the sea breaks in here with great violence, and there is not more than three fathoms of water in the deepest part of the harbour' so accurately do the local features of the place correspond with those given of it by Josephus Clarke also describes the harbour as one of the worst in the Mediterranean, so that ships generally anchor about a mile from the town, to avoid the rocks and shoals of the place From this account it will appear that Joppa afforded the only port, though a bad one, for the important district behind it inland The bad state of the ancient roads, or rather perhaps the absence of any roads, made a near harbour, however incommodious, of more immediate consequence than a good one at any greater distance

The coast of Joppa is low, but the town itself is seated on a conical promontory, jutting out into the sea, and rising to the height of about 150 feet above its level, having a desert coast to the north and south, the Mediterranean on the west, and fertile plains and gardens behind it, on the east. The base of the hill is surrounded by a wall, which begins and ends at the sea, and is fourteen or fifteen feet high, and two or three feet thick, with towers at certain distances, alternately round and square being of stone, it was of sufficient strength to oblige the French army, under Buonaparte, to break ground and erect batteries against it, before a breach could be made. At present it is in a bad condition, many parts having given way from the violent rains of about seven years since, so that, if Ibrahim Pasha had been obliged to besiege it, he would have found the walls ready breached to his hands

On the land side the town is approached through extensive and richly-productive gardens, by which it is surrounded, the light, sandy soil being very favourable to the production of various kinds of fruit. These gardens are fenced with hedges of the prickly-pear, and are abundantly stocked with orange, lemon, pomegranate, and fig-trees, and with water-melons. The oranges and lemons grow to a prodigious size, the pomegranates have also a great reputation, and the water-melons are celebrated over all the Levant for their delicious flavour. The town itself is thus noticed by Buckingham —

"The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space, and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without, are the flattened domes, by which most of the buildings were crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications, but all is mean and gloomy at the walls and fortifications have a weak and contemptible appearance, compared even with those of A. I and, as at that place,

the entrance is prepossessing, but its interior disappoints the expectations raised. After passing a gate crovined with three small cupolas, there is seen, on the right, a gaudy fountain, faced with marble slabs, and decorated with printed devices, and Arabic sentences in characters of gold Passing within, however, the town has all the appearance of a poor village, and every part of it that we saw, was of corresponding meanness." Many of the streets are connected by flights of steps. The Mussulman part of the town is very much dilapidated, but the street by the sea wall is clean

and regular

Besides the citadel on the top of the hill, there is a small fort, near the sea, on the west, another on the north, and a third near the eastern gate of entrance, mounting, in all, from fifty to sixty pieces of cannon. The religious structures are, three mosques, and the Latin, Greek, and Armenian convents. The population may be from 1000 to 5000, mostly Turks and Arabs, the Christians not being estimated at more than 600. Joppa still enjoys a traffic, which, considering the state of the country, may be called considerable, with the neighbouring coasts. In the way of manufacture it is chiefly noted for its soap, which is an article of export to Damascus and Cairo, and is used in all the baths of the principal cities. The delicious fruits of the vicinity are also largely exported, particularly the melons. There are no antiquities at Joppa, nor can any be expected in a town which has been so often sacked and destroyed—five times by the Assyrians and Egyptians, in their wars with the Jows, three times by the Romans, and twice by the Saracens, in the wars of the Crusades. (Volney's 'Travels,' i 136, &c., Chatenubriand, 'Hinfraire,' ii 103, &c., edit. Bruxelles, 1826, Clarke, iv 438, &c. 8vo., Buckingham, i 227, &c. 8vo., Skinner's 'Advention's,' ii 175–184)

"A tanner"-This was regarded by the ancients as a very mean occupation, and was, by the Jews in particular,

held in a degree of contempt which it is difficult to understand

"By the sea side"—This probably distinguishes that Simon's house was in the suburbs. The situation by the seaside, seems to have been held a convenience in the business of a tanner, and, for the rest, it is certain that this trade
was not allowed to be exercised within a town, nor within less than fifty cubits from its walls. This was on account of
the discrepancy from the closer from the closer and the respect to the discrepancy of the contempt of the discrepancy from the closer from the disagreeable odour from the skins, and the manner of dressing them, and still more from that of the dead carcases, which the tanners often flayed.

28 "It is an unlawful thing," &c .- As the Jews were at this time subject to the heathen, and had, necessarily, much commercial intercourse with Gentiles, it may be desirable to distinguish by what line their intercourse was limited. They might not intermarry with the heathen, but, although such intermarriages were clearly forbidden in the Law, they sometimes took place among those Jews who lived in foreign countries. They might not eat with the Gentiles, nor enter their houses, nor walk with them in the streets in short although they might talk and traffic with them, after the manner of those who have no personal acquaintance, they might do nothing which tended to or indicated a closer and more endearing intimacy. Hence the Jews became obnoxious to the heathen for their unsocial character, their practice, however, in this matter, if not their principle, was, as St Peter intimates, well known to the heathen among whom they lived in foreign lands, as well as to those who were their masters in their own country.

CHAPTER XI

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted 19 The Gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them 26 The disciples there are first called Christians 27 They send relief to the brethren in Judæa in time of famine

And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God

- 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
- 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them
- 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
- 5 I was in the city of Joppa praying and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me
- 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

- 7 And I heard a voice saying unto me, Arise, Peter, slay and cat
- 8 But I said, Not so, Lord for nothing common or unclean hath at any time entered into my mouth
- 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
- 10 And this was done three times and all were drawn up again into heaven
- 11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.
- 12 And the spirit bade me go with them, nothing doubting Moreover these six brethren accompanied me, and we entered into the man's house
- 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter,

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, 'as on us at the begin-

16 Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water, but ye shall be baptized

with the Holy Ghost

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted

repentance unto life

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching

the Lord Jesus

- 21 And the hand of the Lord was with them and a great number believed, and turned unto the Lord
- 22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem and they sent forth Barnabas, that he should go as far as Antioch

23 Who, when he came, and had seen the

grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord

24 For he was a good man, and full of the Holy Ghost and of faith and much people was added unto the Lord

25 Then departed Barnabas to Tarsus,

for to seek Saul

- 26 And when he had found him, he brought him unto Antioch And it came to pass, that a whole year they assembled themselves 'with the church, and taught much people And the disciples were called Christians first in Antioch
- 27 ¶ And in these days came prophets from Jerusalem unto Antioch
- 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world which came to pass in the days of Claudius Cæsar
- 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa
- 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul

5 Chap 8 1

4 Or, in the church

Verse 19 "Phenice"—Most writers suppose that Phænicia is here intended. But this was so near—being, as it were, a part of Palestine when under the same government—that we are more inclined to agree with Dr Wells and a few others, who think that the sea-port of this name in the island of Crete is denoted. (See the note on ch xxvii 12)

26 "Christians"—Before this, and indeed after, we find that they were called among themselves, disciples, brethren, saints, believers, the faithful, and that the Jews called them Nazarenes and Galileans. It has been disputed whether they took this name to themselves, or their adversaries applied it to them. That they took it to themselves does not seem very likely when we consider that the name is not subsequently employed by Luke himself, or by the apostles in their writings. It occurs, indeed, in 1 Pet iv 16, and is implied in verse 14, where, however it is introduced as being applied reproachfully by persons not professing the Christian religion. On the other hand, the Jews were not likely to apply this name to the followers of Jesus since it would, on their part, imply that he was the Christ—a point which they have always stiffly denied. In fact, they continued to call, and do continue to call them by other names. It therefore only remains that the name should have been applied by the Gentiles of Antioch, which is the more probable, considering that they really wanted a name by which to denote, without circumlocution, the followers of the new religion. The names used by the apostles, they could not appreciate or employ, and those employed by the Jews had no force to them, and it therefore became natural that they should give them a name from Christ, of whom they so continually heard them speak. That the name was originally applied as a term of scoffing and reproach, as some allege, is indeed possible, but does not appear to us, by any means, a necessary conclusion

28 "Agabus" -- Ecclesiastical history does not notice this Agabus But the Greeks believe that he was one of the

Seventy disciples, and allege that he suffered martyrdom at Antioch

"Which came to pass in the days of Claudius Casar"—History records four famines, all of them local, which occurred in the time of Claudius, and some expositors have adduced them all as fulfilling the present prophecy, without considering that they occurred in different years. They seem to have thought it necessary to understand "the whole world" in the large sense of the whole Roman empire, but, even so, these four famines, put together, affected only a small part of the Roman empire. It is more probable that Palestine only is intended, particularly as the disciples at Antioch did not expect to suffer by the famine themselves, and determined to send relief to their brethren in Judea. A very severe famine accordingly happened in that country, and that it was confined to it, appears from the manner in which Josephus mentions relief as being brought from other countries, which he describes as supplying large quantities of corn when it became necessary to celebrate the feast of unleavened bread. This also appears from the manner in which he states the bounties of queen Helena of Adiabene, who came at this time to Jerusalem. "She came very seasonably for the inhabitants of Jerusalem, who were at that time greatly afflicted by so grievous a famine, that many perished for want of food. Helena sent to Alexandria some of her own people, who brought back large quantities of corn, and others she despatched to Cyprus, whence they returned with cargoes of figs. all which food was, on its arrival, distributed to the needy in Jerusalem" ('Antiq' xx 2 6). This statement does, at the same time, show the fulfilment of the prophecy and limits its application.

CHAPTER XII

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the Church 20 In lux pride taking to himself the honour due to Gol, he is stricken by an angel and doth mixerably. 24 After his death, the word of Gol prospereth.

Now about that time Herod the king istretched forth his hands to vex certain of the Church

2 And he killed James the brother of

John with the eword

3 And because he saw it pleased the Jews, he proceeded further to take Peter (Then were the days of unleavened

bread)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to leep him. intending after Easter to bring him forth to

5 Peter therefore was kept in prison but *prayer was made without ceasing of the

Church unto God for him

6 And when Herod would have brought him forth, the same night Peter was sleep ing between two soldiers, bound with two and the keepers before the door kept the prison

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison and he smote Peter on the side, and raised him up saying, Arise up quickly And his chains fell off from his hands

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he And he saith unto him, Cast thy gar did

ment about thee, and follow me

9 And he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord and they went out, and passed on through one street, and forthwith the angel departed from him

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews

12 And when he had ear adered Helling. he came to the hone of Mary the mother Mort, diere of John who e corname . many were pertheted form there proceeds

13 And a Peter Inc had it to descript the gate red on election to be reconstanted

Rhods

14 And when the Inc. Peter's core she opened not the gate for glidee. Sout ron m and told ho Peter cloud belogate

15 And they and unto ber, Tron ark mad But the contently Man I to the was even co. Then sed ties, Res.

angel

16 But Peter continued I no Line when they had opened the decreased so hit .

they were actomished

17. But he, beel or my unto the contribute hand to hold their peace de three lasto tien hos the Lord had brought lan eet of t prison And he sad Goods the stire unto Jame , and to the britler . At 1 he depirted and sent into scotler plans

18 Non the room a stan die trotte in no small stir among the solities what the

become of Peter

19 And when Hero I had cought for him, and found him not be exmane I the keepers, and commanded that Heysbu 14 be part And he sent doen from Judica to death to Casarea, and there abode

20 C And Herod was highly displica of with them of Tyre and Sidon, but they came with one accord to him, and having made Blastus, the king's chamberloin their friend desired peace, because their countr, was nourished by the king's crintry

21 And upon a set day Herod arrayed in royal apparel sat upon his throne, and

made an oration unto them

22 And the people gave a shout, raying, It is the voice of a god and not of a min

23 And immediately the angel of the Lord smote him, because he gave not God the glory and he was eaten of worms and gave up the ghost

21 ¶ But the word of God grew and mul-

tiplied

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their eministry, and took with them John, whose surname was Mark

* Or, milast and corneit progress was reade . * Or, to ail, who was there . * Or live at their no in eating week. * Or chape-chap 11 29 20 1 Or, began

Verse 1. "Herod the ling"—His proper name was Agrippa, but when he became king he took the name of Herod, which seems to have been considered, in the Herodian family, as a sort of title of sovereign distinction—like . Crear" 274

to the emperors,—the one being taken from Herod the Great, and the other from Julius Cæsar Agrippa's father was Anstobulus, a son of Herod the Great by the Asmonean Mariamne, and one of his sisters was the noted Herodias, the Agrippa himself was born three years before the birth of Christ, and he was but two years wife of Herod of Galilee old when his grandfather, Herod, put to death Aristobulus and another of his sons, Alexander sent the child to Rome for education, and that he might grow up under the imperial favour. The The emperor Tiberius became attached to him, and determined to place him near his own son Drusus, whose favour, as well as that of the But Drusus died, and Tiberius loathing to see the familiar faces of those he had empress Antonia, he also obtained But Drusus died, and Tiberius loathing to see the familiar faces of those he had been wont to see around his son, commanded them all to depart from Rome Agrippa was then a young man, overwhelmed with debts and perfectly destitute He returned to his own country, but would not go to Jerusalem as he had no means of making a figure there corresponding to his birth and disposition. He therefore retired to the castle of Massada, where he lived more like a private person than a prince. His uncle, Herod of Galilee, who for a long time behaved very generously to him, allowed him a yearly pension, and made him governor of Tiberias, but finding that nothing he left disposed to do could support his nephew's profuseness and large expenses, he one day ventured to reprove him gently for his bad management Agrippa took offence at this, and repaired to Flaccus, the proconsul of Syria, with whom he had been acquainted at Rome, and who gave him a good reception But he was soon again left destitute, in consequence of being accused of accepting a large bribe to use his influence with Fluccus in favour of the Damascenes, in a dispute about boundaries between them and the Sidonians He then proceeded to Ptolemais, where he borrowed some money, and was purposing to sail for Rome, when he was arrested by a body of cavalry, sent by the imperial procurator of Jamina, to require payment of a debt of 300,000 denarii, which he had formerly contracted. Agrippa promised to pay, but, taking advantage of the night, fled to the ship He sailed to Alexandria, and there borrowed 200,000 denail, on his wile's security, from Alexander the Alabarch, whom we have mentioned under chart to He then proceeded to Rome, where Tiberius, whose affliction for the loss of Drusus had been softened by time, received him with great kindness, and assigned him an apartment in the palace. The day after, however, the emperor received him with great kindness, and assigned him an apartment in the palace received a letter from the procurator of Jamma, acquainting him with the debt of Agrippa and his flight from Ptolemais, on which Tiberius forbade him his presence until his debt should be discharged. On this he got the empress Automa to lend him the required sum, and thus cleared himself of this troublesome affair He afterwards repaid the empress, out of a larger sum which he borrowed elsewhere Being now restored to the favour of Tiberius, Agrippa was directed to attend on Tiberius Nero, the son of Drusus but he chose rather to attach himself to Caius Caligula—the son of Germanicus, and grandson of his benefactress, the empress Antonia-who soon became so partial to the Jewish prince that he could not live without him

They were one day riding together, when Agrippa expressed a wish to Caius, that Tiberius would soon die and leave the empire to him. This was overheard by a slave who had been freed by Agrippa, and who being soon after arrested for theft, screened himself from immediate punishment by alleging that he had a matter of great importance to communicate to the emperor cured an audience for him. His application was at first neglected, until Agrippa himself, by means of Antonia, procured an audience for him. Immediately after the emperor had heard the man's communication, Agrippa, though clothed in purple, was put in chains, and committed to the guard of an officer, who had orders to watch him strictly

Tiberius did not, however live much longer, and Caius, who succeeded, immediately released Agrippa from his confinement, and, a few days after, calling him to his presence, he presented him with a royal diadem, constituting him king of Gaulonitis, Batanea, Trachonitis, and the tetrarchy of Lysanias he also bestowed upon him a chain of gold, equal in weight to the one of iron by which he had been fastened to the soldier who had kept him in custody

Agrippa tarried more than a year at Rome, before he proceeded to take possession of his kingdom On his way, he received, at Alexandria, the signal insult which we have already described under Luke viii. 11 On his arrival, his good fortune roused the envy of his wicked sister Herodias, who prevailed upon her husband to proceed to Rome, and endeavour also to obtain the title of king from the emperor How he failed, we have shown in the note to Matt xiv 1, and,

having lost all in the attempt to gain more, his tetrarchy of Galilee was added to the kingdom of Agrippa.

Agrippa soon after went to Rome himself, and while there rendered the Jews a service, of which they were gratefully mindful, in persuading the emperor to recall an order which he had issued for his statue to be placed in the temple of Jerusalem for Caius Caligula, although a monster of profligacy, claimed to be a god, and was greatly enraged when

informed that, of all his subjects, the Jews alone refused him divine honours

Agrippa was still at Rome when Caius was assassinated, soon after this transaction, and he then took a very conspicuous and influential part in the affairs of the imperial city Claudius Drusus, who was called to the empire by the soldiers, being a quiet and unambitious man, wished to decline that honour, but Agrippa encouraged him to accept it, and persuaded the senate to acknowledge him as emperor Claudius was grateful for these services, and as soon as he had assumed the government, raised Agrippa to the rank of consul, conferred upon him Samaria, Judea, Abila of Lysanias, and a part of Libanus, and concluded an alliance with him in the Forum at Rome Thus the entire kingdom of Herod the Great, which after his death had been broken into several governments, was reconstructed in favour of As a further token of his regard, the emperor bestowed the kingdom of Chalcis upon Agrippa's brother Having thus suddenly, after the great vicusitudes of his remarkable life, become one of the greatest princes of the East, Agrippa returned to Judea, which he governed for about three years, very much to the satisfaction of the Jews, among whom he was highly popular, from the desire which he exhibited to please them, and from the zeal which he felt or affected for their religion This brings us to the date at which the present chapter commences

- 2 "He lilled James . with the sword"—Now, under the rule of a native prince, we cease to read of crucifixions, and find such forms of capital punishment which the Jews were accustomed to employ Slaying with the sword was accounted the most ignominious of the four forms of capital punishment which were in use among them
- 4 "Four quaternions of soldiers"—That is, sixteen soldiers, consisting of four in each party. They were probably to watch him in turns, four at a time. We may collect from verse 6, that, of the four soldiers constantly keeping guard, two watched at the door of the prison, and that Peter was chained to the other two, so that he was between them, his right arm being chained to the left arm of one soldier, and his left arm to the right arm of the other This will illustrate the subsequent details
- 15 "His angel"—As explained by the notions of the Jews, this would not mean Peter's ghost, or intimate that they supposed him dead, nor, necessarily, that it was his guardian angel (for they supposed every person had one), but that it was an angel in his shape. They believed that commissioned angels did sometimes assume the appearances of particular men, especially when they had something to communicate which might most suitably come from the persons whose aspects they assumed * 4 1 2

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ELYMAN THE SORGERER - CARTOON OF RALEAFILL

darkness, and he went about seeking some to lead him by the hand

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia and John departing from them returned to Jerusalem

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down

15 And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, Ye men and brethien, if ye have any word of exhortation for the people, say on

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye

that fear God, give audience

17 The God of this people of Israel chose our fathers, and exalted the people *when

they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it

18 And about the time of forty years suffered he their manners in the wilderness

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot

20 And after that the gave unto them judges about the space of four hundred and afty years, until Samuel the prophet

21 And afterward they desired a king and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years

22 And when he had removed him, the raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will

23 10Of this man's seed hath God accord-

ing to his promise raised into Israel a Saviour, Jesus

24 "When John had first preached before his coming the baptism of repentance

to all the people of Israel

25 And as John fulfilled his course, he said, 'Whom think ye that I am' I am not But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this

salvation sent

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him

28 "And though they found no cause of death in him, yet desired they Pilate that

he should be slain

- 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a se-
 - 30 'But God raised him from the dead
- 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people

32 And we declare unto you glad tidings, how that the promise which was made unto

the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. as it is also written in the second psalm, Thou art my Son, this day have I begotten thee

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give

you the sure 'mercies of David

35 Wherefore he saith also in another psalm, 'Thou shalt not suffer thine Holy

One to see corruption.

35 For David, 'after he had served his own generation by the will of God, 2 fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw

no corruption

38 TBe it known unto you therefore, men and brethren, that through this man | and with the Holy Ghost

is preached unto you the forgivene

39 And by him all that believe are partified from all things, from which ye could not be justified by the law of Mo c-

40 Beaare therefore, let that come upon you, which is spoken of in "the pro-

phets.

41 Behold, ve despreces, and a onder, and perish for I work a work in your drys, a work which ye shall in no tire belie e, though a man declare it unto you

12 And when the Jees were gone out of the synagogue, the Gentiles becought that these words might be preached to them

"the next sabbath

43 No a hen the congregation was broken up many of the Jews and religious procelytes followed Paul and Barn, bas who, speaking to them, persuaded them to continue in the grace of God

11 " And the next cabbath day came almost the whole city together to hear the

word of God

45 But when the Jews say the multitudes, they were filled with envy, and spake agoust those things which were spoken by Paul,

contradicting and blaspheming

46 Then Paul and Barnab is waxed boid and said. It was necessary that the word of God should first have been spoken to you but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles

47 For so hath the Lord commanded us saying, "I have set thee to be a light of the Gentiles, that thou shouldest be for salva-

tion unto the ends of the earth

48 And when the Gentiles heard this, they were glad and glorified the word of the Lord and as many as were ordained to eternal life believed

49 And the word of the Lord was pub-

lished throughout all the region

- 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts
- 51 "But they shook off the dust of their feet against them, and came unto Ico-
- 52 And the disciples were filled with joy,

Fig. 2.7 Liferal 2 Brail 272. Billand 6. Brail 2.7 Heb I 5. Bish. 55.3 Fig. and in many other med with the in the Her ex, nercel 13 Prin 15 10 Por after blas in his case of the wind the many other med field 10 1 King 2.10 E Hab I 5.

26 mile neek texteen, or, in the settleth between field 14 Mail 16 14 278

Verse 1 "Simeon.. called Niger"—Nothing is known of this disciple His surname, "Niger" means black, and hence it has been supposed that he was so called from his black or tawny complexion, whence it is also supposed that he may have been a native of some part of Africa

"Lucius of Cyrene"-This person is not usually supposed to be Luke the Evangelist, but probably the same as the

"Lucius" of Rom xvi 21

"Manaen, which had been brought up with Herod the tetrarch"—This must mean the Herod who, some years before, had leen tetrarch of Galilee, but who if still alive, was at this time in banishment. The word our cops; literally denotes, as here translated, "brought up with," but its definite signification cannot here be determined with precision, since, like the phrase of translation, it is applied, I to a foster-brother, and so the Ethiopic here renders by "the son of Herod's nurse"—a very probable interpretation. 2 One who takes food with another. 3 One who is educated with another, school-fellow. In thinking that the first is probably the meaning here to be preferred, it should be mentioned that the relation implied, is one far more intimate and endearing in the East than it usually is in Lurope. This may partly arise from the length of the time during which the breast continues to be given to Oriental children.

4 "Sciencia"—A city on the coast of Syria, near the mouth of the Orontes, and about twenty-four miles from Antioch To distinguish it from other places of the same name, it was called Seleucia Pieria. It had its name from Se-

leucus Nicator the first Greek king of Syria, by whom it was founded

"Cyprus"—This is well known as a large and important island of the Mediterranean, about 100 miles from the coast of Syria, and 60 from that of Cilicia in Asia Minor. It is about 200 miles in length, and 60 in its greatest breadth. Once it had many considerable cities, of which those mentioned in the text, Salamis and Paphos, were the chief the former, which was situated on the eastern coast, was famous for its temple to Jupiter, and the latter, at the opposite extremity of the island, was still more renowned for its temple dedicated to Venus. For the worship of this goddess, the whole island, and this city in particular, was renowned, and hence her common and well-known titles of "Cyprian goddess" and "Paphian goddess." This beautiful island was eminently fertile in all kinds of productions suited to its climate, and its wines were held in very high estimation. It has also been always noted for its redundant produce of corn, with which it has been enabled to supply other countries. At present Cyprus exhibits but the ruin of its former glory and beauty. The spontaneous fertility of its soil cannot be suppressed even by desolation and neglect, its olives, oranges, and vines, will still grow, combined even with the sugar cane but now not more than thirty thousand persons are found on this large and rich island, which once sustained a population of two millions

7 "The deputy of the country"—The word rendered "deputy" is arevace, or proconsul This has been objected to by infidels as a mistake, under the impression that Cyprus was not such a province as gave the title of proconsul to Many commentators have conceded this point, but suppose that Luke gave the higher title by way of This does not seem very likely Lardner, however, ably vindicated the literal accuracy of the Evancompliment gelist, and produced a passage from Dion Cassius, in which this very title is given to the governor of Cyprus But to this it was again fairly enough objected, that, in the cited passage, Dion speaks at the same time of several Roman provinces, one of which was certainly governed by a proconsul, and that, in the absence of other authority, it might be concluded that, for the sake of brevity, he used one term for all, whether it properly applied to all or not. The accuracy of Luke, even on this obscure and much disputed point, has now been most conclusively established by the discovery of a coin belonging to Cyprus, struck in the very age in which Sergius Paulus was governor of the island, that is, in the reign of Claudius Cæsar, whose head and name are on the face of it, and it was in this reign that St Paul visited the island It was a coin belonging to the people of that island, as appears from the word KTHPION on the reverse, and though not struck while Sergius Paulus himself was governor the inscription upon the reverse shows that it was struck in the time of Proclus, who was next to Sergius Paulus in the government of the island coin the very same title ANOTHATOS, is given to Proclus which is given by St. Luke to Sergius Paulus That Cyprus was a proconsulate is also evident from an ancient inscription of Caligula's reign (the predecessor of Claudius), in which Aquilius Scaura is called the "proconsul" of Cyprus. (See Lardner, vol ii pp 51-54, Bishop Marsh's 'Lectures,' as cited by Horne, vol. 1. p 195)

taken, equally have operated in procuring him the name of Paul before he left his native Tor us, that city to ng cheff, inhabited by Greeks

13 "Perga in Pamphylia."—The province of Pamphylia was opposite the western extremely of Gypres where Paul embarked, and occupied a central portion of the southern coast of Asia Minor Lating on the cost Peril embare province of Cilicia, and the small province of Lycia on the west. Perga was the chief town of Pamphyara and is chiefly noticed by the ancients for a famous temple, dedicated to Dune, in whose homour a coted sound folia it was there celebrated. It was situated, at some distance from the sea, upon the river Centrus. D. Anville thinks it may be found in the Kara-Hisar, or Black Castle, of the Turks.

14. "Antioch in Pisidia."—The province of Pisidia lay immediately behind Pamphelia, indiand—and, consequently, northward—Its capital, Antioch, is named as Antioch in Pisidia, to distinguish it from sixto nother places of the same name in Syria, and particularly from the Syrian capital on the Orontes—Pliny says, that the passent Antioch was also called Gasarea—It appears to have been situated on the indefinite limits of Pisidia and Pittykia, and ve are not aware that its situation has been well ascertained, although D Anville sectors to think its site denoted by the Akaheh, or White City, of the Turks.

or White City, of the Turks.

"Sat down"—Lightfoot says, that if the elders of the synagogue had no other knowledge of Penkard Barratus, they might have known they were preachers by their sitting down when they entered the synagogue, this is not the

practice of those who were accustomed to teach or preach

15. "If ye have any word of exhortation," &c —Being strangers, they were not used to read, as our Sector del in the synagogue of Nazareth. It was not usual for any one to read in a synagogue of which he we not a moler, and hence, although our Saviour taught in many synagogues, it does not appear that he ever read in any tot to which he belonged. The word of exhortation," or sermon, must not be confounded with such an exposition of Section as the large three words delivered. It was a distinct matter, often the regular every hard here finished. There was then almost always a discourse delivered by some competent person. There was no reputar effect for the purpose, but any properly qualified teacher, who happened to be present was resident or offered hanself to address the congregation. As the Jews residing in foreign parts had less abundant opportunities of of it in a instruction in this way than those in Judea, they were probably all the more auxious to avail themselves of such apportunities as offered of hearing such strangers as visited their synagogues. This will explain the characters of the present application.

CHAPTER XIV

1 Paul and Barnabas are persecuted from Iconium 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods 19 Paul is stoned 21 They pass through divers churches, confirming the disciples in faith and patience 26 Returning to Antioch, they report what God had done with them

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil

affected against the brethren

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands

4 But the multitude of the city was divided and part held with the Jews, and

part with the apostles

- 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,
- 6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about
 - 7 And there they preached the Gospel

- 8 ¶ And there sat a certain man at Lystra, impotent in his fect, being a cripple from his mother's womb, who never had walked
- 9 The same heard Paul speak who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the

chief speaker

13 Then the priest of Jupiter, which was before their city, brought oven and garlands unto the gates, and would have done sacrifice with the people

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein

16 *Who in times past suffered all nations

to walk in their own ways

17 Nevertheless he left not himself with-



Paul and Barnabas at Lystra —Cartoon of Raffaelle

out witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead

20 Howbert, as the disciples stood round about him, he rose up, and came into the city and the next day he departed with Barnabas to Derbe

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, 28 And thand exhorting them to continue in the faith, the disciples

and that we must through much tribulation enter into the kingdom of God

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed

24 And after they had passed throughout Pisidia, they came to Pamphylia

25 And when they had preached the word in Perga, they went down into Attalia

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles

28 And there they abode long time with the disciples

3 2 Cor 11 25

Verse 1 "Iconium"—This was the capital of the province of Lycaonia, and must have been a place of some importance from this circumstance, as well as from being mentioned by Pliny, as the chief of fourteen cities in the tetrarchy of Lycaonia. It was situated upon the lake Trogilis, 120 miles inland from the Mediterranean, and still exists, under its old name in the form of Koniah, as one of the very first inland cities of Asiatic Turkey being the capital of the extensive province of Caraminia. It enjoys a fine climate, and is pleasantly situated in the midst of gardens and meadows, while at some distance, it is nearly surrounded by mountains, which ascend to the regions of perpetual snow. Notwithstanding its having been the chief town of Lycaonia, Sir John Macdonald (Kinneir) suspects that it was not a place of much real consideration until after the taking of Nice, by the Crusaders, in 1099, when the Seljukian sultans of Roum chose it as their residence. These sultans rebuilt the walls and embellished the city. They were, however, expelled in 1189 by Frederic Barbarossa, who took it by assault, but after his death they recovered

the representations of the Selgulians of the Selgulians of the Selgulian of the Selgulian of the Selgulians of the self-derivation of the Selgulians of the Selgulians of the self-derivation of the selgulians of The comparative insegningance, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, colleges, and other public in the number and size of its mosques, and other public in the number and size of its mosques, and other public in the number and size of its mosques, CFAP XV. e-comference but much waste land is included within this limit. The wall, of this extent, was strengthened with the limit. The wall, of this extent, was strengthened with the limit. The wall, of this extent, was strengthened with the wall, of the wall, wall, of the wall, wall, of the wall, wall, of the wall, wa

ede to arrest the progress of their ruin.

6. Listra and Derbe — Since Ptolemy places Lystra in Isauria, and Strabo says that Derbe vas on the border of the control of the progress of their ruin.

7. Listra and Derbe — Since Ptolemy places they places that they were upon the indeterminate frontier between the carries the grange of the control of the progress of their ruin. 6 - Lyttra and Derbe - Since Ptolemy places Lystra in Isauria, and Strabo says that Derbe vas on the border of Isa-2 while the exangelist places them in Lycaonia, it appears that they were upon the indeterminate frontier between Isa-2 while the exangelist places them in Lycaonia, it appears that they were upon the indeterminate seems however to the traction of the same in Lycaonia, it appears that they were upon the indeterminate frontier to the same here called the traction of Lycaonia, in which sense, perhaps, Lystra and Derbe are here called the traction of the same tre tro districts

The small country of Isaura, which lay on the borders of Lycaonia and Pisidia, seems however to the tro districts of the two torms is not districtly known.

Lare bean sometimes considered as a part of Lycaonia, in which sense, perhaps, Lystra and Derbe are here called the two torms is not districtly known.

The stituation of the two torms is not districtly known.

The stituation of the two torms is not district of Isauria, on the south. It was sometimes considered that I for the control of the two torms as south-eastern one of Pisidia.

The strength of the west, and children times a south-eastern one of Pisidia.

The strength of Lycaonia. Their dielect was probably a corrunt Greek intermixed with String and I is the strength of Lycaonia. Their dielect was probably a corrunt Greek intermixed. mede to excest the progress of their rum.

11 (Trespent of Lycaonia: Their dialect v.23 probably a compt Greek intermixed with Syriac voids

11 'Tre speech of Lycaonia."—Their dialect was probably a corrupt Greek intermixed with Syriac vords and eleginence, made part of the speech of Lycaonia. Their dialect was probably a corrupt Greek intermixed with Syriac vords and Barnabas.

12 'Tre called Barnabas, Jupiter, and Paul, Mercurum —Mercury was deemed the god of letters and Barnabas.

13 'Tre called Barnabas, Jupiter, and Paul, Mercurum —Mercury was deemed to consider that two, the appearance of the appearance of the should regard Paul, he being the younger and more eloquent of the appearance and security, in like manner, have reminded the Lystrams of the appearance and seculptors.

21 **Tre called Barnabas in the probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of speak, and the strength of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded the Lystrams of the appearance of Barnabas may probably, in like manner, have reminded to consider the two, and the specific manner of the ance n which Jupite was represented to them by painters and sculptors. This was as a venerable full-bearded personal numbers of the sound of the property of the strand of the gold descending to the strand on thoughts and purposes within, and yet not so deeply as descending the science which the gold described on thoughts and purposes within, and yet not so deeply as descending the science which had been wronght, the the science which had been wronght, the considering the miracle which had been wronght, the considering the miracle which had been wronght to the earth and walking along men in human forms, that, considering the miracle which had been wronght to the earth and walking along men in human forms, that, of the o tervold and its concerns. The ancient mythology is so full of accounts of the gods descending the miracle which had been wrought, the to the earth and walking arrong men in human forms, that, considering the miracle which been wrongs another to the earth and walking arrong men in human forms, that, considering the miracle which suggests another to the earth and walking arrong men in human forms, that, considering the miracle which suggests another to the earth and walking arrong men in human forms, when their conduct is viewed with reference to the prevailing notions of the gods descending the miracle which had been wronght, the miracle which had been wronght, the to the considering the miracle which had been wronght, the to the considering the miracle which had been wronght, the miracle which had been wronght, the to the considering the miracle which had been wronght, the to the earth and walking arrong men in human forms, that, considering the miracle which had been wronght, the to the earth and with reference to the prevailing notions of the to the earth and will be to the earth and will be a subject to the prevailing notions of the gods and the prevail the prevai of the Lordner, was not unnatural, when their conduct is viewed with reference to the prevailing notions of the Wight Jupiter appeared on earth, Mercury was usually represented as his attendant, which suggests another for their terms associated on the present occasion.

reason for their tenning associated on the present occasion.

region for their thing associated on the present occasion.

13 - Garland: —Commenta on the head of their idol, before they offered sacrifice, some think that they we have to include the purpose to which these "garlands" were for it to independ the purpose of their idol, before they offered sacrifice. They we have the purpose of their idol, before they offered sacrifices. They we treat to understand that the garlands of the sacrifices are not be sacrificed. But perhaps it is better to understand that the garlands were also worm by the sacrifices. They we intended to be set on the leads of the appoints thus decorated. Garlands were also worm by the sacrifices intended to be set on the leads of the appoints as the estimated to be set on the leads and needs were generally thus decorated. Garlands were also worm by the sacrifices intended to be set on the leads of the appoints as the estimated to be set on the leads of the appoints as the estimated to be set on the leads of the appoints as the estimated that the garlands were also worm by the sacrifices.

They were the sacrifices are the sacrificed as the sacrifices are the sacrificed as the sacrificed are the sacrificed as the sacrification of the sacrification victims with the sacrificers of thus decorated Garlands were also wom by the sacrificers. They we for the most factor such trees or plants as more esteemed most agreeable to the god who was the immediate conference of which the sacrificers of plants as more esteemed most agreeable to the god who was the immediate conference of which is a such trees or plants as more esteemed most agreeable to the god who was the immediate conference of which is a such trees or plants as more esteemed most agreeable to the god who was the immediate conference of which is a such trees or plants as more esteemed most agreeable to the god who was the immediate conference of which is a such trees or plants as more esteemed most agreeable to the god who was the immediate conference of the sacrificers.

Coefficients of versal?

19 "Harry stoned Paul, drew him out of the city"—There is an observable distinction between this stoning of Paul than the Jews were They latter hursed Stephen out of the city, and stoned him the Jews were than the Jews were the heart of the trongs of Stephen by the Jews been more excited against Paul than the Jews her her heart of and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews been more excited against Paul than the Jews were little characters and the trongs of Stephen by the Jews and Chest of Acast a 4 And when they were come to Jerusa-

CHAPTER XV. 1 Great di encion arisoth touching circumcission of The arrithmental about it, 22 and send their determination by letters to the churches 36 Paul ard Bernahas, thinking to tist the brethren together fall at strife, and depart asunder

And certain men which came down from Judga taught the brethren, and said, Exccpt ye be circumcised after the manner of

2 When therefore Paul and Barnabas Moses, ye cannot be saved. had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and

? And being brought on their way by Elders about this question. the church, they passed through Phonice and Samana, declaring the conversion of the Gertiles and they caused great joy unto all the brethren . G2.11 5 2

lem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of

the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses 6 And the apostles and elders came

together for to consider of this matter 7 And when there had been much dis-

puting, Peter rose up, and said unto them,
Men and brethren, Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe 8 And God, which knoweth the hearts,

bare them witness, giving them the Holy

9 And put no difference between us and Ghost, even as he did unto us, them, purifying their hearts by faith.

2 Chap. 10 43. 1 Cc- L 2

* C= 7 16 50 == 2 11 12.

10 Now therefore why tempt ye God, 'to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved,

even as they

- 12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them
- 13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me
- 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name

15 And to this agree the words of the

prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things

18 Known unto God are all his works

from the beginning of the world

- 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God
- 20 But that we write unto them, that they abstain from pollutions of idols, and from formication, and from things strangled, and from blood

21 For Moses of old time hath in every city them that preach him, being read in

the synagogues every sabbath day

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren

23 And they wrote letters by them after this manner, The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and

Syria and Cilicia

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the

law to whom we gave no such command-ment

[A.D 51-53.

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater bur-

den than these necessary things,

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves, ye shall do well Fare ye well

30 So when they were dismissed, they came to Antioch and when they had gathered the multitude together, they delivered the epistle,

31 Which when they had read, they re-

joiced for the consolation

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them

33 And after they had tarried there a space, they were let go in peace from the

brethren unto the apostles

34 Notwithstanding it pleased Silas to abide there still

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do

37 And Barnabas determined to take with them John, whose surname was Mark.

- 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work
- 39 And the contention was so sharp between them, that they departed asunder one from the other and so Barnabas took Mark, and sailed unto Cyprus,

40 And Paul chose Silas, and departed, being recommended by the brethren unto

the grace of God

41 And he went through Syria and Cilicia, confirming the churches

Verse 3 " Phone"-Phunicis, certainly, in this place

22 "Judas, surnamed Harralis" Many have thought that the per virtles emply Jer, est 'He exist (ch. 23), a ho was a candidate with Matthias for the operationing. He takes the region of this person. We can ourselve see to existence in the object of the latter the region of this person. We can ourselve see to existence in the object of the latter the region of this pursuant fermine their remones over the second at the presents attend to the enter the first man the similarity a good reason why they should not be In their than one at the first the second of two persons of a family having the same entering the first transfer to the entering the same entering the same at the first transfer to the same of the first transfer to the first transfer to the same of the same of the first transfer to the same of the sam posed on individuals, to distinguish them from the numerous persons whose fire as a west and a second

gue the same name to two sons, would, to a consplerable extent, have noticed their and the same name to two sons, would, to a consplerable extent, have noticed their and the same of his epistes, 5t. Paul eally the belief engage of his principle of the same of the principle of the same of the principle of the same of the name denotes the same per and substitute of the same of then of course understood as a contraction of Salvanus, which was a very entire to the same of t

would appear from che xxi 17, that Silas was a Roman entired as well as 1 1 1

29 " Abston from ments effected to while "-The letter, like the Seve of the feet the ret the est of a street pointed portions had been given to the priest. The Jemanete I generally, at each is a form with the priest. The Jemanete I generally, at each in the priest of the poor but the heathen who were under to wech restricts a life called a likely that the poor but the heathen who were under to wech restricts a life called a likely that a right to a right to the butchers to rell in the shamller. The Jeman's relief or their their with list less the life is a right.

regarding it as a sort of patterpation in an act of politics the few all setters the feet with a first the first and from bood, and from things strongled?— see the tates a face in 4 feet noted at an act of politics and from bood, and from things strongled?— see the tates a face in 4 feet noted at a first war of the formalism is applicable to all animals when he are an in with the face in a first war of the first on and even to North, but were not rejected by the beater the first on the first of the first on a face in a first of the following of the following and even to the animal with other food, in a node of the animal set of the animals, they are the meat with the first of the animals or, lastly, they are the meat with the first of which it is the first of the animals. tracted from the meat.

CHAPTER XVI

1 Paul having circumcised Timothy, 7 and leing called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination 19 For which cause he and Silas are ulipped and imprisoned 25 The prison dors are opened 34 The jailor is converted, 37 and they are delivered.

THIN came he to Derbe and Lystra and. behold, a certain disciple was there, 'named Timotheus, the son of a certain woman, which was a Jewess, and believed, but his father uas a Greek

2 Which was well reported of by the brethren that were at Lystra and Icomum

- 3 Him would Paul have to go forth with him and took and circumcised him because of the Jews which were in those quarters for they knew all that his father was a Greek
- 4 And as they went through the cities they delivered them the decrees for to keep, 2that were ordained of the apostles and elders which were at Jerusalem

5 And so were the churches established in the faith, and increased in number daily

- 6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
- 7 After they were come to Mysia, they assayed to go into Bithynia but the Spirit suffered them not
- 8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the right. There stood a rean of Maredonia and prayed has exing, Core over ado Maredonia, and help us

10 And after he had seen the seems, pa mediately we endeasoned to go acto Mardoma, accuraclly gathering that the Lord had called us for to preach the troop of acto

II Therefore loo ing from Tross to came with a straight course to Suporting as, and the next day to Ne ip dis,

12 And from thence to Philippi which is the chief city of that part of Maindonia and a colony and we were in that city abiding certain dis

13 And on the subbath we vent out of the city by a river side, where prayer was wont to be made, and we sit do in, and spake unto the women which resorted the

11 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard ir whose heart the Lord opened, that she attended unto the things which were spoken of Paul

15 And when she was baptized, and her houshold, she besought ur, saying. If ye have judged me to be faithful to the Lord, come into my house, and abide there she constrained us

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

* Or, the first Or, of Pather 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us

the way of salvation

18 And this did she many days But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her And he came out the same hour

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceed-

ingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans

22 And the multitude rose up together against them and the magistrates rent off their clothes, and commanded to beat them

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely

24 Who, having received such a charge, thrust them into the inner prison, and made

their feet fast in the stocks

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken and immediately all the doors were opened, and every one's bands were loosed

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled

28 But Paul cried with a loud voice, saying, Do thyself no harm for we are all here

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said,

Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house

32 And they spake unto him the word of the Lord, and to all that were in his house

33 And he took them the same hour of the night, and washed *their* stripes, and was baptized, he and all his, straightway

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house

35 And when it was day, the magistrates sent the serieants, saying, Let those men go

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go now therefore depart, and go

in peace

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? nay verily, but let them come themselves and fetch us out

38 And the serjeants told these words unto the magistrates and they feared, when they heard that they were Romans

39 And they came and besought them, and brought them out, and desired them to

depart out of the city

40 And they went out of the prison, and entered into the house of Lydia and when they had seen the brethren, they comforted them, and departed

Verse 6 "Phrygia" This was the name of a very large central province of Asia Minor—It had Cappadocia on the east, and Galatia on the north-east, Mysia, Lydia, and Caria on the west, Lycaonia, Pisidia, and Lycia on the south, and Bithy nia on the north—Its boundaries, however, differed greatly in different ages—On the name of Phrygia, and the origin of the Phrygians, very different opinions have been entertained, which it is not necessary to state in this place—However, they claimed to be the most ancient people in the world, and we are told that this claim was admitted by the Figurians who, though boastful of their own antiquity, were content with the second place—Like the other countries of Asia Minor which were distinguished as provinces under the Roman empire, Phrygia is first historically known as a kingdom, which ultimately became a province of the Lydian monarchy, and continued such until Cræsus, king of Lydia, was conquered by Cyrus of Persia, who added the Lydian kingdom to his empire—After that Phrygia, like all the rest of the country, became successively subject to the Greeks, the Romans, and the Turks, who still hold it in possession—Phrygia was in ancient times greatly celebrated for its fertility, the soil being particularly favourable for the production of all kinds of grain in abundance—It was also well stocked with cattle, in consequence of its large plains and rich pastures—It was for the most part a plain country, covered with a deep and rich soil, and watered by numirous small rivers—One extensive portion of the country, however, called Burnt Phrygia (Aguyia xixuyuriy), was of a volcanic character, and afforded bitumen and other combustibles—Now, under the Moslem yoke, great part of the country lies uncultivated—The principal cities of Phrygia were,—Apamea, the metropolis, Lædicea, the seat of one of 'the seven churches" mentioned in the Apocalypse, Hierapolis, noted for its mineral waters, Gordium, once the seat of Gordias king of Phrygia, memorable for the Gordian knot, Colosie, to the chu

"Gala" a — This was another important Province of Asia Minor, but not more than half as large as Porygia, within fire Limits defined in the preceding note.

The limits defined in the preceding note.

The country derived its name from one of three provinces on the north. The country derived its name from This colony of the limits defined in the preceding note.

The country in search of new habitations. This colony of the south and partial and part e icuses of Gaus which in the rear 979 g c., left the rore-stocked country in search of new habitations. This colony of the service which they readed him in his colors which they readed him in his colors tend defeated and sanghtered in Illyroum and Greece) Chersonnesus which they rendered him in his colors tend defeated and sanghtered in Illyroum and the Thracian Chersonnesus which they rendered him in his colors tend to be continued and sanghtered and he in consideration of the service which they rendered him in his Britantim and the northern coars of the Proporties and he, in consideration of the service Greek inhabitants with whom trey and he is a to the continuent of the former Greek inhabitants with which is a to from them, and from them, and from them, and from them, and the Constituent, founded by himself in and san by Nicomodes, king of Birla settlement, and Galatia. To the Constituent church, founded in San by Nicomodes, king of Gallo-Greek and Galatia.

The principal towns of the province were Ancyra, Tanum, and this country, Paul whose his episite to the Galatians.

The principal towns of the province were analysis of the principal towns. The principal towns in the province were analysis of the principal towns of the province were analysis.

The principal towns of the province were analysis of the principal towns. Prima on the south, and Paphlagonia and Bithyma on the north. The country derived its name from the south and Paphlagonia and Bithyma on the north. The country in search of new habitations of Gaula which, in the year 270 g c., left their overstocked country in search of new habitations of Gaula which, in the year 270 g c., left their overstocked country in search of the two chiefs from defeated and stangillered in Illurious and Greece) marched into Thrace, and took (the two chiefs from defeated and stangillered in Illurious and Greece). CHAP. XVI]

were using a straightful the name of value of the principal towns of the promise were Angre, Taylum, and this country, Paul wide his epistic to the Galatians. The principal towns of the promise were Angre, Taylum, and Permus: none of rhich are memored in Sempture.

Permus: none of rhich are memorial extension of the term from its first promincial sense. We will now memore a sense, as denoting all that the form of the seminor of the sempture in the term "Assa Mino", was an acalled Asia, and, when distinction was required was known of the Fact. A comparatively small—but to the ancested Asia, and, when distinction was a remained also as a first promise of the seminor of the semi end Ione, in which, therefore, we understand that Paul and Silas were forb iden to preach. It is in this very restricted that Paul and Silas were forb iden to preach. It is in this very restricted that Paul and Silas which are in Asia." (Rev. 1. 11), all to the end of the term in addressing, the series of Lydian Asia.

The series which he enumerates being comprehended within the limits of Lydian Asia.

The Medical and Hellesont on the west and north-west. Lydiz on the south, and the Protontis on the settle field from the south and the Protontis on the settle field.

Thurshas which is examentate being completeded within the limits of Lydian Asia.

A Myria—Thu Fronce was at the north-western extremity of Asia Minor, having and Phrygia on the restriction of the Proposition of the restriction of the South, and the Proposition of the rest and north-western extremity of Asia Minor, having and the Proposition of the south, and the Proposition of the restriction of the South, and the Proposition of the Proposition of the South, and of the both of the Granicus (a new that the Proposition of the Proposition of

defend torong in and the reightouring provinces.

8 : Tron: —Trons was the name of a distinct in Mysia, being the westernmost portion of that province, or, in the first transport of the coast. In the second transport of the name of a distinct in Mysia, being the westernmost portion of the coast. In the coast of the second transport of the name of the Hiad. The city of Troas mentioned in the trit, and the second transport of the second transport of the second transport of the successors of Alexandra for whom it had been begun), and was allexandra Troas of the successors of Alexandra for whom it had been begun), and was called, after most transport the successors of Alexandra for whom it had been begun), and was called, after most transport to the successors of Alexandra for whom it had been begun), and was called, after most transport to the successors of Alexandra for whom it had been begun), and was called, after most transport to the successors of Alexandra for whom it had been begun), and was called, after most transport to the successors of Alexandra for whom it had been begun), and was called, after most transport to the successors of the same name, Alexandra Troas and other places of the same name, Alexandra Troas was transported to the about the general from the standard from the

11. - Sandana Tras is a small uland in the Agean Sea, on the direct course from Trops to Macedonia. It is It saw to the season and was surprised to be about four miles distant from the site of first in the samed flator, a frequent four of embarkation to Greece from Asia Mino-11. - Same and the first section of the figures of the direct course from Trops to Macedonia. It is not the figures and the figures of the opposite coast of Thrace, from its proximity to make the figures and the figures and the figures of the addition of "Thrace" of "Thrace." of "Thrace, and the standard Samos, it received the addition of "Thrace" of "Thrace." of "Thrace is an acceptance of the standard samous for its make the standard samous for its make the same and the same and the same also called the Holy Island. which as we I as to distinguish it from another island called Samos, it received the addition of "Thrace" of "Thrace" of "Thrace" of "Thrace" of "Thrace" of "Thrace" of Samotraki. The island was in ancient times famous for its Its to be a selected from of Samotraki. The island was in ancient times famous for its Its to select the first and selected from the Hory Island. Hence Pliny assigns the district of Marcedonia, bordering on Thrace, or rather, being in that its respective for Elongs and selected to Marcedonia, bordering on Thrace of Its of Islands of Its and made in the formation, which formatly belonged to Thrace Meapolis was a place of little note. The formation of Thrace rather than to Marcedonia. Neapolis was a place of little and made in the following the selected the rest of Thrace rather than to Marcedonia. Its whom it was rebuilt and made in the selected the rest of the rest at Pinner. The formation of Alexanders, by whom it was rebuilt and made in the Pollowing that the following the formation of Alexanders. Its whom it was rebuilt and made in the Pollowing that the Pollowing the formation of Alexanders. Its whom it was rebuilt and made in the Pollowing that the Pollowing the following the pollowing t

Decrease of little note of little no

then divided into vanous part and and particularly four, while under the Roman government. There are extend of a whale of the first province or Macedonia Poina mostly of silver with the inscription Make 2000 19 THE Company of Macedonia, which confirm the accuracy of Luke and at the same show his attention to the most of the

ticulars (Hornes Infroduction vol. 1 p 196)

- **Accloss "—" By using the term zerms (which was originally a Latin word celema), instead of the constant of the constant of Accloss —" By using the term zerms (which was a Roman colony), which the 21st verse clearly resent to the lace. And though the critics were a long time puzzled to find any express mention of it as such yets menced to the discounted, in which it is recorded under this character, particularly one, which explicitly states that Julius Constant of the self bestowed the dignity and privileges of a colony on the city of Philippi, which were afterwards confirmed any member of the dignity and privileges of a colony on the city of Philippi, which were afterwards confirmed any entered by Augustus. This medal corroborates the character given to the city by St. Luke, and privileges that it to be not colony for many years, though no author or historian but himself, whose writings have reached us has recontinged it under that character" (Horne's Introduction, vol 1 p. 196.)
- 14 "A relier of purple, of the citu of Thyalira"—Thyalira was a city of Lydia in Asia Minor, which, being the vist of one of the "eccen churches," will be duly noticed under Rev. ii. 18—But, to show the minute accuracy of I il. it should here be noticed, that, among the ruins of Thyalira, an inscription has been found, which was originally notice to the corporation of divers (it concludes with the words OI BAILE,—the divers) in honour of Antonius Claudius Mil's now a distinguished man in the reign of Caracalla—Hence we learn that the art and trade of divers purple we determed on in that city—See Horne, as above
- 22 "Rent off their clother"—When persons were ordered to be scourged, it was customary for those who we expendict the punishment, to pull off their clothes with violence, not minding even if they were torn in the operation This trems to have been also customary among the Jews themselves ('Mish Macrot' e. 12-3)

· To leat them "-With rods, as the original term imports, and as was the mode in which this punishment was ar mi-

nutered by the Romans

37 * Being Romans"—As to the sense in which Paul was a Roman citizen, and the immunities which he emoved in that character, we must refer to the notes on character, 25, &c. It may here suffice to observe that the magistrates had by their conduct in this matter, violated three important laws, the infraction of which was in general treated with so much received the apostles message. I in punishing them without trial they had violated the law, which sirectly forbide any citizen to be punished unheard. 2 They had also infringed the Valerian law, which forbide that a it Roman citizen should be bound. And, 3, they had acted against the Sempronian or Porcian law, which exempted a citizen from being punished with rods.



PAUL PREACHING AT ALBERT -CARTOON OF RAPPALILL

mandment unto Silas and Timotheus for to come to him with all speed, they departed

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city 'wholly given to idolatry

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him And some said, What will this *babbler say ? other some, He seemeth to be a setter forth of strange gods because he preached unto them Jesus, and the resurrection

19 And they took him, and brought him unto Aicopagus, saying, May we know what this new doctrine, whereof thou speakest, 25?

20 For thou bringest certain strange things to our ears we would know therefore what these things mean

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing)

22 ¶ Then Paul stood in the midst of 'Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with men's hands, ⁷as though he needed any thing, seeing he giveth to all life, and breath, and all things,

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us

THE ACTS

28 For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his offspring

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device

30 And the times of this ignorance God winked at, but now commandeth all men

every where to repent

31 Because he hath appointed a day, in the which he will judge the world in righteous- | Damaris, and others with them

ness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the

32 ¶ And when they heard of the resurrection of the dead, some mocked and others said, We will hear thee again of this matter

33 So Paul departed from among them

34 Howbert certain men clave unto him, and believed among the which was Dionysius the Areopagite, and a woman named

Or, offered faith 1

Verse 1 "Amphipolis"—This town was at the mouth of the river Strymon, which passed on each side of it, whence its name of Amphipolis It was originally built by Cimon, who colonized it with ten thousand Athenians ("Corn Nepos in Vita Cimon,' c 2) It was on the direct road from Philippi to Thessalonica

"Apollonia"—There were several places of this name, of which three were in Macedonia. The most important of these three was the one near the Adriatic, the history of which is often mistakenly given to the Apollonia visited by St. Paul The latter was a place of small consequence—not immediately on the line between, although on the usual road from Amphipolis to Thessalonica, being rather to the south-west of the former town, and to the south-east of

"Thessalonica"—This city was the capital of one of the four districts into which Macedonia was divided by the Romans, and, indeed, of the whole province—being the residence of the proconsul We reserve a further notice of it, from the desire of connecting it with St. Paul's epistles to the Thessalonians

- 10 "Berea."—This place was about thirty-five miles to the west of Thessalonica. It was said to have been built by Macedo, who gave it the name of his daughter, Berea, but it was little noticed by ancient writers, and does not appear to have been a place of much consequence
- 15 "Athens"-We find some difficulty in seeing how to deal with such important names as Athens, Rome, &c. Their absolute importance would seem to require notices as extensive as we have ever allowed to any single subjects Yet as the extent of our notice of the things and places mentioned in Scripture must be regulated less by their absolute importance than by the degree of interest which Scripture itself connects with them, we should hardly be justified in allowing to the subjects mentioned, any other than such brief notices as would seem to the reader most unworthy of their real importance For these reasons, and because more ample information concerning such places than we could possibly furnish, is diffused in every possible form, and is, in some form or other, accessible to all—we judge it best to assume that the reader is already possessed of sufficient information, and, therefore, without formally noticing those places, to confine our attention to such matters concerning them, as the illustration of particular passages may seem to require
- 16 "He saw the city wholly given to idolatry"—The literal force of the original is "filled with idols," which implies, however, the sense conveyed in our translation. This exactly agrees with all that ancient authors tell us. Cicero describes it as full of temples Pausanias declares that it had more images than all the rest of Greece, in reference to which fact. Petronius humorously observed, that it was easier to find a god than a man at Athens Ælian was hence which fact, Petronius humorously observed, that it was easier to find a god than a man at Athens Ælian was hence led to call this city "the altar of Greece." Xenophon, before any of these authorities in time, intimates that the Athenians had twice as many religious feasts as any other people And, not to multiply proofs of a fact so notorious, Strabo states that the Athenians were not more partial to strangers, than forward to comply with any novelties in religion, and ready to entertain any foreign deities and rites of worship. Instances of the superstition of this learned and polished city might also be cited without number, such as that of the ideal who was continuously for and polished city might also be cited without number —such as that of the idiot who was condemned to death for killing one of the sparrows of Esculapius, and that of the child who was put to death, as guilty of sacrilege, for innocently picking up a piece of gold which had fallen from Diana's crown
- 18 "Philosophers of the Epicureans"—As the apostle, in his ensuing discourse, alludes, in a masterly manner, to the prominent opinions and sentiments of each class of his auditors, it may be well to remind the reader that this philosophical sect held that the world was not created by a deity or with any design, but was formed by the fortuitous concourse of atoms, that as no God created the world, so neither flid any God govern it by his providence,—the Detty being too sublime an Existence—too much absorbed in the contemplation of his own Essence and Perfections, to concern himself with such paltry matters Epicurus, the founder of the sect, acknowledged no future life. He taught that pleasure was the chief good of man and perhaps, intending this to be understood in a broad philosophical sense, he did not apprehend that it would operate as a discouragement to the practice of moral virtue. But his followers, for the most part, interpreted this doctrine as a licence and encouragement to the pursuit of sensual pleasure, when "Epicurean" became a term for describing a man abandoned to voluptuous enjoyment. Even the few who took the doctrine as an encouragement to virtue, cultivated virtue not for its own sake, but on account of the pleasures and satisfactions which it yielded We need not point out the passages in which the apostle so skilfully ailudes to the tenets

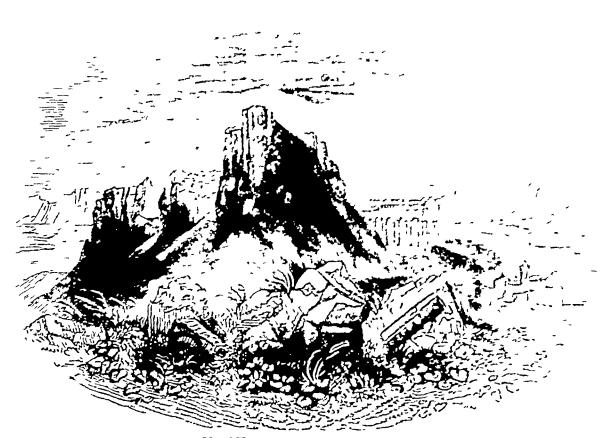
of this portion of his auditory

"Stoicks"—The founder of this sect was Zeno, but its name was derived from the place in which he taught his disciples, and in which they afterwards continued to assemble

This was the celebrated Stoa (\$\(\Sigma - \epsilon \)) or portice of Athens, They held that there were two general principles, which was adorned with the designs of the great Grecian masters God and matter, both of which they believed to be eternal, and, as a necessary consequence, they do not seem to have been very clear whether God were not the world, or the world God They regarded all things, not excepting their Deity, as subject to an invincible necessity, or fate. They had no idea of a future state of rewards and punishments, but held that the soul was a discerped part of God, which, after death, became reunited to him and lost all personal identity and all sense of pain. They held that happiness lay in virtue, and that virtue was its own reward, that all virtues were linked indissolubly to each other, and that all crimes were equal. They taught that a wise and good man

must necessarily be, by that condition, exempt from all pass on and all needs less if not tempted to receive the second name of the conditions was second possible encounstances are not been all the conditions the greatest deprivations,—pain, want, and loss, having nothing really end in them

19. "Accopagus"—This name (Assert Regard) is the same which is to be to Mars, and pages, signifying, properly, a high situation. It was an involved force to be to the total to the total continuous to the Temple of There is. It was a tree to be to the total continuous to the Temple of There is. It was a tree to be to the total continuous to the Temple of There is. It was a tree to the total continuous to the following description by Dr. (lake is it to the following the present transaction —"It is not possible to conceive a situation of preader period of a preacher, than that in which the apostle was here placed, a 1 the transaction to the period of a preacher, who from this eminence netrally be distinct on more trade, a series of the period of the following the disciples of Secretes and Plate, the effective following trade is to the imagination, the disciples of Secretes and Plate, the electric following trade is the effective following to the rest of the following to the rest of the following to the rest of the following to the following to the rest of the rest of the following to the rest of the following to the rest of the following to the rest of the following punishment upon any person who should slight the celebrate coffice of the following that a bord to the summit by means of steps cut in the natival store. The following the second of the second



MARS' HILL-THY AREOPAGES, ATALYM

Although the text only states that the apostle was brought to the place called Arcopagus yet it is implied that he was brought before the court which sat there, and which derived its name from the place of its sitting. This tribunal was of high antiquity, and in many respects formed the most honoured and venerable tribunal in all Grice, and its members were, in the better days of Athens, renowned for their equity, their blameless manners, their wise and prudent conduct, which, joined to their quantity and quality in the commonwealth, secured them the respect of all classes. They had three meetings every month in the Arcopagus. They sat in the open air, as was usual in courts which tried cases of murder, partly because it was held unlawful for the accused and accuser to be under the same roof, and partly that the judges might not contract pollution by conversing with persons so profune. It is also said that their sittings were held by night, and in darkness, that they might not be influenced by seeing either the plaintiff or defendant. These remarks apply to the original character of this renowned tribunal, the fame of which was so great, that foreign

states were often glad to submit important affairs to its decision, and even after the Romans had conquered Greece and governed it by their proconsuls, it was not unusual for them to refer difficult and important matters to the determination of the Arcopagus However, after the Athenians lost their liberty, the authority of this court (which seems before to have determined all causes, civil and criminal) declined very much, and probably, at the time of the apostle's visit, not much of its original character remained but, although its power in other matters was greatly impaired, it appears still to have retained the power of determining what gods should be admitted to the public worship of the city and for this reason—not, surely, as a criminal or for trial—Paul appears to have been brought before the Arcopagites, that they might determine whether the strange worship of which Paul spake, should be admitted on the footing of a tolerated religion among a people who were not willing that any divine powers should be unrecognised or unworshipped by themselves

It only remains to add, that on the top of the hill the foundations of the court may still be seen. They are built with squared stones of a prodigious size, in the form of a semicircle, and support a terrace or platform, which was the court where this assembly was held. In the middle was a tribunal, cut in a rock, and all about were the seats of the members, cut also in stone. These various details may help to give the reader some notion of the place on which, and

the assembly before which, St Paul delivered this most impressive address.

21 "For all the Athenians," &c — By "the strangers," mentioned in this verse, we are probably to understand the young gentry, who were sent from Italy and all the neighbouring countries, to finish their education or to study in the academies of this learned and polished city. The gossiping propensities of the Athenians, and their rage for news, here incidentally alluded to by Luke, were notorious, and might be illustrated and confirmed by ample citations from ancient writers, who often ridicule their busy and prying curiosity into all public and private affairs. "There were at Athens places called \$\lambda_{i\sigma}(\pi_a)\$, i.e., gossiping-houses (corresponding to our coffee-houses), devoted to the reception of persons who met together to hear and tell news. Of these, Meurs Ath Att., p. 158, tells us there were 360. The more respectable inhabitants used to resort to the iarqua (shops of the surgeons), and **inqua** (shops of the barbers.)"—Bloomfield, 'Recens Synop' in loc. The reader may find in Theophrastus an amusing description of the Athenian news mongers. He says there was not a shop, portico, or any public place, in which they did not often take their stand for a day together, racking their invention, and amusing their idle hearers, with an endless round of forged intelligence.

23 "To the Unknown God"—This altar was probably erected in consequence of some benefit which the Athenians had received, without feeling assured as to the god to whom they were indebted for it—or, still more probably, it may be attributed to the superstition of the Athenians, who, apprehending that they might be exposed to some severe punishment for neglecting some god whom they knew not, dedicated an altar with this inscription, lest any one of the gods might fancy himself neglected—No remains have been found bearing such an inscription—We have indeed the testimony of ancient writers that the Athenians were in the habit of dedicating altars to the "unknown gods" for the reason alleged above, and of such there seem to have been several in Athens—But Paul says he saw one inscribed "to the unknown God," in the singular, and his argument is based on this fact, and would not apply had it been "to the unknown gods." These considerations would show the probability that there should be such an altar, and the assertion of the apostle renders it certain that there was such

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles 9 The Lord encourageth him in a vision 12 He is accused before Gallio the deputy, but is dismissed 18 Afterwards passing from city to city he strengtheneth the disciples 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy

After these things Paul departed from Athens, and came to Corinth,

- 2 And found a certain Jew named 'Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them
- 3 And because he was of the same craft, he abode with them, and wrought for by their occupation they were tentmakers
- 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks
- 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus uas Christ.
 - 6 And when they opposed themselves,

and blasphemed, the shook his raiment, and said unto them, Your blood be upon your own heads, I am clean from henceforth I will go unto the Gentiles

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined

hard to the synagogue

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptized

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak,

and hold not thy peace

10 For I am with thee, and no man shall set on thee to hurt thee for I have much people in this city

11 And he continued there a year and six months, teaching the word of God among

tnem

12 ¶ And when Gallio was the deputy of Achaia the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying. This fellow persuadeth men to

worship God contrary to the law

14. "Gallio"—The Gallio who was at this time governor of Achaia, was the brother of the famous philosopher Seneca. His original name was M Annœus Novatus, but being adopted by L Junius Gallio, he took the name of that family The mention which is made of him by his brother and other contemporary writers, is exactly in accordance with the character which he here exhibits Seneca describes him as a modest man, of an amiable disposition, and greatly beloved Status calls him Dulcem Gallionem, "the sweet Gallio," and Quintilian tells us that he was mild and gentle of speech He is also described as an enemy to all vice, and an especial hater of flattery. He was a second time made proconsul of Achaia by Nero, who was under the tuition of his brother Seneca. But as he thus shared in his brother's prosperity, when in favour at court, so he also was a sharer in his downfall, when he incurred Nero's displeasure. He was, at length, as well as his brother, put to death by the order of that cruel tyrant.

18 "Cenchrea"—This was a noted port belonging to Corinth, on the eastern shore of the isthmus which joins the Peloponnesus to the main land—It was a populous place, with a safe and commodious haven—Paul, after leaving Corinth, doubtless proceeded to Cenchrea to take a passage in some ship bound for the coast of Syria.

19 "Ephesus"-See the note on Eph 1 1.

22 "Gone up, and saluted the church"-He landed at Cresarea, went up and saluted the church at Jerusalem, and

then set out on a journey to Antioch and Asia Minor

"Antioch"—This was the great Antioch, the capital of Syria, and is carefully to be distinguished from the Antioch in Pisidia. It was situated upon the left bank of the Orontes, the valley of which forms at this place a fertile plain, about ten miles long and five or six broad. It stood about 300 miles to the north of Jerusalem, and 23 miles from the place where the Orontes discharges itself into the Mediterranean. The town was built by Seleucus Nicator, who erected into an independent monarchy the dominions conquered by Alexander in Western Asia, and who named it after his father. Antiochus. It then became the seat of this new empire, and as such, as well as from its commodicus and central situation, it grew to be one of the largest and most important cities in the world, nor does it appear that it declined but rather that it increased, when it became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire. The early Jewish writers, when they wanted to express the idea of a great city, often did so by a reference to Antioch, in the terms, "as great as Antioch." Great numbers of Jews were settled there, for at this time the Jews were widely dispersed in and beyond the Roman empire, large bodies of them being found in most of the great cities, and to Antioch they had been in an especial manner allured, not by the greatness of the city, its being the seat of an extensive commerce and its proximity to their own country—but by the civil privileges which had been granted by the Greek kings of Syria, and confirmed by the Romans, to such of the Jews as chose to settle there

Strabo s account of the city may be taken to represent it as it appeared at the time when the believers in Christ received the name of Christians first at Antioch, and when it received repeated visits from the ardent apostle of the Gentiles. It then consisted of four distinct quarters, each having a wall of its own, and the whole enclosed by a common wall. These quarters marked the successive additions which the city received from the time of Seleucus, the founder, to that of Antiochus Epiphanes. He adds, that the town was little inferior in extent to Seleucia on the Tigris, and Alexandria in Egypt. Several of the Roman emperors were fond of spending their time at Antioch, as, besides the recommendations of its genial and salubrious climate, it abounded in all the conveniences, luxuries, and pleasures of life, the city being also renowned for its frequent festivals, and for the passion of its inhabitants for the games of

the circus and the amusements of the theatre

The subsequent history of the town is thus briefly stated in the 'Penny Cyclopædia,' art 'Antiocheia' —"Antioche continued to be a city of great importance, notwithstanding the frequent and terrible visitations of earthquakes, till Chosroes the Persian took it, and nearly levelled it with the ground—It was rebuilt by Justinian, and again became a considerable place, and continued so till the time of the Crusades, to which epoch some assign the remains of a wall, or fort, on the hill to the south of the city—Antioch, after it was taken by the Crusaders under Godefroy and Boemond (A d 1098), became a Christian principality, under the European conquerors of Syria—The Sultan Bibars, in 1269, took it from the Christians, and destroyed its churches—It afterwards passed under Turkish dominion, but has never recovered its commerce and importance, which were transferred to Aleppo—Mr. Buckingham says, that the Christians of Antioch have not at present a single church, and that they assemble for prayer in a cavern, dedicated to St John Antioch was taken possession of by Ibrahim Pasha, Aug—1, 1832, but was subsequently restored to the Sultan."

From the last sentences it will be seen that Antioch still exists as a town of some note, although grievously declined from its ancient importance. Mr Buckingham has given a very ample description of it in his Travels among the Arab Tribes,' ch xxvii, from which the following particulars are principally taken. It now bears the modified name of Antaki, and is thought (on what authority is not said) to contain about 10,000 persons, including 150 Christian families, and 20 Jewish ones. Our own information, obtained from a Jewish Rabbi who had been at Antioch, states the present number of the Jews at 200. The language of the people is Turkish. The town is seated at the foot of a steep and bare hill, which terminates the range of Jebel Okrah, the Mount Casius of the ancients, having before it the wide valley before mentioned, which is thickly wooded and highly cultivated. The river which flows through it is here from 100 to 150 feet wide, and flows at the rate of about three miles an hour. It was formerly navigated up to the city, and might again be made navigable for sailing-boats, if cleared out below. It is now crossed by a substantial stone bridge. The town itself, although inferior only to Aleppo Damascus, and Hamah, in size, and consequently larger than any of those on the coast, is not so well built as these generally are, and has no large public buildings of any beauty. The houses are mostly of stone, and are all pent-roofed, and covered with red tiles, many of them are three stories high, but more generally two, and the upper part is then constructed of wood. The streets are narrow, and have a high raised causeway of flat pavement on each side for foot-passengers, and a very narrow and deep path between for horses, seldom wide enough to admit of two passing each other. The bazzars are mostly open, and are unusually numerous in proportion to the size of the town, as this is a mart of supply for an extensive tract of country around it. All the articles in demand are found here in abundance, and the manufactur

The Mohammedans have fourteen mosques, the Jews assemble for worship in a room in the house of their chief, and the Christians, as already mentioned, offer their prayers in a cave. There are two khans, and several fountains, all of them of a very ordinary kind. Much of the above, however, applies to the city as it stood before the terrible earthquake which devastated this part of Syria in 1822. Pliny Fisk, the American missionary, who visited it two years after, says that walls, mosques, and houses, were seen lying prostrate in every direction, filling the streets with ruins. He did not estimate the population at more than four or five thousand, and this is explained by his fellow-traveller, Mr. Madox, who states that four or five thousand perished by the earthquake. The inhabitants were then living in

huts outside the torm. Since that time, the torm seems to buse been restered to been, its for neverally and its places of the existing torm, however, it much loosely toult, resirely covered a third of the space even and by times are walls, of which so much is preserved entire, that their line may easily be timed. It is in the sold fact to the excellent by these walls. Mr. Buckinghem says four miles which is four or in all least to the and the excellent authorities. In these walls appear to have been for the in stylet form which is the time of the built by Justinian after the town had been rounded, the Persons and which we may it is not be been else in the four for extent to that of the original city. The last wall in a sale, by the even the fact of excellent else inferior extent to that of the original city. The last wall in a sale, by the even the fact of excellent else inferior extent to that of the original city, that on the bland as also must be last a last else excellent else in sale of the hill at the opposite extreme of the city, to meet that which in a sale, the excellent else in the extension of the hill at the opposite extreme of the city, to meet that which in a sale, the excellent else in the excellent walls is now filled with one extension weed of parties a particular towers. The extension of the winding lanks of the invertall and slender paper were even. The indicate a sale is a sale of the excellent else in the excellent else in the excellent else extensions, and the remarkable that one of the present the form to experience of excellent else excellents. There are some new times of a city of excellent else excellents are excellent else excellents.

The Christian interest connected with this pio I city—once "the Q eem of the Lett" and then "the elect" in Eastern Church," and "Theopolis"—the city of God—may, in octroction with the electric interesting to our readers. See Bucking lam's Trace was electric to the Arab Trace 'Proposition product, Joseph 'De Bollo Jud' vir 3.5, 'Life of Pury Lisk,'exil, May as Free end in 74, 3' as here

în S, 11a, 11 140-143, &c.



A' TIOCH -Cassas

CHAPTER XIX.

6 The Holy Glost is given by Paul's hands 9 The Jews blaspheme his doctrine, which is confirmed by miracles 13 The Joursh exorcists 16 are beaten by the devil 19 Conjuring books are burnt 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeared by the founclerk.

AND it came to pass, that, while Apollos was 294

at Corinth, Paul having passed through the upper coasts came to Ephesus. and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then

were ye baptized? And they said, Unto John's baptism

4 Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied

7 And all the men were about twelve

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily

in the school of one Tyrannus

10 And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks

11 And God wrought special miracles by the hands of Paul

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth

14 And there were seven sons of one Sceva, a Jew, and chief of the Priests, which

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified

18 And many that believed came, and

confessed, and shewed their deeds

19 Many of them also which used curious arts brought their books together, and burned them before all men and they

counted the price of them, and found it fifty thousand pieces of silver

20 So mightily grew the word of God and

prevailed.

- 21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome
- 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season

23 And the same time there arose no small stir about that way

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen,

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands

27 So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth

28 And when they heard these sayings, they were full of wrath, and cried out, say-

ing, Great is Diana of the Ephesians

29 And the whole city was filled with confusion and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre

32 Some therefore cried one thing, and some another for the assembly was confused, and the more part knew not wherefore they were come together

ed curious 33 And they drew Alexander out of the ther, and multitude, the Jews putting him forward and they And Alexander beckoned with the hand,

people

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephc-ians

35 And when the townclerk had appeared | the people, he said. It men of Ephe us, what man is there that knoweth not how that the city of the Ephesians is ta worshipper of the great goddess Diana and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet,

and to do nothing rashly

37 For ye have brought hither these men I dismissed the accombly.

and would have made his defence unto the which are neither robber of churches, neyet bluephemers of vour godder

25 When four it Denotring and the eraftemen , hickory ath him have a retter against any man, the last open, and there are deputie let them implied one to other

So But if ye enquire only thing concern ing other matters at chall be determined in a danful re embly

10. For velore in denger to be called in question for the dig + uprour, there ber g no cause whereby is riggine in present of the concourer

11 And when he Ind this croken he

The the temple beength - # Oritic early are chart - \$60 c.

13 " lagalend Jewi, exercitic—There appear to have because his Jews rhouse had his firm; so his error of fessing to tell fortunes, cas out deals and effect cures his character should be his period by the Jewish reapon was so different in their own and his processing to the Jewish reapon was so different in their own and his process in his forces. It is a sem rendered a peculiar people, distinguished and sequential from all others him as process and inference of the second reduction of the dealth of wonder, which was tous produced in the minds of the Heather was highly face of the time, and which many unpumpingled Jems marks, to extraordinary or other supportant of the second reduction of the face of the second reduction re professed to believe, by Solomon. See the note on chir 7.

19 "Cort ut arts"—Ephesus was notorous for the add clien of its inhabitants to sorter, magic and such like "curous arts," whence came the protected term of "Ephesian letters" to express all kinds of cliarn's or space. These "Ephes an letters" were properly certain observe words and incoherent sentences which the supersitious Parker and the remaining of the results of the results of the results of the results of the results. of securing themselves from harm or of procuring benefits

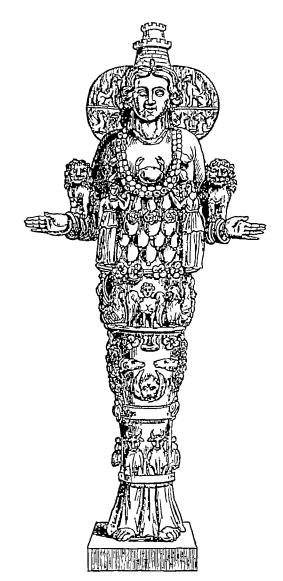
24 "Silver thrines for Diana."—It is agreed that these shaines here models or representations of the familia temple of Diana at Epiesus but it is not exactly agreed of what kind these we ell Some think they made those medals or coms, many of which are still extant. They have on the renerse a representation of the front of the temple through the open doors of which the image of the goddess is seen. O here think that the shaines were small models of the temple in silver, with moreal le doors, which being opened displayed the figure of the goddess. Such articles are mentioned in various passages of arcient authors, and this is the opinion which seems to us preferable. It appears that these samines were put enasted by the vorshippers of Diana who resorted to Ephesus as relicit, and, judging from their ideas on such matters, it is not unabled the on their return home, they set them up and convertated them for their ideas on such matters, it is not unlikely the, on their return home, they set them up and conversited them for their domestic worship. In pagean's and processions the gorders was represented as home about in a car resembling her own temple. It is pussione that the men who wrough, all these vanous articles, were those whose eraf was considered by Demeinus to be endangered by the preaching of Paul

27. ' The temple of the great goddess Diana"-The temple of Diana at Ephesus was counted as one of the seven

wonders of the world on account of its extent and magnificence. The same rank was held by an earlier temple than that which existed at this time. Xerxes the Persian king, who destroyed the idol temples wherever he came, spared that one on account of its extreme magnificence and grandeur but it was set on fire on the night Alexander the Great was born, and burned to the ground. This was done by a man named Erostratus, who confessed that he had done the deed to immortalize his name by the destruction of this wonderful building. To baulk him, it was decreed that his name should never be mentioned, but such a decree served only to make his name more memorable. Alexander offered to rebuild the temple, on condition that the Ephesians would allow his name to be placed in front, but this offer was respectfully declined. The materials saved from the fire were sold, and the women parted with their jewels, and the money thus raised served to carry on the work till other contributions came in. These were sent most liberally from all parts, and in a short time amounted to an immense treasure

The new temple stood between the city and the port, and was built at the base of a mountain, at the head of a marsh, which situation is said by Pliny to have been chosen as less hable to earthquakes It however had the effect of doubling the expenses, for vast charges were incurred in making drains to convey the water that came down the hill into the morass and the Cayster It is said that in this work so much stone was used as exhausted all the To secure the foundations of the quarries of the country conduits and sewers which were to support the weight of so prodigious a structure, Pliny says that there were laid beds of charcoal, well rammed, and over them others of wool, and that two hundred and twenty (or, as some copies read, one hundred and twenty) years elapsed before this grand temple was completed by the contributions of all the cities of Asia (Minor or Proper?) It was 425 feet in length and 220 in breadth, supported by 127 marble pil-It was 425 feet in lars sixty feet high, of which thirty-six were curiously sculptured, and the rest polished The pillars were said to have been the gifts of so many kings, and the bas-reliefs on one of them were wrought by Scopas, one of the most famous of ancient sculptors, and the altar was almost entirely the work of Praxiteles The first architect, and he who appears to have planned the whole work, was Dinocrates, who built the city of Alexandria, and who offered to carve Mount Athes into a statue of Alexander There are many coins extant which bear the heads of different Roman emperors, and exhibit on the reverse the temple with a frontispiece of two, four, six, or even eight columns It was despoiled and burnt by the Goths, in the reign of the emperor Gallienus The glory of Ephesus and its temple must however have been dimmed before this by the progress of Christianity The city depended for its wealth upon its temple, which attracted from all parts multitudes of worshippers the people knew this, and hence their clamour on the present occasion, and the effect of the representation made by Demetrius The city and temple rose and flourished and fell together former is now an inconsiderable village, and of the latter nothing now remains but some fragments of ruin, and some broken columns

28 "Diana of the Ephesians"—The heathen goddess Diana was primarily the moon, but was worshipped under a variety of names, characters, and forms The same people sometimes worshipped the different qualities attributed to her, by different names and different impersonations. She was the goddess of hunting, of travelling, of chastity, of childbirth, of enchantments, &c., and in her different characters she was Diana, Luna, Lucina, Hecate, Proserpine, besides many other names, derived from the places in which she was worshipped.



DIANA OF EPHESUS

was that of a huntress, with a crescent on her head, and attended by dogs. But the Ephesian Diana was differently represented from any other, being figured with several tiers or rows of breasts—intimating that she was at Ephesias regarded as Nature—the mother of mankind. The image were a sort of high-crowned cap or mitre, and its feet were involved in the garments. Notwithstanding what the "town clerk" says, in verse 35, about "the image which fell down from Jupiter," it seems that Mucianus, who had been three times consul, and whose authority Pliny follows (Lib xii 40), learnt at Ephesias that this famous image was the work of a very aucient sculptor named Canetias. As he further states that the original statue had never been changed, it must have been the same to which the "town-clerk" here refers. It seems to have been an ugly little statue, made of several pieces of wood—generally said to be ebony, but Mucianus thought vine-wood—which precludes the otherwise possible idea that the material might have fallen from the sky in the form of an aërolite, and shows that the priests availed themselves of the remote antiquity and uncouth form of this image, to persuade the people of its divine origin

29 "The theatre"—Among the Greeks and the states of Greek origin—the theatre, the proper appropriation of which was for the celebration of the public games—was also used as the place of assembly for every kind of public business, and served for town-hall, senate house, forum, &c., and harangues to the people were there delivered Indeed,

10 And Paul went down, and fell on him, and embracing him said, Trouble not

yourselves, for his life is in him

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed

12 And they brought the young man

alive, and were not a little comforted

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,

we took him in, and came to Mitylene

- 15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium, and the next day we came to Miletus
- 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church

- 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
- 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews
- 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
- 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
- 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me

24 But none of these things move me, neither count I my life dear unto myself, so |

that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more

26 Wherefore I take you to record this day, that I am pure from the blood of all

27 For I have not shunned to declare

unto you all the counsel of God

- 28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood
- 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock

30 Also of your own selves shall men arise, speaking perverse things, to draw

away disciples after them

- 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with
- 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanc-

33 I have coveted no man's silver, or gold, or apparel

34 Yea, ye yourselves know, "that these hands have ministered unto my necessities, and to them that were with me

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all

37 And they all wept sore, and fell on

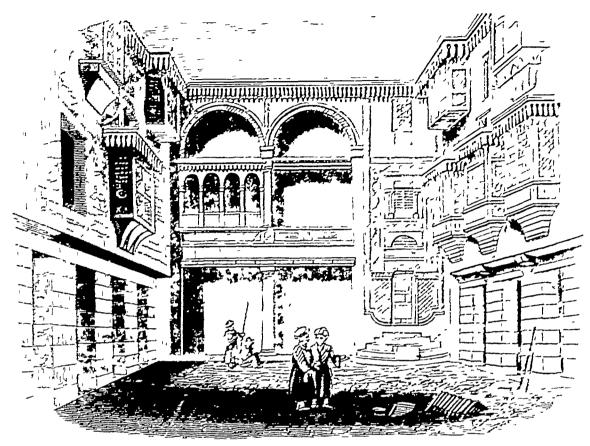
Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his And they accompanied him face no more unto the ship

51 Cor 4 12. 1 Thess 2.9 2 Thess. 3.8.

Verse 9 "Fell down from the third lost"—This intimates that the upper chamber in which they were assembled was on the third story. It appears that the young man had seated himself in the window, and being overpowered with sleep, fell out of the window into the court below. It will be recollected that there were no windows of glass, whence we may perceive that the window here mentioned was a lattice of joinery, or a door which on this occasion was set open on account of the heat from the many lights and the number of persons in the room. It should be observed that the windows of such places in general reach nearly to the floor, and differ considerably from our windows but that the windows of such places in general reach nearly to the floor, and differ considerably from our windows, but correspond well to what our own word "window" denotes in its original signification (window, windore wind door), * 4 m 2

a door for the admission of wind or air. We introduce a cut, representing as seen from the court yard, such an Oriental house as appears to suggest the best idea of the situation of the upper chambers, so often mentioned in tre New Testament, and which we know to have been in those times much used for devotion and for religious observances and discourse



PART OF THE QUADRANGLE OF AN ORIENTAL HOLSE.

13 "Accor"—This was a sea-port on the southern coast of Troas in Mysia, and about twenty miles to the south of the town of Troas, affording the distance which Paul went on foot. It is famous in Pinny and other writers for a kind of stone, of such a nature that the dead bodies placed in it (in pits or coffins) were consumed in forty days, all except the teeth. Hence it was called sarcophagus (flesh-devourer)

14 "Mitylene"—The name of the chief town of the island of Lesbos This island lay very near the coast of Mysia, the distance at two points being not more than ten miles. Mitylene was however thirty miles by sea from Assos. It was a well-built city, but its situation was so imprudently chosen, that the inhabitants were inconveniently affected by the winds. It was the birth-place of several noted persons, among whom were Alcaus, the poet, Sappho, the poetess; Pittacus, one of the "seven sages," Theophrastus, Theophanes, the historian; and Diophanes, the rhetorician. It does not appear that any Christian was established here in the apostolical times, and no mention is made of it in ecclesiastical history until a comparatively late day. The Lesbians were still notorious idolaters in the second century, and continued to sacrifice a man to Diopysius. But in the fifth, sixth, seventh, and eighth centuries there were bishops of Mitylene present at several councils. The town has since given the name of Metelin to the whole island, and is now an insignificant place in the hands of the Turks.

15 "Chios"—Another and smaller island, to the south of Lesbos, and very near the peninsular projection of the Ionian coast. It was a very rich and beautiful island, noted for a particular kind of turpentine used in medicine and for its excellent mastick, wine, figs, and marble. The aposile did not visit, but only passed the is and. It partook of the heathen and the Christ an condition of Lesbos, as in the preceding note, and in the same ages its bishops appeared in the same councils with those of Mitylene. The island now bears the name of Scio, during the late Greek revolution it acquired a melancholy distinction by the horrible massacre of about twenty thousand of its inhabitants by the Turks. Its premous population was estimated at 150,000, of whom only 1400 were Turks

"Samor"—This island, about eighty miles in circumference, approached, in one part, very near to the coast of Ionia, being not more than six miles from the Trogyllium promontory. Ephesus was nearly opposite this island Pythagoras was a native of it, and Lycurgus died in it. Herodotus notes the island for three remarkable things—a very high mountain, a bulwark about the haven in the sea, and the largest temple he ever saw (Thalia, 60) Idolatry pre-ailed here so late as the fourth century but there were then some Christians, as we read of some persecutions which they sustained Heraclius, bishop of Samos, assisted at the council of Nice. The island is exceedingly fertile, and is accounted the richest in the Archipelago

"Troyyllum"—This was, as we have seen in the preceding note, a promontory opposite Samos. The form of expression, "We arrived at Samos, and tarried at Trogyllium," would seem to suggest that Trogyllium was in Samos, 300

which was not the case. Hence the addition, "tarried at Trogyllium," is not found in the Alexandrian, Vulgate, and Ethiopic versions However angles our does not necessarily denote arrival at Samos, but "we made (the coast of) Samos, and tarried at Trogyllium." They must have made the coast of Samos, before they reached the main land at

Trogyllium and landed there

17 "Miletus"—This town was a sea-port of Caria, near the mouth of the river Mæander, and thirty miles to the south of Ephesus It was originally the seat of a petty kingdom, but successively partook in the same alterations of condition which the country at large sustained It was noted for a magnificent temple of Apollo, and for being the birth-place of Thales, one of the "seven sages," and of the philosophers Anaximander and Anaximenes Paganism was still predominant here in the fourth century, when Licinius consulted its oracle of Apollo, as to the result of an event in the war against Constantine, but in the fifth, seventh, and eighth centuries, we read of a bishop of the Christian church at this place, as assisting at several councils The place is now in ruins, and is called Melas by the Turks

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem 9 Philip's daughters prophetesses 17 Paul cometh to Jerusalem 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre for there the ship was to unlade her burden

4 And finding disciples, we tarried there seven days who said to Paul through the Spirit, that he should not go up to Jeru-

salem

5 And when we had accomplished those days, we departed and went our way, and they all brought us on our way, with wives and children, till we were out of the city and we kneeled down on the shore, and prayed

6 And when we had taken our leave one of another, we took ship, and they returned

home again

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day

S And the next day we that were of Paul's company departed, and came unto Cæsarea and we entered into the house of Philip the evangelist, 'which was one of the seven, and abode with him

9 And the same man had four daughters,

virgins, which did prophesy

10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles

12 And when we heard these things, both we, and they of that place, besought him

not to go up to Jerusalem

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done

15 And after those days we took up our

carriages, and went up to Jerusalem

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge

17 And when we were come to Jerusa-

lem, the brethren received us gladly

18 And the day following Paul went in with us unto James, and all the elders were present

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his mi-

nistry

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses saying that they ought not to circumcise their children, neither to walk after the customs

22 What is it therefore? the multitude must needs come together: for they will

hear that thou art come

23 Do therefore this that we say to thee We have four men which have a vow on

24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads and all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled,

and from fornication

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, 'to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all

the people, and laid hands on him,

28 Crying out, Men of Israel, help This is the man, that teacheth all men every where against the people, and the law, and this place and further brought Greeks also into the temple, and hath polluted this holy place

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the

temple)

30 And all the city was moved, and the people ran together and they took Paul, and drew him out of the temple and forthwith the doors were shut

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar

32 Who immediately took soldiers and centurions, and ran down unto them and when they saw the chief captain and the

soldiers, they left beating of Paul

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done

34 And some cried one thing, some another, among the multitude and when he could not know the certainty for the tumult, he commanded him to be carried into the castle

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people

36 For the multitude of the people fol-

lowed after, crying, Away with him

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thou-

sand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city and, I beseech thee, suffer me to speak unto the people

40 And when he had given him licence, Paul stood on the stairs, and beekoned with the hand unto the people And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

² Num 6 18 Chap 18 1°. ³ Chap 15 20 ⁴ Num 6 13 ⁵ Chap 5. 36

Verse 1 "Coos"—This was one of the largest of several small islands (the Sporades) off the coast of Caria. It lay at the mouth of the Ceramic Gulf, on that coast—It was chiefly famous for its worship of Esculapius and its temple of Juno, as also for being the birth-place of Hippocrates the physician, and Apelles the painter—It is not known when the Gospel was first preached here, but, in the fourth, fifth, and sixth centuries, ecclesiastical history notices that it had a Christian church and a succession of bishops

"Rhodes"—The nearest part of this famous island to the continent lies about nine miles to the south of the promontory of Cynosema, on the coast of Caria, and is 120 miles in circumference. It was originally an independent state, which got into a flourishing condition, and was some time able to keep in subjection the adjoining parts of the continent. It ultimately fell into the hands of the Romans, from the Eastern Empire it passed to the Saracens, but it was recovered by the Greeks, who held it 600 years longer, until it was wrested from them by the Turks it was taken from them by the Knights of St. John of Jerusalem, who held it till 1522, when the Turks recovered it, after a year's siege and the loss of 90,000 men,—the knights withdrawing to Malta. Rhodes was noted for its fine climate and excellent wines, and its inhabitants were powerful at sea, and profited largely by commerce. It was most talked of, however, for the brazen Colossus, which bestrode the entrance of the harbour of the city of Rhodes. It was reckoned one of the "seven wonders," and admitted the largest ships of the time to sail between its legs. It stood 70 cubits high, and was reckoned to contain 720,000 lbs weight of brass. It was thrown down by an earthquake, after standing fifty or sixty years. It seems that, on account of this statue, the Rhodians were sometimes called Colossians, whence some have very strangely imagined that they are the persons to whom Paul addressed his epistle under that name. At the present date, the city of Rhodes was one of the principal seats of learning in the Roman empire, the others being Athens, Alexandria, Tarsus, and Marseilles.

It is not known when the Gospel was first preached here and a Christian church established but in the fourth, fifth, sixth seventh, and eighth centuries, there was a bishop of Rhodes present at various councils, nor was the church in Rhodes wholly destroyed in the ninth century, although grievously harassed by the Saracens

"Patara"—This was a sea-port on the south-western coast of Lycia. It was principally remarkable for an oracle of Apollo, which gave responses six months in the year, and had a reputation scarcely inferior to that of the far-famed

oracle at Delphi

7 "Ptoleman"—This sea port is that called Accho in the Old Testament (Judges 1 31), which is nearly preserved in the name of Akka, which the Arabs at present give to it, but it is better known in Europe by its Turkish name of Acra, or Acre. The name of Ptolemais, which it bore in St. Paul s time, was derived from the first Ptolemy of Egypt, to whose lot it fell in the division of Alexander's conquests, and by whom it was greatly strengthened and improved

to whose lot it fell in the division of Alexander's conquests, and by whom it was greatly strengthened and improved

The town is situated at the north angle of the bay to which it gives name, and which extends in a semicircle of
about ten miles to the opposite point of Mount Carmel Being washed on the west and south sides by the sea, and having a small bay on the cast, it is strong by its situation, while in different ages due care was taken to give it such further strength as it could derive from art Hence the tribe of Asshur, to whose lot Accho fell, was unable to obtain possession of it—a fact which implies strength even at so early an age, while it shows that a stand was made for the preservation of so important a place. The importance of Acre, which has, from that day to this, given it so conspicuous a place in the history of all the contests of which Palestine has been the theatre, has been well defined, by Dr Clarke, "The port is indeed to consist in the superiority of its port which at all times made it the maritime key of Palestine bad, but it is better than any other along the coast That of Seide (Sidon) is very insecure, and the harbour of Jaffa worse than any of the others. The possession of Acre extended its influence even to Jerusalem. It enables its possessor That of Seide (Sidon) is very insecure, and the harbour of Jaffa to shut up the country, and keep its inhabitants under subjection All the rice, which is the staple food of the people, enters by this avenue the lord of Acre may if it so please him, cause a famine to be felt even over all Syria Here then we have a clue to the operations of the French They directed every effort towards the possession of Acre, because it placed the food of the inhabitants of the country in their power, and consequently its entire dominion. It is a principle of policy that the key of a public granary is the mightiest engine of military operation. Hence we find that it was the last place from which the Crusiders were expelled in the Holy Land, and hence its tranquil possession, not-Hence we find that it withstanding the insignificant figure it makes in the map of this great continent, is of more importance than the greatest armies, under the most victorious conquerors, ever sent for the invasion of the country" But although this has been certainly true for many ages—that is, ever since the culture of the native soil has been neglected, and since the taste of the inhabitants has rendered rice an essential article of subsistence, rendering, on both accounts, large imports of foreign grain necessary—it by no means appears that the possession of Accho was so essential to the Jews, or that the possessors of it had such power of influencing the condition of the country, and this for the plain reason that, in ordinary seasons, the soil, under the hands of an industrious people, produced in abundance all things necessary for their subsistence, rendering them independent of supplies from foreign countries This is confirmed by the fact, that, although Accho must at all times have been an important possession, its predominant historical importance does not take date till after the Jews had ceased to be a nation, and after the general culture of the soil had been discontinued

F Acre was taken from the Christians by the Saracens, in the year 636 and it remained in their hands until 1024, when Baldwin, king of Jerusalem, assisted by a fleet of seventy Genoese vessels, made himself master of it, after a siege of twenty days, by sea and land. In 1187 it fell into the hands of Saladin, but, after a siege of three years, was retaken by Richard Cœur de Lion and Philip of Trance. It remained in the hands of the Franks rather more than a century. But in 1291, Khalil, sultan of Fgypt, brought a vast army against it, and although it was bravely defended by the Knights of St John of Jerusalem (from whom it took the name of St. John d'Acra), they were at last obliged to give ground, and the town was taken and almost destroyed by the Moslems. They afterwards rebuilt and fortified it, so that it was enabled to make a long resistance to a large Turkish force, which however obtained possession of it in 1517. Under the Turks, the town fell to decay, and was almost deserted, till the famous Djezzar Pasha made it the seat of his government, and, by repairing the town and harbour, made it the most important place on the coast. At this time, with the aid of the British, under Sir Sidney Smith, Acre acquired celebrity for its successful resistance to the French forces, under Buonaparte, who was obliged to raise the siege, after failing in the twelfth assault. It has lately been forces, under Buonaparte, who was obliged to raise the siege, after failing in the twelfth assault. It has lately been taken from the Turks by Ibrahim Pasha, after a siege of six months, during which the shot and shells of the besiegers committed fearful devastation on the buildings, and walls and houses overthrown, gave the place the appearance of a heap of ruins. After it was taken, however, the work of reparation commenced with great vigour, it is now restored

to at least its previous consideration

"Of the Canaantish Accho," says Buckingham, "it would be thought idle perhaps to seek any remains, yet some presented themselves to my observation, so peculiar in form and materials, and of such high antiquity, as to leave no doubt in my own mind of their being the fragments of buildings constructed in the earliest ages." These consist of the foundations of buildings, which occur in the south east front of the newly-erected outer walls of the city, and which were exposed to view in sinking the ditch, before these walls, to the depth of twenty feet below the level of the present soil. They appear to have belonged to private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small doorways and passages leading from one to the other. The materials of which they were originally constructed proved to be a highly-burnt brick, with a mixture of cement and sand, as well as of small portions of stone in some parts, the whole so strongly bound together by age, and by the adhesive nature of the cement used, as to form one solid mass. If Mr. Buckingham's conjecture is correct, this discovery certainly furnishes an interesting intimation as to the character of the constructions which formed, at an early age, the habitations of the poorer classes in Palestine. Of the splendour of the later Ptolemais no monument remains, unless it be in the blocks-of marble and shafts of pillars, now employed for thresholds and other purposes, or lying neglected on the ground. The Saracenic remains are few and unimportant, and those Christian runs which some of our older travellers mention, are altogether gone. The mosques, fountains, bazaars, and other buildings, are in a style rather Turkish than Arabic, except in one old and well-built caravanseral, which might perhaps be assigned to the Saracenic age. The town is walled all round, and on the land side there is a second outer wall, added by Djezzar Pasha, after the French had retired from Syria before this is a dry ditch, the excavation of whic

town before the recent devastations by the Ligyptian troops, but as there appeared a disposition to repair the damage, things now probably stand at Acre nearly as they were before. In the time of Djerrar the population was estimated at about 20 000 by some travellers but, in 1820, the Rev James Connor states it at 10,000, on the authority of the Finglish consul, the Christians, of various denominations, being about one half. This makes no allowance for Jews, and the Rev W Jowett, who was there at the end of 1823, says, "The probable estimate given its of the population was about 5000 souls of which there may be Turks and Arabi 3000, Jews, 800, Christians, 1200". We have some reason to think that the present truth may be between Mr Connor and Mr Jowett, as to the whole population, and that the latter is right in his proportions. (D'Herbelot in 'Acca,' &c., Clarke's 'Travels,' vol. iv. ch. 3, Buckingham's 'Travels,' vol. i ch. 4, Jowett's 'Researches,' vol. i. p. 423, and vol. ii. p. 144, &c., Monro's 'Summer Ramble,' vol. i pp. 49-53, &c.)

24 "Be at charges with them, that they may shave their heads"—In chi xviii 18, we read "having shorn his head in Cenchrea, because he had a vow" It is well to consider these two passages together, in order to distinguish them clearly. In the first place, he (whether Paul or Aquila, but most probably the latter), in consequence of having taken a vow, during the term of which he let his hair grow, shaved himself in Cenchrea, his vow being at that place completed. This is clear, because the person who vowed did not shave as a commencement, but as a completion of his vow. Some think that this was a Nazarite vow, but it could not be so, since such a vow could only be completed at Jerusalem, and the person could only be shaved there, since the ceremony was to take place at the door of the tabernacle of the congregation, and the hair to be cast into the fire, under the pot in which the peace-offerings were boiled (Num vi.) It is true that some contend that this obligation was not imperative upon Jews residing abroad, but we know no proof of this assertion, and, even if so, it was unlikely to have been a vow of Paul's, because he was then hastening to Jerusalem, and would probably not have been in such haste to shave his head at Cenchrea, whereas Aquila did not go with him to Jerusalem, but remained at Ephesus. The Vulgate and Chrysostom refer the vow, whitever it were, to Aquila, and this construction is favoured by the original, and, even as his vow, the probability remains very strong that it was not a Nazarite vow, but such a civil vow as the Jews were on particular occasions accustomed to make, in testimony of their hope of, or gratitude for, some protection, deliverance, or relief—such as the vow, very common to travellers, that they would not shave their heads till they had arrived at a particular place, or else, that they would exercise some act of abstinence till they attained some object which they had in view.

The present is entirely a different transaction, for Paul had intermediately been at Jerusalem since the affair at Cenchrea, and the course now taken is not his own, but was suggested to him by his friends at Jerusalem. The persons here mentioned, were unquestionably under a vow of temporary Nazanteship. We learn from Josephus that it was usual for persons in sickness or distress to make vows, and to spend at least thirty days in extraordinary devotions—that is, as Nazantes they abstained from wine, let their hair grow, and gave themselves up to prayer, till the time when they purposed to offer sacrifice at being released. Now we know, from Josephus and other Jewish writers, that it was considered a very popular act of piety for persons, who themselves were under no vow, to live in abstinence together with those who had undertaken such a vow, and to bear the whole or part of the expenses of their sacrifices. The latter part alone indeed was so acceptable an act, that Agrippa, who cultivated popularity, when he came to Jerusalem, offered the sacrifices of thanksgiving, and directed a good number of Nazarites to be shaved. This seems to have been the course which Paul was advised to take in the present instance. The "charges" of these four persons would be the price of eight lambs, four rams, together with oil, flour, &c, according to the law of Num vi. 14, 15

- 28 "Brought Greeks also into the temple"—The Jews were always most anxious to keep their temple from being defiled by the presence of Gentiles They might enter within the limits of the "mountain of the house," that is, within so much of the whole site as lay between the outer wall and the enclosure before the temple courts, but they might not enter into any of these courts, nor even into the Chel or enclosure before them Before the entrance to this were pillars on which were inscriptions in Greek and Latin, giving notice that no strangers were allowed to enter. (Joseph 'Antiq' xv 14 5)
- 31 "The chief captuin"—This officer appears to have been the tribune who held the chief military command in Jerusalem, in the absence of the procurator. He was in the Tower of Antonia, called "the castle" in verse 34, from which he issued with a band of soldiers, on the present occasion. (See the note on ch v 26)
- 37 "Canst thou speak Greek "—From this it appears that Paul addressed the officer in Greek, at which the officer was surprised, supposing him to be a native Jew, or, as his next question imports, an Egyptian The officer himself seems to have been a Greek, as appears by his name, Lysias, as well as from his telling Paul, presently, that he had purchased his freedom
- 38 "Art thou not that Egyptian"—Josephus gives an account of the affair to which Lysias alludes, and which happened about two years before this time. This Egyptian Jew came into Judea, and, giving out that he was a prophet, collected in the desert no less than 30,000 people, whom he persuaded to follow him to the Mount of Olives, where they should see the walls of Jerusalem fall down at his command, so that through the ruins they might enter the city. His object was to take the city by force, seize the Roman garrison, and assume the government of the people. But the Roman governor, Felix, marched his forces to meet them, and falling upon them dispersed them with great ease. Four hundred were killed, and two hundred taken prisoners but the Egyptian himself fled with a few of his more attached followers. As he was still alive, Lysias supposed he had got into the city, and had raised the commotion which he witnessed. That the Jews were beating Paul, was not calculated to undeceive him, as the people of Jerusalem had before shown themselves very adverse to the designs of the Egyptian impostor. (Joseph. 'Antiq' xx. 8, 6 'De Bello Jud' 11, 13 5)

CHAPTER XXII

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship 22 At the very mentioning of the Gentiles, the reople exclaim on him 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth Men, brethren, and fathers, hear ye my defence uhich I make now unto you

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence and he saith,)

3 I am verily a man which am a Jew,

born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day

4 And I persecuted this way unto the death, binding and delivering into prisons

both men and women

5 As also the High Priest doth bear me witness, and all the estate of the elders from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jeiusalem, for to be punished

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest

9 And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me

- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do
- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus
- 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight And the same hour I looked up upon him

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth

15 For thou shalt be his witness unto all men of what thou hast seen and heard

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord

17 And it came to pass, that, when I was

come again to Jerusalem, even while I prayed in the temple, I was in a trance.

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem for they will not receive thy testimony concerning me

19 And I said, Lord, they know that I imprisoned and beat in every synagogue

them that believed on thee

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him

21 And he said unto me, Depart for I will send thee far hence unto the Gentiles

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth for it is not fit that he should live

23 And as they cried out, and cast off their clothes, and threw dust into the air,

- 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him
- 25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
- 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest for this man is a Roman
- 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born

29 Then straightway they departed from him which should have examined him and

the chief captain also was afraid, after he knew that he was a Roman, and because he

had bound him

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the Chief Priests and all their council to appear, and brought Paul down, and set him before them

2 Chap. 8 3 Chap 7 53 4 Or, torlared him

Verse 2 "Spake in the Hebrew tongue"—The native Jews held the Hellenistic Jews and their language in considerable contempt, and such Jews could not speak the dialect vernacular in Judea, unless that they had for some time resided there. The Hellenistic Jews had raised the tumult, and what had passed gave the native Jews to understand that Paul was himself an Hellenist. When therefore he began to speak in the vernacular dialect, their attention was naturally arrested by surprise. It must be understood that he particularly addressed the native Jews, and to them he hastens to explain that, although a native of Asia Minor, he had been brought up in Jerusalem, at the feet of one of

their greatest teachers, and reminds them of circumstances which might recal him to their recollection as the Saul who was once so well known for his Jewish zeal. He thus accounted for being able to address them in their own language, and engages their attention by that circumstance, as well as by the recollection of what he had been.

- 3 "Tarsus, a city in Cilicia"—This was, as Paul had just before said, "no mean city" It was the capital of Cilicia, and situated upon the river Cyndus, about six miles from its mouth. It was noted for its opilence even in the time of Alexander (Q Curtius, 1 in c 4), and under the Romans its importance rather increased than diminished. Considerable already, as enriched by commerce and dignified by learning, the Romans confirmed its consideration by granting it the privileges of a free colony—an important distinction which would naturally attract to it the wealthy and the learned, and those families whose station made it an object of importance to secure the immunities of Roman citizenship for their children. Hence Paul himself, being a native of this town, enjoyed the distinction of being "free-born," hile it was doubtless through the public schools for which it was famous, that he was enabled to obtain the various acquirements and that acquaintance with Greek literature, which his writings and speeches so frequently display Strabo says that the academies of Tarsus excelled even those of Athens and Alexandria in philosophy and polite literature, although these exceeded it in the number of their philosophers. The reason of this was, that Tarsus was not, like other places celebrated for their academies and schools, resorted to by foreigners, to teach or to be taught. Those who applied themselves to study at Tarsus were mostly natives of the country. And even these seldom spent their lives there, but went abroad to complete their studies and when they had done this, they seldom returned home, but generally preferred to settle elsewhere. He further observes, that Rome itself could attest the great number of the learned men who were natives of this city, since it abounded in literati from Tarsus and Alexandria. ("Geog' xiv 673, 675) How remarkably this coincides, in some points, with the history of St Paul' Although Tarsus is known to have captured the privileges of Roman citizenship, it of course results that Paul's
- 24. "Examined by scourging"—This method of extorting a confession was not unusual among the Romans, and was sometimes practised by the Jews themselves—The Romans however could not thus treat one who enjoyed the privilege of Roman freedom; and examination by torture was therefore limited to slaves and aliens—A few instances do indeed occur of Romans being tortured by order of tyrannical emperors, but the historians relate such acts as flagrant enormities, which they mention with abhorrence

25 "Bound him with thongs'-Persons to be scourged were bound to a low pillar, in such a manner that they were

obliged to lean forward, and, as it were, to "offer their back to the smiters"

'Is it lawful to scourge a Roman?"—Lysias, not knowing Paul was a free-man, purposed to scourge him in the literal sense A Roman citizen might not be scourged, but only beaten with rods, and not that in order to extort confession or while uncondemned Indeed, properly speaking, a free-man could not be punished ignominiously, as the very sentence which declared his punishment, divested him of his privileges, and made him no longer a citizen. That is to say, he ceased to be a Roman, when he was found guilty of crimes for which an ignominious punishment was necessary

28 "With a great sum obtained I this freedom,"—The privileges of Roman freedom were so great, that they were most eagerly sought for by those who had no claim to them by birth. Under the republic and the first emperors the Roman freedom v as obtained with great difficulty, and only by great favour, or in consideration of important services. When it was first made saleable by venal emperors, it was only granted to those who could afford to pay a "great sum" for it, as Lysias did. The price was afterwards gradually lowered, and was otherwise granted with great facility in consequence of which it soon came to be thought of lightly, and lost the distinction which it had one time conferred. The sacred narrative however, closes before this state of things had arrived

29 "Because he had bound him"—That is, because he had bound him to the pillar, to be scourged, which was as great an outrage upon the person of a Roman as scourging itself. We must understand it of this, because we collect from verse 30, that the tribune kept him in bands all night, and only took them off when he produced him before the Sanhedrim and we learn from the sequel that he remained in bonds during the whole period of his confinement. This privilege therefore did not exempt him from all bonds, but only from being bound for scourging, or rather from being bound in any manner unbefitting a Roman citizen. No such citizen could strictly be bound before condemnation or confession. While accused, and as yet untried, however, he was held in custody either by the magistrate or by certain sureties who undertook that office, or else he was placed in military custody, which in the time of Paul had become very common, and in which an end of a long chain was fastened to the right arm of the prisoner, and the other end to the left arm of a soldier. It was thus that Agrippa was kept in custody at Rome by Tiberius (see the note on ch. xii. 1). To contend, therefore, as some few writers have done, that Paul did not in this matter enjoy the full immunities of a Roman citizen, is most futile, unless it can be shown that the "bonds" which he bore were any other than the chain which fastened his arm to that of a soldier, at such a distance as allowed him considerable freedom of action. And this cannot be proved, for, indeed, the only passage which intimates the nature of his bonds, is one which shows them to have been of this description. After his arrival at Rome, it is said, "Paul was suffered to dwell by himself with a soldier that kept him"—that is, he was allowed to remain in that kind of custody in which Roman citizens were usually held.

But while we believe that Paul enjoyed this and other personal privileges, in virtue of his Roman freedom, we by no means think that he enjoyed every privilege of a native Roman citizen, and allow that it would be unsafe to say what privileges he did enjoy beyond those which he directly claims, or which the course of the history suggests. For he only was a Roman citizen, in the full extent of the term, who had a right of having a house in Rome, and who was incorporated with one of the tribes, and who, consequently, had the right of suffrage, and of himself becoming a can didate for office. These were the highest privileges, and were not often granted to individuals, or even to the municipal and colonial towns which obtained the right of citizenship. In fact, the municipal towns, the Roman colonies, and the individuals who obtained their freedom, got more or fewer of the privileges and exemptions peculiar to the Roman citizens, in proportion to their fidelity and to the services which they had rendered. Few obtained all, but those which were most easily secured and most generally enjoyed, were such exemptions as we have been considering, in matters of

accusation, trial, and punishment.

CHAPTER XXIII

1 As Paul pleadeth his cause, 2 Anamas commandeth 7 Dissension among his acthem to smite him cusers 11 God encourageth him 14 The Jews' laying wait for Paul 20 is declared unto the chief 27 He sendeth him to Felix the gocaptain

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day

2 And the High Priest Ananias commanded them that stood by him to smite

him on the mouth

3 Then said Paul unto him, God shall smite thee, thou whited wall for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest

thou God's High Priest?

5 Then said Paul, I wist not, brethren, that he was the High Priest for it is written, 'Thou shalt not speak evil of the ruler

of thy people.

- 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, 'I am a Pharisce, the son of a Pharisee of the hope and resurrection of the dead I am called in question
- 7 And when he had so said, there arose a dissension between the Pharisecs and the Sadducces and the multitude was divided
- 8 'For the Sadducees say that there is no resurrection, neither angel, nor spirit the Phansees confess both
- 9 And there arose a great cry and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man but if a spirit or an angel hath spoken to him, let us not fight against God
- · 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle

Il And the night following the Lord stood by him, and said, Be of good cheer, for as thou hast testified of me in Jerusalem, so must thou bear witness also

at Rome

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul

13 And they were more than forty which had made this conspiracy

14 And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat

nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him and we, or ever he come near, are ready

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain for he hath a certain thing to tell him

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly

21 But do not thou yield unto them for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him and now are they ready, looking for a promise from

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night,

24 And provide them beasts, that they may set Paul on, and bring him safe unto

Felix the governor

25 And he wrote a letter after this man-

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting

- 27 This man was taken of the Jews, and should have been killed of them . then came I with an army, and rescued him, having understood that he was a Roman.
- 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council
- 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds
- 30 And when it was told me how that the Jews laid wait for the man, I sent straight way to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris

32 On the morrow they left the horsemen to go with him, and returned to the

33 Who, when they came to Casarea, and delivered the epistle to the governor, presented Paul also before lum

34 And when the governor had read the letter, he asked of what province he was And when he understood that he was of Cilicia,

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment

Verse 2 "Aromas"-Some make this Ananias to be the son of that Annas who is mentioned in the Gospels, but he d d not become high-priest till after the death of Festus, who succeeded Felix the present governor. This therefore must be the Ananas the son of Nebedeus, who was made high-priest by Herod king of Chaleis instead of Joseph the son of Camith. The year after there was a bloody outbreak between the Jews and Samantars, in consequence of when the high-priest was sent in chains to Rome, with others on both sides, to give an account of the matter to Candius. The younger Agrippa, then at Rome, procured the Jews a farourable hearing so that they were sent back with honour and ther opponents punished. Anamas seems to have continued high pries' till towards the end of Felix's government, when Agrippa deposed him in favour of Ishmael, the son of Phabus. Some therefore think that Ishmael must at this time have been high-prest, but we see no ground for this opin on, since the present transactions took piece two years before the recall of Felix. The conclusion, indeed, would not offer any difficulty, seeing how i shall it was for the last high-prest to act as the coadjutor and representative of the present. But still we can discover no necessary for supposing that Anamias was not himself high-prest at this time, although his deposition must have taken pace soon after

"Srute him or the routh."—It is still usual enough in the East, particularly in Persia, for a person in arthority to order an offender who appears before him to be smitten on the month, if he makes an answer or remark which is not liked. This is on the old Oriental principle of punishing the offending part. The blow is usually inflicted with the heel of a street, and is very severe, often breaking the teeth, and causing the blood to spirt out. To be thus smitten on

the mouth is considered a greerous indignity, and is inflicted for that reason.

3. "God shall smule thee."—About five years after this, in the government of Florus, Eleazer, a son of this Anamias, set himself at the head of a party of turbulent persons, who took possession of the temple and would allow no samples to be offered for the emperor; and these being joined by a party of assassins (nearn), every person of note was obliged to seel for safety in sinks and vaults. Anamas sought protection in the royal palace, and when it was assaulted and forced by the assassins, he retreated, with his brother Hezekiah, to an old aqueduct, from which they were exultingly dragged forth and slain upon the spot. (Joseph, De Bello Jud? in 17)

"Thou whited wall"—This proverousl form of expression, analogous to our Saviour's companson of the Phanisees to whited sepulchnes," denves much force from our understanding that walls in the East were, and still are frequently constructed with mud and other base materials, however fair—from being white-washed or otherwise beautified—they

12. That they would reather eat nor drank till they had killed Paul!—It appears, from many passages in the Talmud, that it was very usual for the Jews to von that they would not eat for a particular time, or till some design which they en'e-tained were accomplished. Sometimes they only bound themselves to abstinence from particular things, and then en'estained were accomplished. Sometimes they only bound themselves to abs'inence from particular things, and then ciners were larful to them. But the present vow was absolute; and it appears to have been no unusual thing for certain zez'ots thus to bind themselves to s'zy those whom they believed to be worthy of death but whose destruction could not be effected by any legal process. Josephus mentions an instance in which ten Jews bound tremselves by an cash to 'estroy the first Herod, because he had violated the ancient customs of the nation. They were discovered before they could effect their intention, and, being brought before the Ling, were so 'ar from betraying any fear or compunction, that they gloried in the act they had meditated, and holding up their daggers, arowed that they believed the conspiracy to which they had sworn was a holy and p ous action, and that what they had purposed to do, was not for any gain or horour to themselves, nor for any indulgence of their passions, but in behalf of the customs of their country which every Jew was bound to observe or die for. They received their deaths with great constancy, amidst the sympathy of the people, who manifested their approbation of the design by tearing limb from limb the spy who had revealed the p'ot, and throwing his remains to the dogs.

It will occur to the reader to ask what became of the present conspirators, since they could not accomplish their vor

It will occur to the reader to ask what became of the present conspirators, since they could not accomplish their vow. It will occur to the reader to ask what became of the present conspirators, since they could not accomplish their vow. D'd they starte? By no means It was exceedingly easy to procure absolution, on several grounds. A man whose life was in danger from keeping his vow, in git to released from it. So the Talmud —"If a man vows that he will not eat any thing, woe be unto him if he eats; and woe be unto him if he does not eat. If he eats, he breaks his vow; if he does not eat, he sins against his own life. What then must he do? Let him go to the wise men, and they will unlosse him from his vow" ("T. Hieros. Avoda Zara," fol. 40-1) Besides, it was necessary that a Jew should eat and drink on the Sabbath and certain feast-days, and if therefore such occurred within the time in which a person had rowed not to eat or drink he was released from his vow, on declaring that he had not, when he made it, adverted to this collection ("Maim, in Mish. Nedamin," c. ix. 6)

^{23 &}quot;Carcrea."—This city was on the coast thirty miles to the no-th of Joppa, and fifty five N.N E. from Jeru-308

salem It was quite a modern town, and was probably, as a whole, the finest at this time in Palestine. A very particular account of its origin is given by Josephus ('Antiq' v 9) The spot was formerly called "Strato's Tower," and being considered by Herod a favourable spot for the foundation of a new city, he procured a plan for a very magnificent one to be built there, and for twelve years carried on the work at a very lavish expense. All the buildings were of white stone, and the city abounded in sumptuous public edifices—such as palaces and places for assemblies, a temple dedicated to Casar (whose name he gave to the city), a theatre, and amphitheatre—the latter being buildings which, from their heathenish character, as well as the idol-temple and unlawful images, were two among the things which made Herod unpopular among the Jews, and which even he would not have dared to erect immediately in Judea Even the subterraneous constructions—the vaults and cellars—were formed with as much excellence as if they had been intended for public view. Herod, sensible of the defects of the havens of Joppa and Dora, spent enormous sums in forming by art a better harbour at his new city, and which he effected by one of the noblest undertakings of ancient times. He threw out a semicircular mole, which protected the port from the south and west winds, leaving only a sufficient passage for vessels to enter on the north. Within the space thus enclosed a fleet might, in all weathers, ride in perfect safety. This mole was two hundred feet wide, and was constructed with vast blocks of stone, all of which it was necessary to procure from a distance, and which were let down into the sea at the depth of twenty fathoms. This was a truly royal undertaking, and although Herod was a bad man and an arbitrary tyrant, there is no disputing that he did more than perhaps any king since Solomon, in the way of public improvement. Josephus, on this occasion, adverting generally to the subject, says, that Herod, in all his works, was anxious to exc

The completion of the works at Cosarea was deemed so important an event, that it was celebrated with extraordinary magnificence, particularly by heathen games and combats. Herod dedicated this festival to Cosar, and
ordered that it should be repeated every fifth year and, as mentioned on a former occasion, it was at one of these
celebrations thus ordered, that Herod Agrippa, the grandson of the founder, met his death, as recorded in ch xii
After Cosarea was finished, Herod made it his royal residence, and as the Roman governors followed his example, the
city may be considered as having been thenceforward the political metropolis of the land. It was also the great seaport of Palestine, and as such we frequently read of the embarkation and landing of the apostles at this place.

The contest between the Jewish and Syrian inhabitants of Cæsarea—concerning the superior privileges, and the commotion which iesulted from Nero's determination in favour of the latter, together with the massacre of 20,000 Jews in that city—has been mentioned in p 62, as bringing on the fatal war, which ended in the subversion of the

Hebrew nation

After the destruction of Jerusalem, Cæsarea became noted for its schools and learned men. Hence the Rabbins of Cæsarea are everywhere celebrated in the Talmudical writings. Little further is known of its history, save that it still remained the civil capital of the province until, about the middle of the seventh century, its surrender to the Saracens formed the crowning conquest of the victorious Khaled, in Syria for after Cæsarea had fallen, all the cities of the province which remained unconquered submitted to the Arabian yoke. It still subsisted as a city of note in the time of the Crusaders, and is frequently mentioned in the history of their wars. From the time of their expulsion, it rapidly declined, and has long been an utter desolation. Of this desolation a full description has been given by Mr Buckingham, who states that the broken materials and fragments of ruin fully confirm the account which Josephus gives of the original splendour of Cæsarea. But he adds —"The great city extended itself from the sea shore to some distance inland but its ruin is so complete, that the most diligent survey would scarcely be rewarded by the fixing with accuracy the site of any of the public buildings, or even the delineation of the precise form of the foundation of its walls.. At the present moment, the whole of the surrounding country is also a sandy desert towards the land the waves were the ruin of the moles, the towers, and the port, toward the sea, and not a creature resides within many miles of this silent desolation."

31 "Antipatru"—This place is often named by Josephus. In 'Antiq' xiii 15 1, he says that Antiochus Dionysius made an expedition against Judea, when Alexander Jannæus, in fear of his coming, "dug a deep ditch, beginning at Chabarzaba, which is now called Antipatrus, to the sea of Joppa." Relating the same circumstance in another place ('De Bello,' i 4 7), he adds that Antipatrus was near the mountains. The occasion of its change of name he relates in another place, stating that Herod greatly loved his father Antipater, and, among other proofs of this, built, as a monument for him, a city in the finest plain in his kingdom, which had rivers and trees in abundance, and named it Antipatris. When elsewhere mentioned by Josephus, it occurs, as here, as a stage on the route between Jerusalem and Casarea, and from a comparison of his account of marches between the two places with the 'Jerusalem Itinerary' (apud Reland 'Palest Illust' ii 4 7), it appears that the route from Jerusalem to Casarea lay thus —Jerusalem, Emmaus, Lydda, Antipatris, Bethar Casarea. Thus Antipatris lay to the north of the known point Lydda, and from the distances as given in the 'Itinerary,' it appears that its distance from Casarea was about twenty miles, or rather more than one-third of the whole distance between Jerusalem and Casarea. It is necessary to mention this, as the site of Antipatris cannot now be ascertained by any existing name or remains. Jerome, in his account of the journey of Paula, describes her as proceeding from Casarea to Antipatris, and thence to Lydda, which gives him occasion to mention Antipatris as then a small town, half fallen to ruins.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine 24 He preacheth Christ to the governor and his wife 26 The governor hopeth for a bribe, but in tain 27 At last, going out of his office, he leaveth Paul in prison

AND after five days Ananias the High | nation by thy providence,

Priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul

2 And when he was called forth, Tertullus began to accuse him, saying, Sceing that by thee we enjoy great quictness, and that very worthy deeds are done unto this nation by thy providence,

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3 We accept it always, and in all places, most noble Felix, with all thankfulness

- 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few
- 5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

6 Who also hath gone about to profane the temple whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us. and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him

9 And the Jews also assented, saying

that these things were so

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself.

11 Because that thou mayest understand, that there are yet but twelve days since I

went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city:

13 Neither can they prove the things

whereof they now accuse me.

14 But this I confess unto thee, that ! after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets:

15 And have hope toward God, which they themselves also allow, that there shall

just and unjust.

1 Chan 21 57

² Charp. S3 €

- 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.
 - 17 Now after many years I came to bring alms to my nation, and offerings
 - 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
 - 19 Who ought to have been here before thee, and object, if they had ought against
 - 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council
 - 21 Except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question by you this day
- 22 And when Felix heard these things, having more perfect knowledge of that way, he deterred them, and said, When Lisias the chief captain shall come down, I will know the uttermost of your matter
- 23 And he commanded a centurion to keep Paul, and to let him have liberty. and that he should forbid none of his acquaintance to minister or come unto hım.
- 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
- 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee
- 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the i oftener, and communed with him.
- 27 But after two years Porcius Festus came into Felix room: and Felix, willing be a resurrection of the dead, both of the to shew the Jews a pleasure, left Paul bound.
- Verse 1. "A certain orator named Tertallus"—Tois man, as his name imports was a Roman. The Jews had themselves no professed crators or advocates to plead a cause before a judge. But being themselves hithe acquained with the laws and forms of judicature among the Romans, it was necessary that in pleading a cause before a Roman magistrate they should have the assistance of a Roman lawyer and advocate, rersed in the Greek and Litin languages.

2. For worths deeds are done unto this ration by the providence—All this is basefaced fatters, too gross, one rould think for even Felix to swallow, and at which the Jews who heard him must have winced not a little. It cortainly did not express their real sentiments; for by them Felix was more hated than any Roman governor before

Candous Felix was ongically, as well as his brother Pallas, a slave of the emperor Claudius, and received his freedom from him. Under this weak emperor, his favourite freedoms held in fact the cinef authority of the state, and disposed of employments and honours at their pleasure. Pallas, the brother of Felix, was the cinef favourite of the emperor; and Felix himself was for some particular reason, very dear to him. This easily accounts for the distinction which he attained. He first received employment and high promotion in the army, and while serving in that capacity

in Judea, contrived to render himself acceptable to the Jews, that on the recal of Cumanus, they solicited the appointment of Felix to the vacant government. To this perhaps they were influenced the more by the knowledge of the favour in which his brother stood at the imperial court. They had soon, however, sufficient cause to repent of this step, for as governor he displayed a very different character from that in which he had previously appeared, and the people soon had cause to groan under his violence, injustice, and avanice. Luke the Christian, Josephus the Jew, and Tacitus the Roman, agree with remarkable unanimity in their character of Felix. The latter, whose testimony can be least suspected, says that Felix exercised the authority of a king with the mind of a slave, whom neither fear nor shame could restrain. He also represents him as having rendered himself contemptible, and provoked an insurrection among the people of his province by his misconduct, so as to have reduced it to a scene of rapine, treachery, and rebellion, and to have exposed it to the danger of a civil war, which would have ensued but for the management of Quadratus the governor of Syria. With this the accounts of Josephus fully correspond, as do the intimations in this chapter where we see him tremble while "Paul reasoned of righteousness, temperance, and judgment to come," and where his venal character is intimated by the fact that "he hoped also that money should have been given him of Paul, that he might loose him." One of his acts that excited the most disgust was his employing the sicarn to murder the high-priest Jonathan, who had been foremost in recommending him procurator of Judea, but who subsequently excited his displeasure by exhorting him to correct his administration. Some other particulars concerning Felix will best appear in the following notes

- 10 "Many years a judge"—Here are no compliments, and the severe simplicity of Paul's answer contrasts adminably with the glozing and artful oration of Tertulius He commences with the statement of a known fact, that Felix had been many years a judge of the nation He had been governor seven years
- 24 "His wife Drusilla, which was a Jewess"—Drusilla was the daughter of Herod Agrippa, and sister of the king Agrippa who appears in the ensuing chapter. When her father died she was promised in marriage to Epiphanes, the son of Antiochus king of Commagene, but after Herod's death he refused to embrace the Jewish religion as he had previously promised, in consequence of which her brother gave her in marriage to Azizus king of Emesa, who submitted to receive circumcision, out of love to her, for she was one of the finest women of her age. But as her virtue was far below her beauty, Felix, who saw her and became enamoured of her, easily persuaded her to leave her husband and be married to him, although he was a heathen and had already a bad character. Indeed, she herself, according to Josephus, renounced the Jewish religion to please Felix, even as her previous husband had renounced paganism to win her St Luke does not contradict this when he calls her a Jewess, as this needs mean no more than that she was of Jewish birth. After this, in connection with what has been already stated concerning Felix, we can have some notion of the fearless honesty of the righteous apostle, who, notwithstanding his bonds, reasoned before such a pair, "of righteousness, temperance, and judgment to come"—Felix trembled, and Drusilla might have trembled also. Drusilla bore to Felix one son, with whom she afterwards perished at an eruption of Mount Vesuvius, in the reign of Titus.
- 26. "He hoped also that money," &c.—This stroke finishes the character of Felix, in exact keeping with other parts of his character—Probably his expectations were founded partly on the knowledge that Paul had been entrusted with 'alms and offerings" for the brethren at Jerusalem, and partly on the impression that the Christians, who had formerly sold their possessions to maintain their poor brethren, would not hesitate to contribute largely to deliver such a principal person among them as Paul from his confinement
- 27 "Willing to shew the Jews a pleasure"—The Jews had procured the recal of Felix, by their representations and petitions to the imperial court, in which they had probably succeeded the more easily, as his brother Pallas had before this been dismissed by Nero from the management of the finances, in which he had acted more like the sovereign director of the empire than as a minister. The Jews were doubtless pleased that Felix left Paul in bonds, but this satisfaction was not sufficient to mollify their resentment against himself, for they sent a deputation after him to Rome, to accuse him of mal-administration before Nero, and it seems that it would have gone hardly with him had not his brother Pallas, though he no longer held any public employment, still retained sufficient influence to screen him from punishment. What afterwards became of Felix, history does not state

CHAPTER XXV.

2 The Jews accuse Paul before Festus 8 He answereth for himself, 11 and appealeth unto Cæsar 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth 25 Festus cleareth him to have done nothing worthy of death

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem

- 2 Then the High Priest and the chief of the Jews informed him against Paul, and besought him,
- 3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him
- 4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

- 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him
- 6 And when he had tarried among them 'more than ten days, he went down unto Cæsarea, and the next day sitting on the judgment seat commanded Paul to be brought.
- 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove
- 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all
 - 9 But Festus, willing to do the Jews a

pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged to the Jews have I done no wrong, as thou

very well knowest

II For if I be an offender, or have committed any thing worthy of death, I refuse not to die but if there be none of these things whereof these accuse me, no man may deliver me unto them I appeal unto Cæsar

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute

Festus

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix

15 About whom, when I was at Jerusalem, the Chief Priests and the elders of the Jews informed me, desning to have judg-

ment against him

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the

man to be brought forth

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to b alive

20 And because I doubted of such man ner of questions, I asked him whether h would go to Jerusalem, and there be judge

of these matters.

21 But when Paul had appealed to be re served unto the hearing of Augustus, commanded him to be kept till I might sen him to Cæsar

22 Then Agrippa said unto Festus, would also hear the man myself To mor

row, said he, thou shalt hear him

23 And on the morrow, when Agripp was come, and Bernice, with great point and was entered into the place of licaring with the chief captains, and principal me of the city, at Festus' commandment Pau was brought forth

24 And Festus said, King Agrippa, an all men which are here present with us, y see this man, about whom all the multitud of the Jews have dealt with me, both at Jo rusalem, and also here, crying that he ough

not to live any longer

25 But when I found that he had com mitted nothing worthy of death, and the he himself hath appealed to Augustus, have determined to send him

- 26 Of whom I have no certain thing t write unto my lord Wherefore I hav brought him forth before you, and speciall before thee, O king Agrippa, that, after ex amination had, I might have somewhat t write
- 27 For it seemeth to me unreasonable t send a prisoner, and not withal to signif the crimes laid against him

2 Or, I was doubtful how to enquire hereof

3 Or, judgment.

Verse 1 "Festus"—Of the private history of Porcius Festus, almost nothing is known beyond what Herodia (iv 8 11) tells us, that he was also a freedman. The principal feature in his administration is offered by the vigorous and severe measures which he took to restore internal peace to the country, which he found full of tumults and disorder which had been encouraged, if not created, by the neglect, cupidity and tyranny of his predecessor. Three distinctions of bloodshed and plunder were in active operation.—The superior and inferior priests were in arms against each other on the subject of tithes, as the numerous persons who had been high-priests all asserted their continued claim the dues which belonged to that office, which was resisted by the inferior priests, who saw that if all these claim were satisfied, they would not themselves possess the means of subsistence. Then numbers of seditious persons he taken arms against the Romans, and against those who submitted contentedly to their rule. And, lastly, the oper country was infested by numerous and powerful bands of robbers, whose merciless murders, robberies, and massacrefilled the land with lamentation and alarm. Festus applied nearly all the time and energies of his government to the suppression of these different parties, and made severe examples of such of the various leaders and impostors as feating his hands. His endeavours to restore quietness to the country were, however, speedily interrupted by his deat which took place in about two years from his appointment.

11 "I appeal unto Cæsar"—The right of appealing to Cæsar was another privilege which Paul enjoyed as Roman citizen. In the times of the republic the appeal lay to the people, who therefore formed the supreme tribunc of the state but this and other privileges of the people had now been transferred to the emperors. The appeal bein once made, the inferior magistrate or distant governor had no further power in the case, and it became highly pend for him to take any further measures in the matter, save that of sending to Rome, with all convenient speed, the person who had appealed to the tribunal of the emperor. This privilege of a Roman citizen was highly valued, particularly in the distant provinces, where it afforded to the persons who enjoyed it a very enviable protection from the tyrannon and the convenient speed.

and arbitrary conduct, into which provincial governors, remote from the immediate cognizance and control of the supreme power, were but too apt to full

Muny readers will recollect that the younger Pliny, in his famous letter to the emperor Trajan concerning the Christians, after mentioning that he had ordered those persons to be led forth to execution, who persisted, before his tribunal, in avowing that they were Christians, adds that there were others infected with the like insanity, whom, because they were citizens of Rome, he had directed to be sent thither (Lib x Ep 97)

13 "King Agrippa"—This prince was the son of Herod Agrippa, whose history has been briefly stated under ch xiii When his father died he was at Rome with the emperor Claudius, who was much attached to him, and inclined to put He was, however, dissuaded from this intention by those who were him in possession of all his father's dominions about him, and, deferring any arrangement until the young prince, who was then only seventeen years of age, should be fit to reign, sent Cuspius Fadus, as procurator, into Judea Agrippa still remained at Rome, where, by his interest with Claudius, he was enabled to render the Jews some services which were calculated to render him popular among them Four years after the death of his father, he lost his uncle, Herod king of Chalcis, whose kingdom was then conferred upon himself by Claudius But, four years after this (a D 53), the emperor reclaimed this kingdom, and gave Agrippa in exchange a much preferable dominion, formed by the provinces of Gaulonitis, Trachonitis, Batanea, Paneas, and Abilene of Lysanias This, however, formed but a part of the dominion which had belonged to his father, the remainder-Judea, Samaria, Galilee, and Peræa-being still governed by a Roman procurator His territories were indeed the same which had belonged to Philip the Tetrarch, with the addition of Abilene, and of that ecclesiastical superiority which had belonged to his uncle, Herod of Chalcis, in virtue of which the high-priests were elevated and deposed by him at pleasure The emperor Nero, who had a great regard for Agrippa, added to his dominions, after the death of Claudius, Julias in Persea, with its district, and that part of Galilee to which Tarichea and Tiberias belonged It was his interest to cultivate a good understanding with the Roman governors, hence his present journey to Casarea to meet and congratulate the new procurator

When Agrippa, a few years after this, saw that storm gathering by which the Hebrew nation was ultimately destroyed, he exerted himself greatly to repress or allay it, by counsels of submission and peace. These were however abortive, although they may seem to have had some effect in delaying a little the first violent outbreak the war had decidedly begun, he was obliged, from his position, to join his troops to those of Rome, in order to reduce his countrymen, and assist in taking Jerusalem But even then he did not wholly discontinue his exertions, or refrain from exposing himself to considerable danger, in the hope of averting the ruinous consequences of a continued conflict

with the Romans

After the destruction of Jerusalem, Agrippa retired to Rome with his sister Berenice, and is said, at last, to have

died in that city, at the advanced age of seventy years 'Bernice'—This celebrated woman was, as just mentioned, the sister of king Agrippa, and consequently of Drusilla, the wife of Felix. When her father died, she was sixteen years of age, and the wife of her uncle Herod of Chalcis. After his death, a proposal was, with her concurrence, made to Polemon, king of Pontus and part of Cilicia, that she would marry him, on condition of his being circumcised, and to this, her extreme beauty, and still more her great wealth, induced him to consent. They did not however live long together, and when she left her husband, she went to her brother Agrippa and Polemon testified his resentment, by abandoning the religion he had adopted only for her sake The manner in which Berenice and Agrippa after this lived together was exceedingly criminal, and became the common It is even noticed by the Roman satirist (Juv Sat. vi 155) She, with her brother, followed Titus to talk of society That conqueror himself became passionately attached to her, and she lived for a while in criminal intercourse He would fain have married her, but the idea of their emperor's marriage to an alien and a Jewess was so with him revolting to the people that he dared not and, indeed, finding that the people murmured to see him so enslaved to a foreign beauty, one of the first acts of his reformed conduct, when he became sole emperor, was to dismiss her, and to oblige her to depart, not only from Rome but even from Italy

16 "It is not the manner of the Romans," &c —It was a just and noble law of the Romans—by no means so common then as it has since become—that no accusations should be heard but in the presence of the accused person, and, consequently, that no one should be tried and condemned while absent. Hammond aptly cites Philo Judæus, in evidence of the strict attention which the Roman prefects generally paid to this rule —"They yielded themselves to be the common judges, hearing equally the accusers and defendants, condemning no man unheard, prejudging no man, but judging, without favour or enmity, according to the nature of the case "

CHAPTER XXVI

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship 24 Festus chargeth him to be mad, whereunto he answereth modestly 28 Agrippa is almost persuuded to be a Christian 31 The whole company pronounce him innocent

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself Then Paul stretched forth the hand, and answered for

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews

 ${f 3}$ Especially because I know thee to be expert in all customs and questions which are among the Jews wherefore I beseech thee to hear me patiently

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

- 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phamsee
- 6 And now I stand and am judged for the hope of the promise made of God unto our fathers
- 7 Unto which promise our twelve tribes, instantly serving God day and night, hope

to come For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the

name of Jesus of Nazareth

10 Which thing I also did in Jerusalem and many of the saints did I shut up in prison, having received authority from the Chief Priests, and when they were put to death, I gave my voice against them

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities

12 Whereupon as I went to Damascus with authority and commission from the

Chief Priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and

them which journeyed with me

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou perse-

cutest

16 But rise, and stand upon thy feet for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send

tnee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judma, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance

21 For these causes the Jevs caught me in the temple, and went about to kill me

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come

23 That Christ should suffer, and that he should be the first that should rive from the dead, and should show light unto the people.

and to the Gentiles

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad

25 But he said, I am not mid, most noble Festus, but speak forth the words of

truth and soberness

26 For the king knoweth of these things, before whom also I speak freely for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, believest thou the pro-

phets? I know that thou believest

28 Then Agrippa said unto Paul, Almost

thou persuadest me to be a Christian

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds

30 And when he had thus spoken, the king rose up, and the governor, and Ber-

nice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, I his man doeth nothing worthy of death or of bonds

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar

1 Chap. 8 3

* Chap 9 2.

Verse 1 "Paul stretched forth the hand"—Elsner and others have shown, by appropriate citations, that this action was, at this time, esteemed a very decent expression of earnestness in one about to make a speech. It was avoided indeed by the more illustrious of the earlier Greek orators, such as Pericles, Themistocles, and Aristides, and hence there is no trace of it in connection, with the various speeches reported by Herodotus, Thucydides, Xenophon and others. But it appears that this gesture was much used by Demosthenes, though whether he introduced it or not is uncertain.

^{11 &}quot;Compelled them to blaspheme"—This is illustrated by what was afterwards done by the heathen persecutors, who, when persons accused of being Christians were brought before them, required them not only to renounce their profession, but to curse the name of Christ, as a proof of their repentance, if they allowed that they were or had been Christians, or as an evidence of their su centy, if they altogether denied the charge. Thus Pliny, in his celebrated epistle to Trajan concerning the Christians, says, that he had received anonymous information that certain persons were 314

Christians, and had them called before him. Some of them denied that they were or ever had been such, and to prove their sincerity, repeated after him an invocation to the gods, and a supplication to the statue of the emperor (which, together with the images of the gods, had been brought out for the occasion) offering frunkincense and wine before it, and moreover revuling Christ, "none of which things," he adds, "it was said, that those who were really Christians could be compelled to do". Others confessed that they were Christians, but immediately after retracted affirming that they had indeed been such, but were so no longer, and in proof of the sincerity of their retraction, worshipped the statue of the emperor and the images of the gods, and likewise uttered invectives against Christ

CHAPTER XXVII

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us

3 And the next day we touched at Sidon And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under 'Crete, over against Salmone,

8 And, hardly passing it, came unto a place which is called The fair havens, nigh

whereunto was the city of Lasea

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them. Sirs, I perceive that this voyage will be with thurt and much damage, not only of the lading and ship, but also of our lives

- 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul
- 12 And because the haven was not commodious to winter in, the more part advised

to depart thence also, if by any means they might attain to Phenice, and there to winter, which is an haven of Crete, and lieth toward the south west and north west

13 And when the south wind blew softly, supposing that they had obtained then purpose, loosing thence, they sailed close by

Crete

14 But not long after there arose against a tempestuous wind, called Euroclydon

15 And when the ship was caught, and could not bear up into the wind, we let her drive

16 And running under a certain island which is called Clauda, we had much work

to come by the boat

17 Which when they had taken up, they used helps, undergirding the ship and, fearing lest they should fall into the quick-sands, strake sail, and so were driven

18 And we being exceedingly tossed with a tempest, the next day they lightened the

ship,

19 And the third day we east out with

our own hands the tackling of the ship

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained

this harm and loss

22 And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship

23 For there stood by me this night the angel of God, whose I am, and whom I

serve,

21 Saying Fear not, Paul thou must be brought before Casar and, lo, God hath given thee all them that sail with thee

25 Wherefore, sirs, be of good cheer for I believe God, that it shall be even as it is is

told me

26 Howbert we must be cast upon a certain island

27 But when the fourteenth right + 20

come, as we were driven up and down in Adria, about midnight the shipmen deemed

that they drew near to some country,

28 And sounded, and found it twenty fathoms and when they had gone a little further, they sounded again, and found it fifteen fathoms

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out

of the stern, and wished for the day

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye

cannot be saved

32 Then the soldiers cut off the ropes of the boat, and let her fall off

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing

34 Wherefore I pray you to take some meat for this is for your health for there shall not an hair fall from the head of any of

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all and when he had broken it, he began to eat

36 Then were they all of good cheer, and they also took some ineat

37 And we were all in the ship two hun-

dred threescore and sixteen souls.

- 38 And when they had caten enough, they lightened the ship, and east out the wheat into the sea
- 39 And when it was day, they knew not the land but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made

toward shore

41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim

out, and escape

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should east themselves first into the sea, and get to

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land

4 Or, cut the anchors, they left them in the sea, &c.

Verse 1. "Julius"—As it was common for freed slaves to take the names of their former masters, it has been conjec-

tured that thus Julius was a freed man of the Julian or Cæsarean family
"Augustus' band," or "legion" so called, perhaps, from Augustus Cæsar in particular, although the name
"Augustus" was borne as a title by the present (ch. xxv. 21, 25) and other emperors. Lipsius has shown, from an ancient inscription, that there was a legion so called.

2 "Adramytium"—This was a sea-port of Myra, in Asia Minor, situated in a small gulf of the same name, opposite the isle of Lesbos The town, at the bottom of the gulf, still subsists under the abridged name of Adramyt, but there are no runs of the ancient town. It is situated in a large valley, which abounds in olives, which, with wool from the interior, and some gall of Valonia, form the usual exports from the place. Adramyt is still a port of considerable the interior, and some gail of Valonia, form the usual exports from the place. Advanty is still a port of considerable traffic, and it is observable that the building of large trading vessels and boats is still carried on to a considerable extent. The town contains about one thousand houses, mostly mean, and miserably built. The ship, then lying at Casarea, in which Paul embarked, appears to have been bound to its own port, coastwise, and as it must pass Myra on the coast of Lycia, Julius probably engaged it to take his prisoners so far, hoping to find, as he actually did find, another vessel there, in which to embark them for Italy.

"Meaning to sail by the coarts of Asia."—An intention, this, calculated to astonish a modern navigator, since it obliged them to transpare two sides of a transpale (formed by the west coast of Syria and the south of Asia Minor), instead of

them to traverse two sides of a triangle (formed by the west coast of Syria and the south of Asia Minor), instead of crossing its base. This last, however, they were at length obliged to do on account of the contrary winds, which made their voyage not a little shorter than it would have been, if they had been allowed to follow their original intention. All this is, however, easily accounted for by the reflection that the manner's compass was wanting, whence all voyages were, as far as possible, performed by creeping along the coasts, and that it was considered a matter of great peril and enterprise, whenever accident compelled or circumstances rendered it requisite, to put forth to sea, and still more when land was entirely lost sight of. The difficulties of the present remarkable voyage must be estimated by a reference to these considerations, rather than by comparisons drawn from the comparative ease and safety of modern navigation.

- 4 " Suited under Cyprus, because the winds were contrary"-That is, the contrary winds obliged them to leave the coast, and take a shorter track, by passing directly over from Sidon to the coasts of Lycia. This necessarily carried them "under," or to the south, of Cyprus, whereas their original plan would have carried them to the north of that island. The north point was accounted the uppermost in ancient as well as in modern geography.
- 5 "The sea of Cilicia and Pamphylia."—They crossed the western part of the sea which washes the southern coasts of Cilicia and Pamphylia, and the opposite, or northern shores of Cyprus, 316

"Myra, a city of Lycia"—This city was at this time the metropolis of the province of Lycia, and from the fourth century down to the invasion of this part of Asia by the Saracens, was noted as the sec of a Christian bishop The town itself stood upon a high hill, about twenty furlongs from the shore Lycia, of which it was the capital, had the whole of its southern and about one half of its eastern and western, shores washed by the sea. It was partly bounded on the east by Pamphylia, and on the west by Caria, while on the north it had the small country of Milyas It was a very fertile province, and in its prosperous times possessed twenty-three considerable cities, the chief of which were Myra, Patara (the only ones mentioned in Scripture), Olympus, Telmissus, and Phaselis The inhabitants, who are said to have been originally from Crete, are celebrated by the ancients for their sobriety and wise administration of justice.

6 "A ship of Alexandria sailing into Italy"-" As Myra lies nearly under the same meridian with Alexandria it was, from the facility of reaching it, a usual place for the Egyptian corn ships to touch at in their way to Italy as, in the state of navigation at that time, it can scarcely be supposed that they would accomplish the voyage from Egypt to Putcoli, without some supplies by the way, both of necessaries, and also of information respecting their course and situation" Dr Falconer's Dissertation on St Paul's Voyage, 1817 —a valuable little treatise by which (although obliged to dissent from its leading position) we shall be occasionally assisted in our progress through the present chapter

7 "Over against Condus"—Dr Falconer inclines to think that they probably coasted the southern part of the island of Rhodes until they came over against, or into the mendian of Condus. But we prefer to suppose that this crossed the gulf of Cana, and passed between Rhodes and Cnidus, because we have no example in this book, in which a position is

indicated by a reference to a point on the continent, when an island intervenes

Cnidus was situated on a peninsula of the same name, opposite Rhodes The peninsula consists of high mountains, sloping steeply upwards from the port, but to the west (towards the open sea) presenting a perpendicular face of rock, of from 100 to 300 feet high, utterly inaccessible to friend or enemy (Turner's 'Journal,' in 37) The town of Condus stood at the extremity of this pennisula, and was spread over the ascent of a high mountain rising gradually from the It had three fine ports, sheltered by a peninsula and divided by an isthmus. It is much noticed by old writers as possessing a famous statue of Venus by Praxiteles In the sixth century, mention is made of a bishop of Chidus, as assisting at the synods of Rome and Constantinople.

" Under Crete"—On the south side of Crete The meaning of this and the following verse is, that whereas their direct course from opposite Cnidus would have led them to the north of the island, they were forced out of their trick by contrary winds and obliged to round the island of Crete, or pass to the south of it. In doing this, they first made the promontory of Salmone, at the eastern extremity of the island, this they passed with difficulty and took shelter in

a place called Fair Havens

Crete, now called Candia, is a very large island fronting the Ægean Sea It is 170 miles long, but not in the widest parts more than 35 broad whence it was also called the Long Island From the fruitfulness of its soil, and the purity of its air, it also got the name of Macaris, or the Fortunate Island. It was indeed greatly celebrated for its firtility. It abounded in all kinds of grain, its plains being covered with a deep rich soil and plentifully irrigated by small rivers. Its fruits were deemed much to surpass those of the same kinds produced in other places, and its wines were held in high esteem, as they still are in the Levant. It was populous, and anciently had a hundred cities whence its name of Hecatompolis, but Ptolemy only enumerates forty of the number - Crete still deserves the ancient praises for the fertility of its soil and the salubrity of its air, but under the Moslem yoke the greater part of its rich soil has been left incultivated. Before the revolution, Mr Connor estimated the Greek inhabitants at about 150,000, the Turkish population was not by any means so numerous

8 "Hardly passing it"—In a great degree, doubtless, from the adverse state of the wind, but the doubling of a cape or promontory, was always regarded by the ancient manners as a matter of serious difficulty
"The fair havens," Καλους λιμικας Pococke informs us that the inhabitants still give the name of Kalos limenas to a

small bay about two leagues to the east of Matala

- "Lasea"-No town or village of this name in Crete is mentioned by Pliny or any other geographer or historian The name Lasos, in Pliny, is nearest to it, but he makes this an inland town. Dr Bloomfield nevertheless thinks it may be the same, since by inland towns Pliny only means such as were not ports, and that Lasen was not a port is clear, the Fair Havens being its port. The town is therefore supposed to have been on the brow of the hills which rise about four miles from the shore. It is, however, very possible that Lasea may have been one of the towns of the hundred citied Crete, which being of secondary importance, no existing ancient writer found occasion to mention
- 9. "The fast was now already past."-This must mean the great fast of Expiation which took place on the tenth of the month Tisri, or about the twenty-fifth of September, on which the autumnal equinox was then computed to fall The reference to it therefore here expresses the season in which it occurred, in such a way of loose reference, as when we speak of Christmas, Lady-Day, Michaelmas, &c., and it is likely that the time of this voyage was considerably later than the fast. October being probably fast waning, and November at hand, if even some advance had not been made in the latter month.

It is clear that they expected to have finished their voyage before this advanced season of the year, when, in three seas, stormy weather usually prevailed, which the timid navigation of the time dared not encounter, nor are indeed the "Michaelmas flows" as they are called, regarded without some apprehension even by modern manpers. Dr I alconer has here a valuable paragraph, which we copy -"It appears from Josephus that navigation was accounted dangerous among the Jews from the time of the Feast of Tabernacles, October the first, to that of the Dedication of the Temple, December the ninth, and in this interval both the voyage and the shipwreck probably took place tins assigns the third of the ides (November the eleventh) for the day on which navigation was interrupted, and ne are informed by the calendar of Geminus, and by Theophrastus, that storms weather at sea might be expected at the this season. The day above specified had, I think, elapsed some time before they left the Pair Harris which we denote the correspond with the cosmical setting of Orion (November the ninth), a time of the very remarks of the very weather in those seas, which the vessel which carried St. Paul was then traversing. Some days me or make the companies of the very travely the season which the vessel which carried St. Paul was then traversing. between the delivery of the caution given by St. Paul and their setting sail. Fourteen or fi tern days in a were, we know, spent upon the volage which brings the time, without any strain on the narrative, to the end of A remise or the beginning of the succeeding month."

11 "The master and the cumer."—The latter of these persons the reconstruction, was the cumer of suffering the time office of the former requires a little more explanation. His title of xifigures, or "governor," denotes his conce, as in 317

had the chief command in all that concerned the navigation of the vessel, in which his opinion was first Henre the centurion, as was usual, took his opinion, in preference to that of Paul, although he might have known that the app the was a person of experience in nautical matters, -for such doubtless he was, from his frequent soyage cand the dan ers he had undergone, which were more and greater than St Luke has had occasion to relate for we are informed by the apostle himself, that he had been thrice shipwrecked, and had even been a day and a might in the deep (2 Cor xi 2), The functions which the "governor" discharged, and the qualifications which vare required in him, are fully stated by ancient writers. His usual post was on an elevated place at the stern of the viscal where the result has o ders to the steersman and to those who managed the suls—often himself taking the helm. Besides the practical himself is which this implied, it was requisite that he should be acquainted with the constellations, that the curre of his ship might be directed by them, and with the might a their paper. might be directed by them, and with the winds—their names, the quarters from which they blow, and the was a sin which they were prevalent. He was also expected to have a knowledge of ports, and places fit to put it to, when one casion required, as well as of rocks and shoals, nor was he to be ignorant of the signs of approaching storm s. A i ti says that the Carthaginian vessels had always two of these "governors" in a slup, which was, we suppose, a me is a of precaution, that the ship might not be unprovided with a commander, in cive one should die during the lo ; royages which those vessels made. Under other circumstances, only large vessels with as the present, or red lett a "governor" and supercargo, both offices being discharged by the same person in the smiller trading ves els

- 12 " Phenice"-Paul had advised that they should stay in the Pair Havens for the winter but as it did tot appear commodious for that purpose, the master, with whom the majority concurred, although he assented to the receivity of wintering in Crete, thought he might venture to carry the ship to the more convenient haven of Phonic This place is mentioned both by Ptolemy and Strabo as a port on the southern coast of the island of Crete. It was opposite the small island of Clauda or Gaudos, and about fifty-two nautical rules to the north-rest of the far He end In remote the place was, properly, Phonix, and it was in aftertimes the seat of a bishop. The de cription, which follows, of the aspect of this port, seems to indicate that it was crooked with two jutting horns, so that it booked into the secure only to the south-west, but to the north-west. It was thus protected from the south wind, which was the most dreaded, and to which the Fair Havens was probably exposed. It is possible that the routh solo of C to may here been sought, in the first instance, voluntarily—even at the expense of doubling Cape Salmont—from the browning. that there are no good harbours on the northern coast of the island
- 14 "A tempestuous unnd, called Euroclydon"-The name here given to the wind his supplied occasion to not a lithdiscussion—the word being not found in any other writer. Various emendations have been suggested, ch. ay y ith to view of reducing it to the nearest resembling term, expressing a point wind. We cannot here to low these in extra tions, and it is the less necessary to do so, as it appears bust to take the term as it stands, since it may be found to oner a sense really better than any of the emendations would supply. It is not receiver, to make it returned to river, however unfavourable, but far better to understand it of one of those whirlyinds or humanis so common in the sense really better than any of the emendations would supply. seas at this time of the year, and which is so well known to our scamen by the name of a Lecunter and which is accients called Typhon, and the modern Italians Tuffone. This wind is of course not a post wind, but shafting about in all quarters from N E. to S E ,—but Last prevailing; a description which well corresponds not only to the directions in which the vessel was driven, but to the more obvious meaning of ' Furoclydon," which into be rendered ' the wavestirring East wind," its quality being added to distinguish it from the steady Last wind. There is a fine description of such a storm and its effects in Virgil, 1. 103-113

16 "Clauda," called also Gaudos, a small island, about twenty five miles to the south of the port of Plenice, which

our navigators had hoped to reach.

"We had much work to come by the boat"-Every ship, as at present. had a boat, but, as now in the Last it was not at the commencement of the voyage taken up and secured on deck, but lest on the water, attached to the stern b, a rope. The reason of this difference is clear. The modern navigator bids adicu to land, and has no further present need for his boat, but the ancient seamen, in creeping along the coast, maintained much intercourse with the land for which the boat was kept always ready. When however a storm arose, and there was danger that the hoat would be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the present case we understand that this was done, and that the passage prefixed to this note declares that there was much difficulty in thus securing the boat.

17. "They used helps, undergirding the ship"—They were evidently afraid the vessel would go to pieces, particularly if it struck the sand-banks, as they apprehended With respect to the 'helps" (for fixing) Dr Bloomfield observes, "I am inclined to think that these here chiefly mean long beams or planks, extending honzontally, and forming a belting. Now the ancients, from their want of skill in navigation, were very timid, and therefore very careful and I have no doubt but that, in the larger vessels, shipwrights were taken on board (as carpenters on board our men-of war), to attend to the repairs of the vessel." The "underguiding the ship" appears to mean the drawing of thick cables around it, to keep its timbers together. This was sometimes done when such dangers were apprehended, and is alluded to by Horace

"The wounded mast And sail yards groan beneath the southern blast, Nor without ropes thy leel can longer brave
The rushing fury of th' imperious wave '-Chim l 1 14.

Modern instances of the same practice might be adduced See Anson s 'Voyage,' p 24. 4to

Let they should fall into the quicksands"—The original (~77 Eve-n) implies that they feared being cast on the Syrtis—meaning doubtless the Syrtis Major on the coast of Africa, occupying great part of what is now called the Gulf of Sidra There were two Syrtes, but the Syrtis Minor was too far to the west to be a subject of apprehension, whereas the Syrtis Major lay to the south-west, in the direction in which the vessel seems to have been driving when it passed under Clauda, which, by the way, is the nearest European island to the coast of Africa on which the quick-sands are found. It is true that even the Syriis Major was still at a greater distance than would seem to justify any immediate apprehension, but we are to recollect the timidity of the ancient mariners, the uncertainty and confusion which the storm occasioned, and, above all, the horror which the very name of the Syrtes inspired The Syrtis Major is a wide shallow gulf, penetrating very far within the northern coast of Africa, and not only certain parts of its shores are formed of moveable sands, but the gulf itself is thickly sown with shallows of the same kind, which, yielding to the force of the waves, are subject to variation in their forms and position from which, and other causes, the depths in the gulf were so uncertain, that experience seems to have proved of no avail to mariners. The mouth of the Syrtis

Major was, in particular, thickly set with shallows. See an account of the Syrtes in Rennel's 'Geog of Herodotus,' sect. xxiii. Dr Bloomfield conjectures that possibly by the Syrtes is here meant, not only the Syrtes properly so called, but that sandy belt by which the whole of the part of the African shore opposite to them was encuraled.

- called, but that sandy belt by which the whole of the part of the African shore opposite to them was encircled "Strake sail"—The word rendered "sail" (\sigmazivos) is of doubtful signification, and hence interpreters have been much divided in opinion concerning it. They mostly concur with our translators, but some will have it to mean the anchor, and others the mast. Kypke observes that they had probably already let down their sails, to which Dr. Bloomfield adds the observation that sails are on such occasions (being turled) rather raised than lowered. This may be true now, (though not with respect to all sails), but in the ancient vessels, as still in all Oriental vessels, there were no fixed yards. The sail might be, and was, if opportunity allowed or occasion required, reefed to the yard without being lowered—but, being reefed, it was lowered with the yard, unless the occasion for reefing were merely temporary. This point is clearly proved by all our cuts, ancient and modern, which exhibit sails, all fixed to moveable yards, some of them are set, others in the act of being reefed, some remaining reefed on the still elevated yard, others lowered, with the yard, without being reefed. The objection therefore is not, on this ground, good to our understanding the sail in the present instance. If there be others more valid there certainly is no objection to our understanding the mast, since it is certain, as Dr. Bloomfield (who thinks this the better alternative) states, the mast was so formed as to go in a socket, and be raised or lowered at pleasure. The result leaves the question to be—whether they now took down their yards and sails, "scudding under bare poles," to use the nautical phrase, or else took down their mast, for the same reasons that sometimes induce our mariners to cut away the masts of their vessels in dangerous extremities
 - 18. "They lightened the ship," by throwing overboard part, at least, of the lading
- 19 "The tackling of the ship"—Probably all such of the ship's stores as were not indispensable to their safety, but it seems idle to speculate, as some do, concerning the particular articles that were thrown overboard Probably the baggage of the passengers was included.
- 27 "We were driven up and down in Adria"-That is, in the Adriatic Sea Now if by "Adria" we are to understand, in the modern sense, the Gulf of Venice only, there remains no alternative but to acquiesce in Dr Falconer's conclusion that the island of Melita, in which the ship was ultimately wrecked, was not, as is commonly supposed, Malta, but an obscure island in the Gulf of Venice, anciently also called Melita, and now Meleda This opinion is not by any means a new one, but the learned writer (following Bryant chiefly) has stated the arguments for it very clearly, and has adduced some fresh ones to strengthen his position. He is of course careful to insist that the "Adria" can only mean the Gulf of Venice, the admission of which position would certainly exclude Malta. To this we cannot subscribe. as it appears to have been solidly shown by Beza, Bochart, Grotius, Weistein, and others, from Ptolemy, Strabo, and other writers, that, at the time in question, the Adriatic Sea was considered to comprehend the whole of the sea between In 1730, P Ignazio Giorgi pub-Greece, Italy, and Africa, so that it comprised the Ionian, Cretan, and Sicilian seas lished at Venice his Ispezioni Anticritiche, in which he laid great stress on the restriction of the name "Adria" to the Gulf of Venice as establishing the preferable claims of Meleda. Dr Falconer appears to have seen this work, and we therefore regret that he did not also refer to the large body of counter evidence brought together in the 'Malta Illustrata,' published at Malta in 1772 Fra. Abela, in the original work published in 1647, had considered the relative claims of Malta and Meleda somewhat largely, and in putting forth a new edition, the Count Giovannantonio Ciantar applied himself to enlarge the evidence in favour of Malta, by opposing the main argument of Father Giorgi, which he did by adducing a multitude of citations (in Lib ii Not vii.) from ancient historians, geographers, and poets, to show the large extent which they assigned to the Adriatic Sea All the other objections to Malta are met, and the arguments in its favour stated, in the 'Malta Illustrata' at considerable length and, for ourselves, although we do think that there is quite enough to be said in favour of Meleda, and against Malta, to justify the stand which has been The subject We regret made for the former island, the weight of evidence of all kinds preponderates greatly in behalf of Malta is one in which we feel considerable interest, and to which we should be glad to give a full consideration that our limits preclude us from this indulgence, and confine us to the expression of the conviction which we have stated
- 28 "Twenty fathoms"—The Greek measure (εξγνια) here expressed, denoted the utmost extent of both hands, stretched out till they form a straight line, including the breadth of the body
- 29 "Four anchors"—The anchors in use at the time of this voyage had much resemblance to our own, except that they wanted the transverse beam of wood. It seems that large stones originally served in the place of anchors, and then blocks of wood filled with lead, and which of course acted by their weight only. Bags of sand and baskets of stones also served the same purpose. When iron anchors were first invented, they had but one point, or tooth, as it was called. Anchors with two flukes, or teeth, are said by Pliny to have been invented by Eupalamus, but Strabo ascribes the invention to Anacharsis. A large ship carried several anchors, and it seems that the iron ones did not at once supersede those of wood, for Hiero's great ship is said to have been provided with four wooden anchors and eight of iron. The anchors were such as we should consider small in proportion to the size of the ship, doubtless because they could not provide their vessels with a mechanical power, adequate to the raising of such ponderous anchors as are now in use. hence also the necessity of using several anchors at once. Even in what we call the "middle ages," ships usually carried eight or ten anchors of a certain weight. The ancient ships had one anchor much larger than any of the others, and this was called "the sacred anchor," because it was only used when all the others were lost, or in the last extremity of danger—probably on account of the difficulty with which it was raised.

the last extremity of danger—probably on account of the difficulty with which it was raised

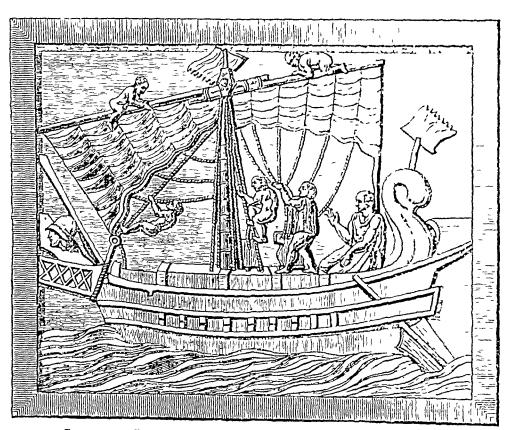
"Out of the stern"—This has been objected to, seeing that anchors are at present cast from the prow, and not from
the stern of ships The difference between the prow and stern was, however, much less considerable in ancient thin in
modern ships Among the Romans, undoubtedly, it was the general practice to cast the anchor from the prow, yet
this was not an invariable practice, for instances have been adduced in which anchors were dropped from the stern as
mentioned by Julius Cæsar (Bell Civ 1 29) and Val Flaccus (v 27) Fosbroke mentions an instance of even a Norman
ship with an anchor at the stern, over the side But it is to be recollected that the Roman practice proves nothing in
the present case, the ship being of Alexandria in Egypt, and we do not know but that it was the practice for such
vessels to carry their anchors at the stern 'I find" says Dr Bloomfield, "on the authority of James I pist, preserved
in the Bodleian Library at Oxford (and cited by Wetstein), that there were in his time, ships yet at Alexandria plying
between that port and Constantinople, that carried anchors in the poops And this the same learned writer con firms
by a passage of Heliodorus' Sir John Chardin who, as it appears from Harmer's citation of his manuscripts sup
poses the ship in which this voyage was made was like a large modern Egyptian saique of 320 tons, and capable of
carrying from twenty-four to thirty guns, observes, that they always carry their anchors at their stern, and never at

their prove. When they east anchor, the anchors are carried to some distance from the ship, by means of the stiff, and are dropped in such a manner that the ship has always one anchor on one side, and the other on the other side, so that the vessel may be between them, lest the cables should be entangled with each other. We may presume that, in like manner, the four anchors cast out at the stern, in the present instance, were dropped two on each side of the vix il

30 "As though they would have cast anchors out of the foreship."—This is very remarkable, taken in connection with the statement in the last verse, and while it corroborates the view we have just taken, supplies what appears to us a very clear illustration of the whole transaction. The seamen, whose own custom it was to cast their anchors out at the stern, being aware that it was the Roman practice to drop them at the prow, and having very probably during the voyage discussed the comparative advantages of the two methods with the Romans on board, and heard them insist on the superiority of their own practice,—employed an alleged intention of trying this method, for giving additional security to the vessel, as a pretext for getting possession of the boat, in which they purposed to escape from the ship. Here a query occurs —Were these anchors also at the stern, and did they want the boat to carry them forward and drop them at the foreship? or, the anchors being already at the prow, did they profess to need the host in order to earry them out and drop them at some distance from the ship, according to the method described in the preceding nate? The latter seems to us the most probable alternative, and, in that case, we find that, although it was their usual practice to drop their anchors at the stern, they were prepared for the alternative of dropping them at the prow, according to the Roman method, if need were. Observe also, that although they had already dropped four anchors, they had more remaining , which circumstance is explained by the observation already made respecting the number of anchors carried in ancient vessels.

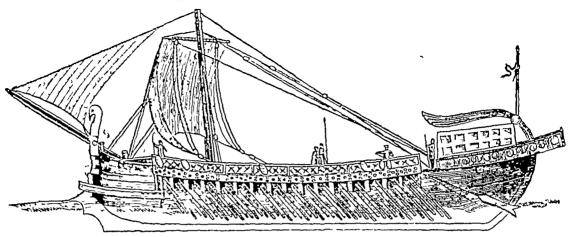
37 "Two hundred threescore and sixteen soils"—A very large number, according to our notions, for a triding vessel carry. It helps us, with other circumstances, to collect that the ship was a large one. This might be illustrated by to carry But indeed it appears, from a reference to what Chardin says, as quoted above, concerning the Egyptian saugues Lucian and others, that the vessels which carried corn from Egypt to Rome were generally of very large dimensions

38 "Cast out the wheat"-The remainder of the eargo probably, for every circumstance hads to the conclusion that thus vessel from Alexandria was laden with corn for Rome. The imperial city derived its principal supply from I 311 t Perhaps the wheat now thrown out, was the portion which had been reserved for provision.



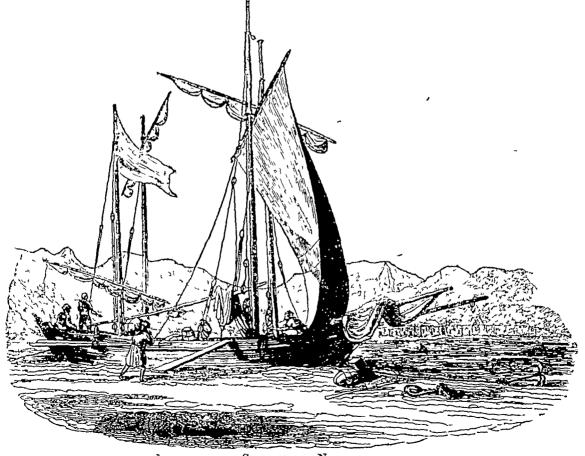
SHIP ON THE TOMB OF "NEVOLEIA TYCHE ET DE MUNATIUS," AT POMPEIL.

39 "A certain creek with a shore"—The people of Malta have from time immemorial considered this "creek" to have been what is now called the Port of St. Paul This is a deep bay on the north coast, being the last indentation of the coast, but one, from the western extremity of the island. This bay is about two miles deep by one mile broad harbour is very unsafe to some distance from the shore, although there is good anchorage in the middle for light vessels The greatest danger is at the western headland at the entrance of the bay, particularly as close to it is a small island (Salamone) and a still smaller islet (Salamonetto), the currents and shoals around and between which are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point. In the neighbourhood of this port there are some ancient habitations, hollowed in the rock, but which are now almost destroyed by the north winds and the sea acid which abounds in this part. From this place the old city is distinctly seen, at the distance of about five miles and on viewing the bay from the church upon the top of the hill on which the city stands, it occurred to ourselves that the people of the town might easily from thence perceive, in the morning, that a wreck had during the night taken place in the bay.



SHIP FROM A PAINTING AT POMPEIL.

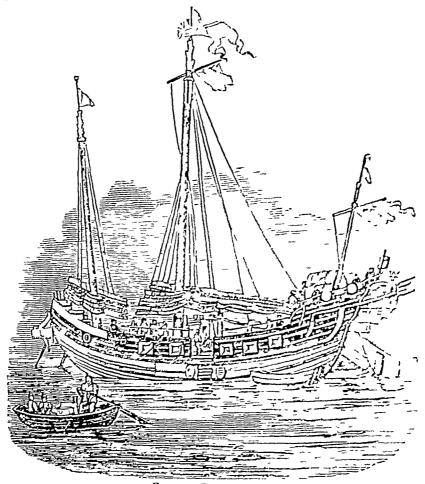
In this page, and in the preceding and following one, we have introduced four engravings, which seem calculated to convey some illustration of the various allusions to the parts of ships, which have occasioned so much perplexity to those who had no other ideas on the subject than such as modern European shipping furnished. We intend them simply as general illustrations of the text, as explained in the notes which have already in this chapter been given and the cuts and notes together must be taken in the place of that more detailed and explicit account of the shipping of the time, which would doubtless be useful and interesting, but which our present limits do not allow us to furnish.



SHIPS OF THE NILE.

The first is from a bas-relief in the remarkable tomb of Navoleia Tyche at Pompeii, and is interesting from the distinctness with which it exhibits the parts of the hull and rigging, and the general illustration which it affords of the * 4 P

style of naval architecture among the Romans. The prow, the rudder, the mast, the sail, and the arrangement of the ropes deserve particular attention.



CHINESE SHIP OF WAR.

The second is of much larger size, probably larger than that in which St Paul sailed We have introduced it for the sake of its distinct exhibition of those more essential parts mentioned in this chapter, but being a vessel of wire and built to be propelled chiefly by rowing, it necessarily differed considerably from the trading and sailing vessel to which the text refers The poop, the prow, the sails, and the bulwark, will claim particular attention, nor vall the It is right to add, however, that this is not directly from an antique, but from a model framed

from the study of various marbles, paintings, and other antiques preserved in the royal museum of Portici.

The third exhibits two modern Egyptian vessels alongside of each other. The propriety of introducing them will appear from the illustration derived from them in the notes The yards and sails may be particularly pointed out to

the reader's notice

The fourth is a Chinese war-junk at anchor Mr Wilkinson has pointed outsome resemblance between the vessels of ancient Egypt, and those of the present Hindoos, and also of the Chinese. So much are we impressed with the same conviction, that we almost doubt whether the vessel represented in the present engraving does not offer a more satisfactory illustration of the narrative than any of the others which we have offered bably about the hull, particularly at the stern and prow, and also in the rudder But the masts, yards, and sails, seem to us very illustrative. We cannot follow the particular details but may direct attention to the manner in which the sails are lowered with the yard, without being previously furled, and to the two anchors at the prow—for that factory illustration of the narrative than any of the others which we have offered there are two appears by the ropes by which they are attached to the vessel

40 "Loosed the rudder bands"-"Loosed the bands of the rudders," would be more correct, the term being -w -r-This has perplexed some commentators, to whom more than one rudder seemed the rudders," in the plural دعة جمعة It is easily shown, however, that ancient ships had often more than one rudder In the vessels ıncomprehensible portrajed in the paintings of ancient Egypt, we sometimes see vessels with two rudders. This was usual elsewhere, as appears from Ælian Var Hist ix 40, Heliodor in Ethiop v 15, and Petron lxii, lxxiv. In one of the engraved gems published by Stosch, there is a representation of a vessel, without oars, under sail, with two rudders at the stern (See also fig 6, under 2 Chron xx.) Sometimes indeed there were four rudders, as in the famous ship of Philopator (Mathan 1 lib vi) and Sudas (in 1962 Average) informs in that then two were at the stern and two of the arrange who ('Athen' lib v'), and Suidas (in voce Aixera) informs us that then two were at the stern and two at the prow. The ancients had great difficulty in turning their ships, and it was probably for this reason that rudders were inted to the prow also, that, if need were, the vessel might—instead of being turned, or until a favourable opportunity for turning it occurred—proceed, so to speak, stern foremost. This was also probably the reason why there was, in general, so little real difference between the prow and the stern-namely, that they might be propelled either way when necessary In this, as in other points, the senous difficulties which nautical readers, and even land critics, have found in this instructive chapter, anse from their neglecting to advert to the very great difference between the ships of ancient and modern times.

The loosing of the rudder bands will occasion no difficulty to the nautical reader, it being still usual to tic up the helm when the ship is at anchor—Allowing for the different construction of ancient rudders, it is, however, as Grotius and others suggest, probable enough that the rudders had been fastened by bands, externally, to the vessel, and that

now, being unloosed, they sunk deeper into the sea

"Housed up the mainsail"—It is difficult to see what else but a sail they should hoist up to the breeze yet as the word agripout is unusual, there have been various opinions concerning it. Luther makes it the mast, Erasmus the sail-yard, and this we have no doubt it was, but with the sail upon it; and that the sail is consequently denoted Dr Bloomfield sees that the sail must be meant, and having (as we think, most unnecessarily see the note on verse 17) cut down the mast before, is obliged to set up a jury-mast now, to support this sail. Another question has arisen concerning the particular sail which is intended but it seems hopeless to ascertain this, while it has been considered even open to dispute whether a sail is at all to be understood.

CHAPTER XXVIII.

1 Paul after his shipwrech is kindly entertained of the barbarians 5 The viper on his hand hurteth him not 8 He healeth many diseases in the island 11 They depart towards Rome 17 He declareth to the Jews the cause of his coming 24 After his preaching some were persuaded, and some believed not 30 Yet he preacheth there two years

And when they were escaped, then they knew that the island was called Melita

2 And the barbarous people shewed us no little kindness for they kindled a fire, and received us every one, because of the present rain, and because of the cold

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened

on his hand

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live

5 And he shook off the beast into the

fire, and felt no harm

6 Howbert they looked when he should have swollen, or fallen down dead suddenly but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged

us three days courteously

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux to whom Paul entered in, and prayed, and laid his hands on him, and healed him

- 9 So when this was done, others also, which had diseases in the island, came, and were healed
- 10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary
- 11 And after three months we departed in a ship of Alexandria, which had wintered

in the isle, whose sign was Castor and Pollux

12 And landing at Syracuse, we tarried there three days

13 And from thence we fetched a compass, and came to Rhegium and after one day the south wind blew, and we came the next day to Putcoli

14 Where we found brethren, and were desired to tarry with them seven days and so we went toward Rome

15 And from thence, when the brethren heard of us, they came to meet us as far as Appu forum, and The three taverns whom when Paul saw, he thanked God, and took courage

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard but Paul was suffered to dwell by himself with a soldier that kept him

17 And it came to pass, that after three days Paul called the chief of the Jews together and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans

18 Who, when they had examined me, would have let me go, because there was no cause of death in me

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of

20 For this cause therefore have I called for you, to see you, and to speak with you. because that for the hope of Israel I am bound with this chain

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee

22 But we desire to hear of thee what thou thinkest for as concerning this seet, we know that every where it is spoken

against.



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23 And when they had appointed him a day, there came man; to him into her lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the lar of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Eszias the prophet unto our fathers,

23 Saying, Go unto this people, and say, Hearing ve shall hear, and shall not understand. and seeing ye shall see, and not perceive

Honor Randall Merkell, Lores In Challes Emilly

them

27 For the heart of this people is waved gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with then ears, and understand with then heart, and should be converted, and I should heal

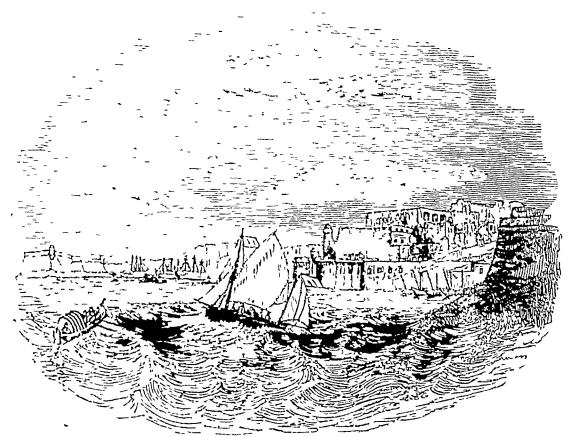
28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves

30 And Paul dwelt two whole years in his own hired house, and received all that

came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him



MALTA .-- FORDIN.

Verse 1 "The island was called Melita"—It is well known that this was the ancient name of Malta and after what we have stated under verse 27 of the preceding chapter, we shall not discuss but assume its identity with the Melita of

This island, being situated midway, as it were, between the continents of Europe and Africa, has been reckoned sometimes as belonging to the one, and sometimes to the other - It is however rather nearer to Europe than to Africa. being 190 miles from Cape Spartivento in Calabria, the nearest point on the continent of Europe, and 200 miles from Calipia, the nearest part of Africa it is however only sixty miles from Cape Passaro in Sixty

The island is sixty Calipia, the nearest part of Africa at is however only sixty miles from Cape Passaro in Sicily The island is sixty miles in circumference, twenty long, and twelve broad. Near it, on the west, is another and smaller island, called Goza, about thirty miles in circumference. Malta has no mountains, nor any very high hills, and it therefore makes no very conspicuous figure from the sea. There are no ports or bays on the African side of the island but several very deep ones on the coast facing Sicily. The most important of these are the Calle della Melleha, the Porto dr S Paolo, and the two which are separated by the tongue of land on which stands the modern capital, Citta Valetta. The more ancient capital, in which, as appears from his intercourse with the governor, St Paul remained during his capital stands about the search of St. stay, is situated about the centre of the island, upon a hill of moderate elevation, between which and the Bay of St. Paul the ground is more low and level than in most other parts of the island. The cathedral church of St. Paul, upon the top of the hill, is supposed by the inhabitants, from old traditions, to occupy the site on which the palace of Publius, the governor, stood at the time of St. Paul's visit. There are in this city numerous alleged memorials of the apostle's sojourn the process of identifying the spots where St. Paul lodged, and where he did this and this, being numbed to an extreme is calculated to support where who are discovered to acquiesce in the conclusion that the town pushed to an extreme, is calculated to annoy even those who are disposed to acquiesce in the conclusion that the town was really visited by the apostle of the Gentiles

Malta is naturally a barren rock but where some soil has been found, or has been artificially laid, the productive power is very great, and the produce of a very superior description. The island does not, however, produce nearly

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sofficient come for the sustenance of its inhalt tants, who are obliged to import from abrend the greater part of the which they consume. But triving partly owing to the extreme populousness of the island, which, in project on to its

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The Mand was enjay to whom the stand owed the name of Melita printage and count of the excellent in my forwhich it has been at all times or the different and of so much importance as a muchine of or time reliation, what it is that been at all times or the different and of so much importance as a muchine of or time reliation, what it is foother to the foreign and the further and of the mand of the mand of the first and of the first and of the first and the first and the further and time dividing it with them, made them of sea end against of the first and first

- 2. "The barbarous people"—We are surprised that so cause a writer as Bryan' and ofter him Falc nor sing? I himsuch sizes on this for them "great argument," alleging that the inhabitants of Malia were not a larker, a people and, conservently, that Maiz is not the Melita of the text. But the Greeks first, and after them the Roman are counted all other nations barbarian, and no nations bower men or out maked was exempt from the implies and harries of harrards? The most of the implies a first and the infart tors. We take in the implies a first and the infart of the implies and Conthagman descent, and appear to have spoken the Punc larguage perhaps with a work infarm of Greek; and they were there is most certainly a people who would have been accounted burlings. Sow Rom 1.14., In like manner, the Jews contemped all other nations, under the name of "Gentiles"—not, I orderer, on account of them language, but them religion.
- 4. We dealt the man in a minderer.—That minder was he come they fire more probably concluded because the reperhouse upon his hand, as the amounts including the Jews, telleved that overtaking justice not only not cred up the communal time punishment he descriped but inflicted it upon the offending member. There was also as of a order communals were often, by Drune justice, preserved from one kind of death that they in git jewsh by another more served commensurate to their dements; and hence be eming that Paul would certainly die, and consider not that he had been saved from frowning to die by the open, the Maltese could hardly, on such principles, consider him less time a more deren. That he was a prisoner if they then knew it would also have assisted their conclusion. The ancients he could that no minderer, however he might erade human justice, ever finally escaped the avenuary justice of heaver. That serpents were often the agents of this justice was believed both by Jews and heather. The Third mentions the story of a man who slew his friend, but was immediately after by then ye serpent, and died. So we are also to be that the fail into the fire, or a serpent by him, or if he deserved to be strangled, he fell in our ver, or was taken off by the quinty.
- 7. The chief man of the wiend.—This was unfountedly the R man governor of the is and. The term experiment indeed of fiscal denote the chief person in the island for weal h and influence. By Protos also frequently occurs as the true of a governor or prefect, and that this title was actually applied to the Roman governors of Malia, is very appointedly shown by Grotius, from a monumental inscription found in this very island.
- 11 "Where my win Car'er and Pellux"—Or the Distrum, in mythology, the frin sons of Jupiter by Leda. placed among the twelve signs of the Zodiae under the name of Gemin, or the Turns. As it was the especial promine of the Distruit to succour persons in danger of suppreck. It was very common for versels to be placed under their special protection, and hence to bear "the sign of Castor and Pollux."
- 12. Syrams. This was a very famous city, on the eastern coast of Soily. It was founded by the Count hans about 760 years before Christ; and the enterprising colonists, being greatly enriched by commerce, soon raised to s, their principal seat, to great importance and magnificence. In its test state it was accounted the largest and incress cry beinging to the Greats. It was twenty-two miles in current, and was considered to rival Carthage in wealth. It was often stilled Quadraples, heightful did not four parts, each of which was equal to a large city. The ancient writers are untited in expatizing on the line prospects of Syracuse—its port, banked up trib marble, and surrounded with a trait buildings—its magnificent public structures and monuments—and its splendid and commidious residences. Syracuse long maintained its power as an independent state, and the Carthaginians and Athenians assaulted it in value. But about 200 years before Christ, it was taken by the Romans, although not until the steep had been profitant for large years by the mechanical continuous of Archimedes. Syracuse remained a flourishing commercial for large with the rest of the island, to the langdom of Naples. As there has always been much intercourse between Mains and Soily, the ship had probably taken in some lading or passengers to discharge at Syracuse.

13 "Rhegium"—This was the name of a town and promontory situated about midway on the Italian side of the strait which separates the southern extremity of Italy from the northern of Sicily The island has here the appearance of having been broken off, by some convulsion of nature, from the peninsula, and hence the name Rhegium, from the verb provide, or provide, to break The town is said to have been originally built by a colony from Chalcis, and was rebuilt by Julius Cosar, after his defeat of Pompey, whence it is called by Ptolemy Regium Julium. It still subsists

"Putcoli"—This port was within the Gulf of Cumm (now Bay of Naples), near its northern promontory, and stood upon a high hill within a creek which furnished a good harbour. It was near and just opposite to Baim, and was the place where the ships from Egypt and the East usually touched and landed their cargoes, as well, perhaps, to avoid the necessity of doubling the formidable promontory of Circeium, as because no other commodious port existed nearer to Rome. Putcoli was noted for its hot springs, celebrated for the cure of various diseases, within its limits there were thirty-five natural baths, of different sorts of tepid waters, and from these baths or pits of water, called in Latin "putei," the town is said to have taken its name of Putcoli. Baim, on the other side of the creek, is frequently mentioned by the Latin writers as the resort of the emperors and wealthy Romans, for relaxation or health. Baim was the Bath of Italy, and Putcoli partook of its prosperity, being, in fact, connected with it on one side by a continuation of country seats, as Misenum was on the other, and the canton which comprehended the three places, thus connected, was popularly regarded as a little Rome. Putcoli was well known to the Jews, from their being accustomed to land and embark there in their journeys to and from Rome.

15 "Appu forum, and The three taverns"—Both places were on the Appian way to Rome The sense is, probably, that some of the brethren had come as far as Appulorum, and the others not farther than the Three Taverns Appulorum was fifty-one miles from Rome, and the Three Taverns thirty-three Appulorum was the name of a town, which was originally a city of the Volsci, and doubtless derived its present name, on some account or other, from Appus Claudius, the consul, who paved the famous way from Capua to Rome, called from him the Appian way, on which this town stood Some think that the town bore his name on account of his statue, which is supposed to have been set up in or near it. The place is now called Cassarilla di St. Maria

The "Three Taverns" had perhaps better have been given as a Latin proper name, and not translated. Luke himself does not translate Tres Tabernæ into Greek, but sets it down as a proper name, in a Greek form (rejust rabiegus). There has been some speculation on the sense in which the word tabernæ is to be understood. Most commentators think there were three inns or places of entertainment at this spot, and others suppose they were merely shops for the sale of refreshments. It appears, however, that it was the name of a town, for it was the seat of a bishoprick in the time of Constantine, as we learn from the fact, that among the nineteen bishops who were delegated by that emperor to decide the controversy between Donatus and Cæcilianus, one was Felix, bishop of Tres Tabernæ. As a town, it is possible to accommodate interpretations by supposing that it was distinguished for, and obtained its name from, three superior establishments for the accommodation of the numerous travellers on this road. Scaliger, however, is of opinion that the Tabernæ (for there were other places with the name) were frontier towns, built to repress the inroads and insults of foreigners.

16 "With a soldier that kept him"—That is, as a Roman citizen, enabled perhaps to assert his privilege through the kindness of Julius, he was allowed to remain in military custody—that is, with his arm chained to the arm of a soldier. Irksome as this restraint was, it was much better than a prison, as the soldier had no right to domineer over his prisoner, or to control any other of his actions than such as tended to crime or escape. The length of the chain rendered the connection the less offensive, and we are not aware that there was anything to prevent the prisoner from walking out with the soldier, if he pleased.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

CHAPTER L

1 Primmerd, the for a grate Process ord Historia to come to them, it will be Gapes in and the righterian is the interesting God is around all names of the 2. What there is also of its Gent is



AUL a servant of Jesus Christ, called to be an apostle. serarated mito the Gespel of God,

2 (Which he had promised afore by his proplets in the holy Saiptures.)

5 Concerning his Son Jesus Christ our Lord, क्रिया स्ट्रन संशंक्ष of the seed of

David according to the fach:

4 And the larged to be the Son of God with power, exerting to the spirit of boilness, by the resurrection from the dead:

5 By Thom we have received grace and apostleship, for chedience to the faith ong all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that he in Roma beloved of Goi, callei to be saints: Grace to you and i peace from God on Father, and the Lori Jests Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world

9 For God is my mitners, mirom I serve with my splint in the Gerge of h. Son. that mithout coaring I make montion of you

always in my prayers.

16 Making request, if I cany means now at length I might have a pre percus journey by the million Go. to come into you

If For I long to see you that I may impart unto you some spiritual gift, to the end ye mar be estai"s' cl:

12 That is, that I may be comforted together 'ei h you by the mutual faith both

of you and me.

13 Now I would not have you ignorant, brothren, that of entimes I purposed to come unto you that was let historio, that I might have some fruit 'among you also, even as among other Gentiles.

14 I am debter both to the Greeks and to the Barbarians: both to the mise, and to

the marie

lá So, as much as in me is. I am madr to preach the Gespel to you that are at Rome also.

16 For I am not askamed of the Gospel of Carist: for it is the power of Gol unto salvation to every one that believeth: to the Jen first, and also to the Greek.

17 For therein is the rightcourness of God revealed from faith to faith: as it is

vritten. Toe just shall live by faith.

15 For the wrath of God is revealed from heaven against all ungodliness and unnightecusiess of men, -ho hold the truth in unightecusness:

ig Because that which may be known of God is manifest in them; for God hath

shered if the them.

2) For the invisible things of him from

This is the control of the definite of the control ತ ಲವು ಗಾರ್ವ ಶಲವು ಮಾರ್ಗ 325

the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse

- 21 Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was ¹⁰darkened
- 22 Professing themselves to be wise, they became fools
- 23 And changed the glory of the uncoruptible "God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

21 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves

25 Who changed the truth of God into a he, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen

26 For this cause God gave them up unto vile affections for even their women did

change the natural use into that which is against nature

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and icceiving in themselves that iccompense of their error which was meet

28 And even as they did not like ¹²to retain God in their knowledge, God gave them over to ¹³a reprobate mind, to do those things which are not convenient,

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, "without natural affection, implacable, unmerciful

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but "have pleasure in them that do them

POr, ther they may be 10 I ples 4 12 11 Ps-1 166, 20 12 Or, to adminished a 13 Or, a mind roid of fudgment.
14 Or united able 13 Or consent tech them.

Roma's—In the last chapter of the preceding book, we have seen with what kind attention the Christians at Rome travelled from thirty to fifty miles from that city, to meet the captive apostle, as soon as they heard of his approach. It is illustrates this to recollect that they had received this epistle from him before then—before they ever saw him, and we cannot but suppose that they anticipated with joy the advantages of personal communication with the eminent saint by whose epistle they had been so strengthened and instructed. That the epistle was written before St. Paul had ever visited Rome, appears from verse S. Concerning the first foundation of the important church in the important city, the Scripture affords us no information. The apostle writes this epistle, in which he says that the faith of the church at Rome was most conspicuous—was "spoken of throughout the whole world," and on his subsequent visit to Rome as recorded in the last chapter of the Acts, the church to which he had written received, for at least "two whole years' the benefit of his instructions. These are the only direct facts concerning the church at Rome which are recorded. It is introduced to our notice as already existing, without any intimation respecting its origin. The old opinion that St. Peter was its founder, will not be examination, and is not now generally entertained, and that Paul limited did not visit Rome till its church had attained a flourishing condition, is rendered certain by this epistle. It is therefore mest reasonable to conclude, that those "strangers of Rome, Jews, and provelytes," who heard Peter preach, and wen converted at Jerusalem on the day of Pentecost (Acts in 10) on their return home, made known to others that which they had been taught, and were the first instruments in establishing the faith of Christ at Rome. No doubt it is faith was first propagated among the Jews, and then, by their means, among the Gentiles, according to the General rule which obtained in the establishment of the Christian church

We have seen (Acts xviii. 2)

We have seen (Acts xviii. 2), that the Jews were banished from Rome by the Emperor Claudius, and in this extrusion, the Jewish members of the Christian church were doubtless comprehended. Two of them, Aquila and Priscilla, went to Corinth about the time of St. Paul's first visit to that city. With them the apostle resided, and assuredly obtained full information from them and other banished converts, concerning the history and condition of the Christian church at Rome before its dispersion. This doubtless gave the apostle that desire to visit Rome which he repeatedly expresses (Acts xii. 21, Rom i 8-13, xi 23-30, xvi 1). At one time he formed a definite plan for the purpose. In the first of the texts just referred to we read, that when Paul was at Ephesus, preparatory to his second journey into Greece he' purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Reme.' We learn from the history that he went accordingly through Macedonia, and tarried three months in G-eece (Acts xii. 1, 2) before he commenced his return to Jerusalem with con-

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tributions for the poor brethren there—It must have been in this three months that this epistle—a written, for i exact accordance with the above facts, he says (ch. xv. 21, &c.) "Whensower I take in, journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward he you, if first I therefore that filled with your company—But now I go to Jerusalem to minister unto the saints—I or it has pleased three of Macedonia and Achaia to make a contribution for the poor saints which are at Jerusalem. When therefore I have performed this—I will come by you into Spain." The period in which this continues a written is the Intervally fixed by one of those undesigned coincidences, between the Acts and the I pustles, of which Pale, has made such write-factory use in his Hora Paulina. The chronological date is, however, remember disputed the different opinious range between the years 55 and 59, but the weight of authority and evidence seems to fix most wro in it is placed first in the year 58. Although the fifth, or perhaps the sixth, of St Paul's epistles in the order of time, it is placed first in the collection, either because of the pre-eminence of Rome, as the mistress of the world, or because it is the I in it and most comprehensive of the epistles—or perhaps both reasons co-operated in giving it the place it he is a few this important division of the Sacred Writings.

Verse 1 "A servant"—The word 2 me, means properly a bond servant or state—that is, one board for life to the service of his master

8 "The whole world"—The phrase is probably used here in the popular sense, the Roman empire 10 to it is 50% likely that the Christian religion—although perhaps not the fame of the church at Rome—had en this extended, it is 50% look directions, beyond the limits of the Roman empire. The Ethiopian cunuch will not be forgotten

30 "Inventors of evil things"—Bloomfield interprets this to mean, "persons who not only practically the inscrees, but seek out and invent more". After illustrating this sense by citations, he adds, "Hence we may clearly to the force of the word, especially when we consider the manners of that most corrupt ane, who i Tiderius like 5 did in this of old, offered a reward to whoever would invent a new pleasure (i.e. list), and we know that there were processionally applied themselves to such discoveries" "Recens Synop" in Ice.

31 "Without natural affection"—It is very possible that the apostle here alludes to the africe one or exposing infant children, to perish from cold, famine, or beasts of prey, unless any passer by chose to take them up This practice prevailed during many ages at Rome, as indeed it did in Greece and other heathen countries, and was not only a custom, but a lawful one. Indeed, until the father, or, in his absence, a found for him lifted the remains infant from the ground and placed it in his bosom, it remained undecided whether it was to be expected. That this should at the very first become a question and a matter of doubt, does most strikingly illustrate the charge

of the apostle.

"Implacable, unmerciful"—No one needs an interpreter of this, who has turned with horror and sick in a diagnost, from the accounts of the amusements in which the Roman people most delighted, and which consisted in second cuptives and others brought forth to slaughter each other in the theatre, or to engage in mortal combat with wild has a Indeed such fights between couples of men, ending in bloodshed and death, were sometimes provided by the wealthy to amuse the guests at their entertainments. The learned Rosinus in his 'Antiquitatum Romanium' (Amisel 1655) has exhibited his ideas of this last part of the subject by an engraving, the details in which are corrol orated by his citations. In this a party of Romans are reclining at table with garlands on their heads, while, for their arms ment, the remainder of the banqueting hall is occupied by four pairs of men, engaged, simultaneously, in mortal fight, with sword and shield. One of the men is represented as being just run through the throat by the sword of his adversary, and he is falling towards the table with his blood streaming from the wound

CHAPTER II

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law

Therefore thou art inexcusable, O man, whosoever thou art that judgest. for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things

2 But we are sure that the judgment of God is according to truth against them

which commit such things

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God londeth thee to repentance?

leadeth thee to repentance?

5 But after thy hardness and impenitent heart *treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

6 Who will render to every man accord-

ing to his deeds

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life

- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the 'Gentile,
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the 'Gentile
- 11 For there is no respect of persons with God
- 12 For as many as have sinned without law shall also perish without law and as

iv as have sinned in the law shall be t red by the law

3 (For not the hearers of the law me before God but the doers of the law l be justified

4 For when the Gentiles which have the law do by nature the things conred in the law these having not the law alm unto themselves

la Which show the work of the law write n in their hearts, their conscience also came witness and their thoughts the can the secreme or the excueing one

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preachest a man should not steal, dost thou

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit

23 Thou that makest thy boast of the law, through breaking the law dishonourest

21 For the name of God is blasphemed among the Gentiles through you, as it is

25 For circumcision verily profiteth, if thou keep the law but if thou be a breaker of the law, thy circumcision is made uncircumcision

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circum-

27 And shall not uncucumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh.

29 But he is a Jew, which is one inwardly, and circumcision is that of the All the server of the dest and heart, in the spirit, and not in the letter, of the control of the that whose praise is not of men, but of God 9 Or between themselves 10 Or, triest the things that differ

lens and the state of the light of Light of the Lamp of Light of Light of the Lamp of t the Lamp of Light,—the Holy Lamp,—

or the Jews, when lauding any of their doctor university, "the 1 1 F-1

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Batchette then had the Jan or debiance denombriant

the the colonial because that Gy the committed the eracles of

their unbelief make the faith of God without effect? 4 God forbid yea, let God be true, but

every man a har, as it is written, 2That thou mightest be justified in thy sayings, and mightest overcome when thou art judged

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid for then how shall God

The late world?



TAITH -REYNOLDS

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just

9 What then? are we better than they? No, in no wise for we have before proved both Jews and Gentiles, that they are all under sin,

- 10 As it is written, 'There is none righteous, no, not one
- 11 There is none that understandeth, there is none that seeketh after God
- 12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one
- 13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips

5 Psal, 5, 9

cision also? for we say that faith was reckoned to Abiaham for rightcourses

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision

Il And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also

12 And the father of encumersion to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being uet uncircumcised

13 For the promise, that he should be the reir of the world, was not to Abraham, or to his seed, through the law, but through the rightcoursess of faith

14 For if they which are of the law bc heirs, faith is made void, and the promise made of none effect

15 Because the law worketh wrath for where no law is, there is no transgression

16 Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law but to that also which

is of the faith of Abraham, who is the father of us all,

17 (As it is written, 'I have made thee a father of many nations,) 'before him whom he believed, even God, who quickeneth the dead, and calleth those things which he not as though they were

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken.

So shall thy seed be

19 And being not weak in faith he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sarah's womb

20 He staggered not at the promise of God through unbelief, but was strong in

faith, giving glory to God,

21 And being fully persuaded that what he had promised, he was able also to perform

22 And therefore it was imputed to him for righteousness

23 Now it was not written for his sake

alone, that it was imputed to him.

24 But for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead,

he sure to all the seed, not to that only which is of the law, but to that also which and was raised again for our justification

3 Gen. 17 5 4 Or like unto lim 5 Gen 15 5

Verse 7 "Il hose sins are covered"—The verse occurs in Ps xxxii 1, and is quoted with some slight variation in Jer 1 20, with reference to which the Jews, in their figurative way, observe, that God takes the sins of his people and hides them under his purple garment, so that when Satan comes he finds no iniquity. Whereupon he says in the language of the prophet, "Lord of the world, Thou hast taken away the iniquity of thy people and hast covered their sin'" (Capthor, 59 1, 2)

11 "The father of all them that believe"—It would be a most interesting commentary upon this book to show the extent to which the apostle takes up the Jewish notions, and applies, refutes, contradicts, or reasons upon them. A few instances have been pointed out and another occurs here. Paul is evidently reasoning with the Jewis here upon their own notions. Thus, upon the text, "A father of many nations have I made thee," we have this amplification from Maimonides. "They said in times past thou wast the father of the Synans, but now thou art the father of the whole world wherefore every stranger may say this, 'As thou hast sworn to our fathers.' for Abraham was the father of the whole world, seeing that he taught the true faith." The same writer takes another occasion to explain in reference to the same text, that Abraham was the "father of many nations," masmuch as he is the father of the whole world who enter under the wings of the Shechinah. The meaning of all which is, that Abraham was the father of all who believed, even though they were not of Hebrew origin. This is still more distinctly declared by Kimchi, who says "Abraham is the father of all who follow him in his faith."

13 "The heir of the world"—This also was alleged by the Jews, although certainly not in the sense which the apostle explains. They even went so far as to say that "Abraham was the foundation of the world, for the world was created for his sake"

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that sith we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled 12. As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ 20 Where sin abounded, grace did superabound

THEREFORE being justified by faith, we have

peace with God through our Lord Jesus Christ

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God

3 And not only so, but we glory in tribulations also *knowing that tribulation worketh patience,

"orneon patternee

- 4 And patience, experience, and experi-
- 5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given
- 6 For when we were yet without strength, 3m due time Christ died for the un-

7 For scarcely for a righteous man will one die yet peradventure for a good man

some would even dare to die

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us

9 Much more then, being now justified by his blood, we shall be saved from wrath through him

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life

Il And not only so, but we also joy in God through our Loid Jesus Christ, by whom we have now received the atone-

12 Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have

13 (For until the law sin was in the world but sin is not imputed when there is no law

14 Nevertheless death reigned from

Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come

15 But not as the offence, so also is the For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto

→ 16 And not as it was by one that sinned, so is the gift for the judgment was by one to condemnation, but the free gift is of many

offences unto justification

17 For if 5by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by onc, Jesus Christ)

18 Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous

20 Moreover the law entered, that the offence might abound But where sin abounded, grace did much more abound

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord

Dor, according to the time.

4 Or, in whom

5 Or, by one offence

6 Or, by one offence

Or, by one righteousness

Verse 7 "Righteous man ...good man"—By the righteous man, we understand a just and upright man, who strictly discharges his legal duties, and does nothing that men can blame Such an one, in common society, we would call a good man, but "the good man" (for the article is definite) is here possessed of a higher degree of goodness than this This character includes the goodness of the other, and adds higher goodness. The goodness of the first is passive, but that of the second is active, the qualities of the first are in negation of evil, those of the second are in affirmation of good "the righteous man," like Job, "escheweth evil," but "the good man" is more like Job, for he not only "escheweth evil," but "doeld good continually"

Such distinctions were common among the lower as many he shows by the following extractor. "There is a righteous

Such distinctions were common among the Jews, as may be shown by the following extracts -"There is a righteous man who is good, and there is a righteous man who is not good He who is good towards God and towards men, is a righteous good man, but he that is good towards God and evil towards men, is righteous but not good" (Maimonides in 'Misn Pirke Aboth' v 10, 13) Schoettgen addition an illustrative passage from 'Pirke Aboth,' which is thus righteous good man, but he that is good towards God and evil towards men, is righteous but not good "(Maimonides in 'Misn Pirke Aboth' v 10, 13) Schoettgen adduces an illustrative passage from 'Pirke Aboth,' which is thus translated by Bloomfield —'There are four kinds of men—there is one who says, 'What is mine, is mine, and what is mine, is mine, is thine, is mine and what is thine, is mine. Another says, 'What is mine, is thine, and what is thine, is mine'—he is a worldly-minded man—Now he who says, 'What is mine, is thine, and what is thine, is thine, he is a good and pious man—But he who says, 'What is thine, is mine, and what is mine, is my own,' is a wicked man." The three-fold distinction used by the apostle—the good, the righteous, and the wicked—was by far the most common, as illustrated, though in connection with a frivolity, in the following Talmudical notice of nail-parings—"A righteous man buries them, a good man burns then, a wicked man throws them away" (T Bab 'Moed Katon' 18 1)

"For a good man some would even dare to die "—Jerome has the fine remark (cited here by Bulkley and Bloomfield), that such is the fear of death, that scarcely any one can be found who will shed his blood for a righteous and good man, though some may dare to die for a righteous and just cause

though some may dare to die for a righteous and just cause

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin

What shall we say then? Shall we continue in sin, that grace may abound?

2 Ged ferild. Her shall ve, that are dead to sin line are larger therein?

3 From 30 rot that so many of us as more lay fixed into Josus Climits orchay.

fized into his death?

4 Therefore we are fittied with him by Laptism into death, that like as Christ was raised up from the dead by the glot of the Tather even so we also should wall in verness of life.

5 For if we have been planted together in the libeness of its death we shall be also

which we call restrict on:

6 Enoring this that our old man is endied with him that the hody of an inight he destroyed, that honoclotthine should not some an

7 For he that is dead is their d from

SIL

S Not if we be dead tith Christ the Eslieve that the shall also line this I in

9 Knowing that Christ hours in sed from the dead dicth no more, death hat's no more dominion over him

16 For in that he died, he died unto sin once: but in that he livers he liveth unto God.

Il Liberuse reclen pe also peutrolres to be dead indeed unto sin but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal heav, that he should obey it in the lusts thereof.

13 Nother yield ye your members as "nstruments of unrighteousness unto sine but yield yournelves unto God, as those that are

elife from the deed, and not number and in truments of righted a design to God.

If Foren deliration demonstrate particles, it is ser grace

TIS What ill makeline and lession of God and not under the least of the under the latest and God

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16 Knowse rot, that the harmonic is a fourselve semants to obe. I consider to see are to how the object of supprise death of of object and and a matter and a

17 But Gelle thankes that he here the serverte of small type have obeyed from the heart that form of sections (1) of manner vered to:

In Being then medefree from emiliate le-

came the conumts of neither men

10 I speak after the morner of mornicate of the infirmity of point feet for as jet have yelded your member to monte to undearners and to mount into an accessor of the matter outside of the matter of the morner of morning of the matter of the morner of morning of the matter of the matter of the morner of the morner of the morner of the morner of the matter of the morner of the

29 For ther join one the sements of em,

general free from against the sensing

21 What foult had yet here in these things phereof pelare nomes, amed I for the envior

those things we death

22 But now long made free from in and become servants to Gell he have your fruit unto beliness, and the end ever alling life.

23 For the rages of sin i death: but the cift of God in eternal life through Jenus Christ our Lord.

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10 * Experient.—The word false property will fire property and the time series of the control of the end of the following the false of the property of the first and the many many many the state of the end of the first of the f

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CHAPTER VII.

I le lat les fest percet each a mar larger than le level = Elf ve are dead to the late. I let u tot le larger, 12 out let, fort, good, 15 oct referencesse who am griered because I carro let it

Know you not, brothren. (for I speak to them.

that know the law, how that the law hath dominion over a man as long as he lireth!

2 For the vorient which hath an hush and is bound by the latter to let hush and so long as he kneth: but if the hush and be dead she is loosed from the latter of let hush and.

3 So then if, while for bushand liveth,

she be married to another man, she shall be called an adulteress but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man

- 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto
- 5 For when we were in the flesh, the ²motions of sins, which were by the law, did work in our members to bring forth fruit unto death
- 6 But now we are delivered from the law, 'that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter
- 7 What shall we say then? Is the law sin? God forbid Nay, I had not known sin, but by the law for I had not known 'lust, except the law had said, 'Thou shalt not covet.
- 8 But sin, taking occasion by the commandment, wrought in me all manner of For without the law sin was concupiscence
- 9 For I was alive without the law once but when the commandment came, sin revived, and I died.
- 10 And the commandment, which was ordained to life, I found to be unto death
- 11 For sin, taking occasion by the commandment, deceived me, and by it slew me 12 Wherefore the law is holy, and the
- commandment holy, and just, and good 4 Or, concupiscence 3 Or, being dead to that

13 Was then that which is good made death unto me? God forbid But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful

14 For we know that the law is spiritual:

but I am carnal, sold under sin.

15 For that which I do I fallow not for what I would, that do I not, but what I hate, that do I

16 If then I do that which I would not, I

consent unto the law that it is good

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing for to will is present with me, but how to perform that which is good I find not

19 For the good that I would I do not but the evil which I would not, that I do

- 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in
- 21 I find then a law, that, when I would do good, evil is present with me

22 For I delight in the law of God after the inward man

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which as in my members

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord So then with the mind I myself serve the law of God, but with the flesh the law of sin

5 Exod. 20 17 Deut. 5 21 6 Gr know 7 Or, this led j of dea 4

Verse 14. "Sold under sin"—The allusion is derived from the Old Testament, as where applied to Ahab who is said to have "sold himself to work wickedness" (I Kings xxi. 20) The phrase is evidently derived from one who is so'd as a slave to a master and, in the present instance, the full intensity of the original would denote one who has sold himself to the slavery of sin. The consequence of this bondage is next described

15 "That which I do I allow not," &c —Hammond and others have collected a number of striking passages from the heathen writers, to show that even they were not insensible to the bondage of the better will to the tyranny of sin We can only give room to the well-known and very apposite lines of Horace

"My reason this, my passion that persuades, I see the right, and I approve it too, Condemn the wrong, and yet the wrong pursue."

Condemn the wrong, and yet the wrong pursue.

17 "No more I.. but sin that dwelleth in me"—See also below, where the apostle speaks of the inner man de'z in the law of God, while another law is found in the members warring against the law of the mind. The while law is finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in what Xenophon reports Araspes, the Mede, to have said in his discount will Cyre Cyre finds a strong parallel in the same time, be inclined towards and averse to the same in the find the find that when the find the find the find the find the find that when the find a find the find * 4 R

seems to have derived it from the ancient theology of his own countrymen, vestiges of which are to be fould in Jesephus and the Rabbinical writers, and also in the epistles of St. Peter, is well as in the coffour apostle?"

24 "The body of this death"—Doddridge thus paraphreses the latter half of this verse — Who shall receive, miserable captive as I am, from the body of this death? from this continual burden which I carry also twith use, and which is cumbersome and odious as a dead carease tied to a living body, to be druged alor, with it wherever it goes. He explains in a nove, "It is well known that some ancient writers mention this as a creatly presented by your tyrants upon miserable captives who fell into their hands, and a more forcible and explains in major of the xide of represented cannot surely enter into the mind of man." Of this atrocious practice one of the nost in arkelled at a care is that mentioned by Virgil, when describing the tyrannous conduct of Mezentius—

"The living and the dead, at his command,

Were coupled, face to face, and hand to hand,

Till, choked with stench, in loath d embraces tied.

The lingering wretches pined away and died —Diwork

Doddridge is not by any means singular in his opinion that the apostle derives an alliance from this bound; and provide ment although perhaps the text is sufficiently intelligible vithout the illustration if this new recommendation is a particular parti

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God 38 What can sever us from his love?

THEPE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and 'for sin, condemned sin in the flesh

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit

5 For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit

6 For to be carnally minded is death. but to be spiritually minded is life and peace.

7 Because 'the carnal mind is enmity against God. for it is not subject to the law of God, neither indeed can be

8 So then they that are in the flesh cannot please God

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his

10 And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness

11 But if the Spirit of him that raised up

Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you

12 Therefore, brethren, we are debtors,

not to the flesh, to live after the flesh

13 For if ye live after the flesh, ye shall die but if ye through the Spirit do mortify the deeds of the body, ye shall live

14 For as many as are led by the Spirit

of God, they are the sons of God

15 For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father

16 The Spirit itself beareth witness with our spirit, that we are the children of God

17 And if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that 'the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even

we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of

24 For we are saved by hope but hope that is seen is not hope for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not,

then do we with patience wait for it

26 Likewise the Spirit also helpeth our infirmities for we know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God

28 And we know that all things work together for good to them that love God, to them who are the called according to his

purpose

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren

30 Moreover whom he did predestinate, them he also called and whom he called, them he also justified and whom he justified, them he also glorified

31 What shall we then say to these things? If God be for us, who can be against

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth

34 Who is he that condemneth? Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril,

or sword?

36 As it is written, 10 For thy sake we are killed all the day long, we are accounted as sheep for the slaughter

37 Nay, in all these things we are more than conquerors through him that loved us

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things

39 Not height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

8 Luke 21 28 9 Or, that. 10 Paal 44 22.

Verse 11 "Shall also quicken your mortal bodies"—Some commentators are of opinion that this refers to a moral and spiritual resurrection—a quickening to newness of life, but it is more generally agreed that it rather relates to that by which the bodies of the just shall be raised to eternal life. Some of the old Jewish writers have a manner of speaking on this point which may throw some light on the use of the word, if not upon the idea involved. "The quickening of the dead," they sometimes distinguished from the "resurrection," holding that the former was the peculiar privilege of the righteous, whereas the latter was common to them and to the wicked.

15 "Abba"—We have already explained that Abba means "My father" It is here very observable that the Jewish writers repeatedly inform us that this style of address was not allowed to be, on any account, used by servants or

17 "And if children, then heirs"—That is, being adopted as children (verse 15), we become, as such heirs, jointly with Christ, the natural heir Many of the allusions in these verses are obviously derived from the laws of adoption and inheritance among the Romans, and indeed among the Jews, for they did not differ considerably in the points to which reference is made. The adopted son became an heir, and was not precluded from any privilege whatever to which a natural heir was entitled

23 "Waiting for the adoption"—Doddindge, following a suggestion of Howe, thinks that there is here an allusion to the two-fold adoption among the Romans, the one private and the other public. The first was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties—the latter was an acknowledgment of it in the forum, when the adopted person was solemnly avowed and declared to be the son of the adopter—The force of the allusion here supposed, may perhaps be strengthened by the recollection of a circumstance overlooked by Howe, which is, that unless the adopted person were already the slave of the adopter, the principal part of the private transaction consisted in the purchase of the person to be adopted from his parents, for so much money, formally given and taken.

CHAPTER IX.

1 Paul is sorry for the Jews 7 All the seed of Abraham were not the children of the promise 18 God hath mercy upon whom he will potter may do with his clay what he list 21 The 25 The calling of the Gentiles and rejecting of the Jews
* 4 R 2

were foretold 32 The cause why so few Jews embraced the righteousness of faith

I say the truth in Christ, I he not, my conscience also bearing me witness in the Holy

2 That I have great heaviness and conti-

nual sorrow in my heart

3 For I could wish that myself were 'accursed from Christ for my brethren, my kinsmen according to the flesh.

4 Who are Israelites, to whom pertaineth the adoption, and the glory, and the *covenants, and the giving of the law, and the service of God, and the promises,

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over

all, God blessed for ever Amen

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel

7 Neither, because they are the seed of Abraham, are they all children but, In

³Isaac shall thy seed be called

- 8 That is, They which are the children of the flesh, these are not the children of God but the children of the promise are counted for the seed
- 9 For this is the word of promise, At this time will I come, and Sarah shall have a son
- 10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,
- 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The "clder shall

serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated

14 What shall we say then? Is there unrighteousness with God? God forbid

15 For he saith to Moses, I will have mercy on whom 10 I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that

sheweth mercy

17 For the Scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth

will have mercy, and whom he will he hard-

18 Therefore hath he mercy on whom he eneth

- 19 Thou will ray then unto me, Why doth he yet find fault? For who hath resisted his will?
- 20 Nay but, O man, who art thou that "repliest against God? "Shall the thing formed ray to him that formed it, Why hast thou made me thus?
- 21 Hath not the "potter power over the clay, of the same lump to make one vessel unto honour, and another unto diehonour?
- 22 What if God, willing to show her wrath, and to make his power I nown, endured with much longsuffering the vessels of wrath "fitted to destruction
- 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

21 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Occe, "I will call them my people, which were not my people, and her beloved, which was not beloved.

26 "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God

27 Esaias also crieth concerning Israel "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved

28 For he will finish "the work, and cut it short in righteousness because a short work will the Lord make upon the earth

- 29 And as Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha
- 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to

the law of rightcourness

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law For they stumbled at that stumblingstone,

33 As it is written, 21 Behold, I lay in Sion a stumblingstone and rock of offence and whosoever believeth on him shall not be "ashamed

Verse 5 "The fathers."—This, according to the Jewish use of the term, means Abraham, Isaac, and Jacob, for they called none but these "the fathers" nor any "the mothers," besides Sarah, Rebecca, Leah, and Rachel.

- 6 "Hath taken none effect"—Or, more literally, "hath missed of its effect," in which some (as Dr. Bloomfield) suppose there is a metaphor, taken from archery.
- 20 "Shall the thing formed," &c —The Talmud has a neat anecdate which may be taken to illustrate this "A certain man who was very much deformed saluted a Rabbi, saying, 'Peace be unto thee" The Rabbi did not return the salutation, but said, 'Reca how ugly this man is' Perhaps all thy townsmen are as deformed as thou art' The other replied unto him, 'I do not know But go and say to the *Horkman* who made me, How ugly is this *vessel* which thou hast made!' Upon this the Rabbi knew that he had sinned, and he dismounted from his ass, and fell down before the man, and said unto him 'I beseach thee to forgive me' But he answered, 'I cannot forgive thee till thou goest to the workman who made me, and sayest unto him, How ugly is this vessel which thou hast made"" (T Bab Tannith, fol 20 2)
- 21. "Hath not the potter power over the clay," &c.—The comparison of man to a vessel of clay, and of his Maker to the potter, occurs several times in the Scriptures, as shown by the marginal references. These metaphorical allusions were also exceedingly common among the lews in their talk, an instance of which occurs in the preceding note. Such comparisons have doubtless their origin in the Mosaic account of the creation of Adam. The author of the Apocryphal Look of Wisdom, without any metaphor, gives an account of the potter's work, which supplies some remarkable analogies to the present passage. "The potter, tempering soft earth, fashioneth every vessel with much labour for our service, yea, of the same clay be maketh both the vissels that serve for clean uses, and likewise also all such as serve the contrary, but what is the use of either soit the potter himself is judge" (ch. xi. 7). The classical writers also use similar metaphors, deriving them, apparently, from the my thos which describes Prometheus as forming the first man and woman of clay, which must have been borrowed from the Mosaic account of man's creation. Plutarch uses the very same similatude, and Aristophanes (Av. 587), among other contemptuous expressions applied to men, calls them π) account π are π and π are π and π and π are π and π and π are π are π and π are π are π and π are π and π are π are π and π are π and π are π and π are π are π and π are π are π are π and π are π are π and π are π are π are π and π are π are π and π are π are π and π are π and π are π are π and π are π are π are π are π and π are π and π are π and π are π are π and π are π and π and π are π are π

CHAPTER X

5 The Scripture sheweth the difference betweet the rightcourness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe 19 Israel was not ignorant of these things

BRETHRIN, my heart's desire and prayer to God for Israel is, that they might be saved

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's rightcourness, and going about to establish their own rightcourness, have not submitted themselves unto the rightcourness of God

4 For Christ is the end of the law for righteousness to every one that believeth

5 For Moses describeth the righteousness which is of the law, 'That the man which doeth those things shall live by them

6 But the righteousness which is of faith speaketh on this wise, *Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the

dead

8 But what saith it? The word is night thee, even in thy mouth, and in thy heart that is, the word of faith, which we preach,

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in

thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed

12 For there is no difference between the Jew and the Greek for the same Lord over all is nich unto all that call upon him

13 For whosoever shall call upon the name of the Lord shall be saved

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, 'How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel For Esains saith, Lord, who hath believed four report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, 10 their sound went into all the earth, and their words unto the ends of the world

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you

1 Levit 18 h Frek 20 11 Gnl 3.12 2 Deut 20 12 3 Deut 20 14 4 Isa, 28 16 5 Joel 2.32 Acts 2 21 6 len 52.7 Nahum 1 15 7 Isa 53 1 John 12 38 6 Gr the hearing of us 9 Or, preaching 20 Psal, 19 4

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CEAPTER III

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Louis de familie de desdesde fair je Louis de faminem et dus mysem, lest je Louis de mise de jour om annachte dass Louis de mise de jour om annachte dass

may obtain mercy

past finding out!

31 Even so have these also now not 14be-

32 For God hath ¹⁵concluded them all in unbelief, that he might have mercy upon

33 O the depth of the riches both of the wisdom and knowledge of God! how un-

34 ¹⁶For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it

36 For of him, and through him, and to

him, are all things to whom be glory for

searchable are his judgments, and his ways

shall be recompensed unto him again?

heved, that through your mercy they also

11blindness in part is happened to Israel, until the fulness of the Gentiles be come in

26 And so all Israel shall be saved 1t is written, 12 There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob

27 For this is my covenant unto them,

when I shall take away their sins

28 As concerning the Gospel, they are enemies for your sakes but as touching the election, they are beloved for the fathers'

29 For the gifts and calling of God are

without repentance

30 For as ye in times past have not 18 beheved God, yet have now obtained mercy through their unbelief

11 Or, hardness 15 Or, shut them all up together

ever

Verse 9 "Let their table be made a snare," &c -The "table" of course implies that which is set upon it Expressions like these may be interpreted in a very general or in a very restricted sense, and in this case it is perhaps unsafe to seek a definite infilment. The most definite which has been suggested, is, however, very striking in the way of coincidence, and claims to be at least mentioned. The "table" may be supposed the Passover, and how that could become a trap and a snare to the Jews appeared a few years after this epistle was written, when, while they were assembled in great numbers at Jerusalem, to eat the Passover there, they were surrounded and shut up by the Roman forces, and finally taken or destroyed, like birds in a snare, or wild animals in a trap.

16 "If the firstfruit be holy, the lump is also holy"-The allusion here is, doubtless, to the offering of the first fruits—the two wave loaves—to the Lord (Lev xxiii. 14, 17), whereby the whole lump was sanctified for after-use throughout the following year

"If the root be holy, so are the branches."—This appears to be a similar allusion to trees set apart for sacred uses, and which were planted in fields appropriated to such trees. If they were sacred when their roots began to form in the

ground, so were they when they grew up and extended their branches in the air

ound, so were they when they given up and anisotronic solution off, as useless, by the husbandman

17 "If some of the branches be broken off"—Having been broken off, as useless, by the husbandman

"A wild olive tree"—"The columns, κοτίνος, and the oleaster, ἀγεμλαίος, are both called "wild olive trees"

They are

They are sometimes confounded even by the Greeks themselves

The fruit of nevertheless of different kinds, though they are sometimes confounded even by the Greeks themselves the colinus is used for no other purpose than colouring, but the cleaster, the Agrippa Elæagnus of Linnæus, is that species of wild clive, the branches of which (see Schulz, in Paulus's 'Collection of Travels,' vi 290) are grafted into barren clive-trees that are in a state of cultivation, in order that fruitfulness may be produced 'Jahn's 'Archæologia The above fact appears to us an important contribution to the illustration of the present text, for the better-known operation being to graft the olea into the cleaster, commentators have only been able to account for the apostle's description of the cleaster as grafted into the clea, by supposing that he reversed the actual practice, in order to obtain or to accommodate his metaphor. Yet it is rather singular that rest should so long have been taken in this conclusion, since ancient authors so much read as Theophrastus and Pliny, distinctly mention the practice of grafting the cleaster into the clea. The former takes notice of both methods and the latter mentions it as a thing irequently done in Africa. ('Nat Hist'l. xvii c 18 See also Columella de Re Rust. 5 9)

CHAPTER XII.

1 God's mercies must move us to please God 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed 9 Love, and many other duties, are required of us 19 Revenge is specially forbidden

I bestech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service

2 And be not conformed to this world but 'be ye transformed by the renewing of your mind, that ye may 'prove what is that good, and acceptable, and perfect, will of God

3 For I say, through the grace given |

1 Ephes 4 23 Ephes 5 17 3 Gr to so brict unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt 'to every man the measure of faith

- 4 For sas we have many members in one body, and all members have not the same office
- 5 So we, being many, are one body in Christ, and every one members one of ano-
- 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith,

51 Cor 12 12 4 Ephes, 4 7

- + · · ·

7 Or ministry, let us wait on our ministering or he that teacheth, on teach-

8 Or he that exhorteth, on exhortation. he that giveth, let him do it with simplicity, he that ruleth, with diligence, he that sheweth mercy, with checifulness

9 Let love be without dissimulation. Abhor that which is evil; cleave to that

which is good.

10 Be kindly affectioned one to another 10 with brotherly love, in honour preferring one another,

II Not slothful in business, fervent in

spirit, serving the Lord,

12 Rejoicing in hope, patient in tribulation, continuing instant in prayer,

13 Distributing to the necessity of saints,

given to hospitality

14 "Bless them which persecute you bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep

16 Be of the same mind one toward another Mind not high things, but "condescend to men of low estate. Be not wise in your own conceits.

17 "Recompense to no man evil for evil. Provide things honest in the sight of all

18 If it be possible, as much as lieth in

you, blive peaceably with all men

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath for it is written, "Vengeance is mine, I will repay, saith the Lord.

20 "Therefore if thine enemy hunger, feed him, if he thirst, give him drink for in so doing thou shalt heap coals of fire on his head

21 Be not overcome of evil, but overcome evil with good.

11 Math 5 44 15 O , Le chilested a chi mean l' 176. 12 Heb 12 14 15 Doub 32 35 Heb 10 20 7 Or, imparteth 8 Or, liberally 19 Prov 3 7 Inc. 5 21 9 Heb. 13 1 10 Or in the love of the brethren 14 Prov 20 22 1 These 5 15 1 Prt. 3.9 17 Prov 25 21

Verse 13 "Given to hospitality"—"It was the more proper for the apostles frequently to enforce this duty, as the mark Verse 13 "Given to hospitality"—"It was the more proper for the apostles irequently to enforce this duty, as the wart of public inns rendered it difficult for strangers to get accommodations, and as many Christians might be banished from their native country for religion, and perhaps laid under a kind of excommunication, both among Jews and heathens, which would make it a high crime for any of their brethren to receive them into their houses." (Blackwall's Sacred Classics, vol 1 p 232) Of hospitality, as anciently exercised, and as still observable in the East, we have already had several occasions to speak. As exhibited towards strangers, it is always most strongly manifested under those circumstances, or in those regions, where they are most dependent upon it, or have no resource without it, from the lack of public establishments for their accommodation. As such establishments increase, or, in other words, as a country becomes more settled and civilized, the exercise of this kind of hospitality naturally declines for it is the result of a feeling drawn forth by the exigencies of those who are benefited by it, and ceasing with the occasions that result of a feeling drawn forth by the exigencies of those who are benefited by it, and ceasing with the occasions that induced its exercise

20 "Thou shalt heap coals of fire on his head"—The sense of this passage has been very much contested. The most popular interpretation is, that the expression is here a metaphor derived from founding, that is, an allusion to the melting of lead and other fusible metals and that it is to be understood to mean, "Thou shalt thereby mult down his enmity, and warm him to kindness and affection" It will be observed that the text is a quotation from Prox xx 21, 22, to which the Jewish commentators give the same interpretation which is here suggested. Thus, R. Aben Liera explaint the many that "When he remembers the food and drink thou heat given him, thou shalt hum him, as if they had to it to mean that, "When he remembers the food and drink thou hast given him, thou shalt burn him, as if thou hadst put coals of fire on his head, and he will be mindful to do thee no ill again." So also R Levi Ben Gersom Among the Christian fathers, Jerome and Hilary, and a large number of moderns, concur in this interpretation

There is only a slight shade of difference between this and the interpretation adopted by Hammond and others, which supposes it to mean that, by the conduct recommended, the person's conscience will be touched, so that he will repent

of the injuries he has committed

The third opinion, which is supported by nearly all the ancient commentators, by a host of foreign ones, and by many English, with Whitby at their head, is,—that the words are expressive of acute pain and severe punishment, even that of the Divine wrath and vengeance, which shall be aggravated in consequence of the kind treatment which the person has received, without being mollified, from the party aggreed by his conduct. The advocates of this interpretation, to soften its apparent severity, observe, that this consequence is not offered as a motive to the conduct recommended, but is declared to be its result, in case the injurious person is not softened by it.

We have stated these alternatives, leaving the reader to choose that which he thinks most accordant to the general spirit of the Gospel, for that is the principle by which we must be guided in every attempt to determine the sense of a

text of disputed interpretation

CHAPTER XIII.

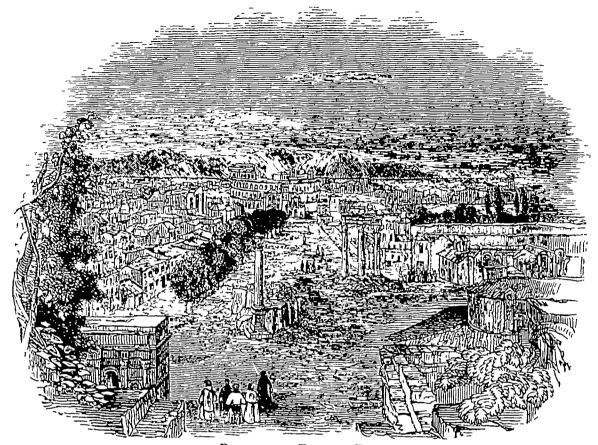
1 Subjection, and many other duties, we owe to the magistrates 8 Love is the fulfilling of the law 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the

LET every soul be subject unto the higher

powers 'For there is no power but of God the powers that be are fordained of God

2 Whosoever therefore resisteth the power, resisteth the ordinance of God and they that resist shall receive to themselves

3 For rulers are not a terror to good



RUINS OF THE FORUM AT ROME.

works, but to the evil Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same

4 For he is the minister of God to thee for good But if thou do that which is evil, be afraid, for he beareth not the sword in vain for he is the minister of God, a revenger to execute wrath upon him that doeth evil

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake

6 For for this cause pay ye tribute also for they are God's ministers, attending continually upon this very thing

7 Render therefore to all their dues tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour

8 Owe no man any thing, but to love one another for he that loveth another hath fulfilled the law

9 For this, Thou shalt not commit adul

tery, Thou shalt not kill, Thou shalt no steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, 'Thou shalt love thy neighbour as thyself

10 Love worketh no ill to his neighbour therefore love is the fulfilling of the law

11 And that, knowing the time, that now it is high time to awake out of sleep for now is our salvation nearer than when we believed

12 The night is far spent, the day is at hand let us therefore cast off the works of darkness, and let us put on the armour of light

13 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil

the lusts thereof

4 Mait 22 21 ,5 Fxxxl 20 Deut 5. 6 Lev 19 18 Mait. 22, 39 Gal. 5 14 James 2. 8 7 Or, decently 8 Luke 21 34. 9 Gal. 5 16 1 Pet. 2 11

Verse 1 "Be subject unto the higher powers"—' Whoever is conversant with Roman history, will be able to illustrate many single passages in this chapter. The city of Rome contained within itself the seeds of insurrection and civil war, and was frequently involved in troubles, when even the provinces were at peace. The senate was secretly jealous of # 4 s

the emperor, and the emperor in his turn suspected the senate. The life of the emperor was reldom free from danger Caligula had died a violent death, Claudius had been posoned, and Nero, who was on the throne when 54 Paul write this Epistle, did not meet with a more fortunate and. The inferior magnetiates aspired to the emperory and as the Romans then believed in astrology, which they had learned from the Chaldies, an extended in the prosperity of the day on which the emperor would die, and the convergences use of the assistantion. The imperial life guard, which consisted of foreigners, especially of Graman, and therefore wire of interested in the prosperity of the empire, was not only an object of digust to the Roma in other and therefore wire of metrosed in the prosperity of the empire, was not only an object of digust to the Roma in the consideract percentage of powerful, after the time of Claudius, that the emperors were obliged to purch colds for our by consideract percentage of mirgue? (Michaelies 'Introduction,' vol. in p. 101). This account of the condition of the Romans that offer on intrigue? (Michaelies 'Introduction,' vol. in p. 101). This account of the condition of the Romans that grey the storing as reproach upon the doctrine of Christ, and grievous calamities upon themselve, to be the solid to be to the condition of the Romans that the condition of the Romans that power which they found established, or joining in any plots for its subversion. This may have be other to recess sary, lest what Paul had himself said concerning Christian liberty, together with time value with report to the temporal sovereignty of the Messiah—which long cherished persuasion might not be early circle with from a track sary, lest what Paul had himself said concerning Christian converts to fairly that they were that the received and acceled upon in modern times, by persons who had been dewes—might lead the Christian converts to fairly that they will be a chigh received and acceled upon in modern times, by persons to had

4 "Beareth not the sword in vain"—"Bearing the sword" appears to denote the power of life and death, which was with the Roman magistrates, denoted by their being either girled with a sword, or by its being limit to exit in (Suet in Vita Galba), a custom still in some degree retained in Europe as well as in the list. This word pointly became this symbol, because decapitation was the primary capital punishment, and that was usually inflicted with the sword in ancient times, as it still is in the East

14 "Put ye on the Lord Jesus Christ"—Meaning, "Assimilate yourselves to him, follow his example". The remarkable phrase of putting on any one, occurs in the same sense in the Greek writers, the metaphor being probably taken from the theatre, where the actors assume the name and attire of the person they represent. Chrysps ome in cest that, 'Such a one has put on such a one' (O dina revoluta intovars), was, in his time, a phrase in common use. Thus also Dion Hal, his xi. 5, speaking of Applies and the other december, says, "They were no longer the serving of Tirquin, but they clothed themselves with him." And, in like manner, Lusebius, speaking of the sors of Constitutine, says that they put on their father. Perhaps a ray of illustration is also found in the fact mentioned by Platical (in Vit Ariax), that the kings of Persia, on the day of their coronation, put on a robe which the first Cyrus had worm before he was king, to remind them of imitating his exemplary temper and conduct. See also our note (I Kings xix, 19) on the mantle of Elijah.

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent 13 but take heed that they give no offence in them 15 for that the apostle proveth unlawful by many reasons.

Him that is weak in the faith receive ye, but 'not to doubtful disputations

2 For one believeth that he may eat all things another, who is weak, eateth herbs

- 3 Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth for God hath received him
- 4 *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up for God is able to make him stand
- 5 One man esteemeth one day above another another esteemeth every day alike Let every man be 'fully persuaded in his own mind

- 6 He that regardeth the day, regardeth it unto the Lord, and he that 'regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks.
- 7 For none of us liveth to himself, and no man dieth to himself
- 8 For whether we live, we live unto the Lord, and whether we die, we die unto the Lord whether we live therefore, or die, we are the Lord's
- 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living
- 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for *we shall all stand before the judgment seat of Christ
 - 11 For it is written, As I live, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God

12 So then every one of us shall give ac-

count of himself to God

13 Let us not therefore judge one another any more but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way

14 I know, and am persuaded by the Lord Jesus, that there is nothing function of itself but to him that esteemeth any thing

to be unclean, to him it is unclean

- 15 But if thy brother be grieved with thy meat, now walkest thou not charitably ¹⁰Destroy not him with thy meat, for whom Christ died
 - 16 Let not then your good be evil spoken
- 17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another

20 For meat destroy not the work of ¹¹All things indeed are pure, but et is evil for that man who eateth with

21 It is good neither to eat inflesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made

22 Hast thou faith? have it to thyself before God Happy is he that condemneth not himself in that thing which he

23 And he that 18 doubteth 18 damned if he eat, because he eateth not of faith for whatsoever is not of faith is sin

8 Gr common 9 Gr according to charity 10 1 Cor 8, 11 13 Or, discerneth and putteth a difference between meats 7 Gr common. 11 Tit 1 15 12 1 Cor 8 13

Verse 2 "Another, who is wear, eateth herbs"—There was a sect among the Jews (the Essenes) who abstained from all kinds of animal food, contenting themselves with a vegetable diet. Some think that converts from this sect, continuing this practice, are here alluded to and they may be included, although we cannot think that they are specially It is also certain that the Jews counted all meat sold in the heathen shambles as unclean, as well because they could not be sure it lind not been offered to idols, as because it was probably not slaughtered in such a way as they considered lawful. Whitby mentions the former reason, and thence concludes that the Jews at Rome entirely abstained from animal food on this account, and for the same reason continued to do so after their conversion. This seems to us an astounding conjecture Is it likely that the great body of Jews living at Rome went entirely without meat, merely because they could not use that which was sold in the Feathen shambles? Doubtless they had their own butchers at Rome, as they have now in London, although their only objection to the meat of our butchers is that they consider it improperly slaughtered. For these reasons the explanation given by Theophylact seems to us far preferable He says, "Many of the Jewish converts, even after having embraced the Christian faith, still adhered to the observance with respect to meats, abstaining from the flesh of swine, since they as yet daied not entirely abandon the law. Then, that it might not be said, that they abstained only from swine s flesh, they abstained from every kind of flesh, and lived entirely upon herbs. Others, again, there were, further advanced who holding themselves bound by none of these observances, tainted those who practised them. The Apostle therefore was apprehensive lest the more advanced, by unseasonably and injudiciously attacking the notions of the less advanced should cause them to fall from the faith. He then wisely steers a middle course. He does not venture to reprove the assailants, lest he should encourage the less advanced in their rigid adherence to ritual observances, nor on the other hand, could he commend them, since he would thereby have rendered them the more vehement in their opposition but he addresses an exhortation accommodated to both parties."

14 "Nothing unclean of itself'—The Jewish writers themselves allow that all food which had been forbidden as unclean, should be allowed as clean in the time of the Messiah

"To him that esteemeth," &c —Capellus cites in this place a very apposite rule of the Jewish writers —"This is the great general rule in the law, That every thing, of which thou dost not know whether it be lawful or unlawful—to thee it is unlawful, until thou hast asked a wise man concerning it, and he teaches thee that it is lawful."

CHAPTER XV

1 The strong must bear with the weak 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers

WL then that are strong ought to bear the infirmities of the weak, and not to please ourselves

2 Let every one of us please hw neighbour for his good to edification

3 For even Christ pleased not himself, but, as it is written, 'The reproaches of them that reproached thee fell on me

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope

5 Now the God of patience and consola-

² 1 Cor 1 10

ROMANS

another faccording to Christ Jesus.

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ

7 Wherefore receive ye one another, as Christ also received us to the glory of God

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers

9 And that the Gentiles might glorify God for his mercy; as it is written, 'For this cause I will confess to thee among the Gentiles, and sing unto thy name

10 And again he saith, Rejoice, ye Gen-

tiles, with his people

11 And again, Praise the Lord, all ye

Gentiles, and laud him, all ye people

- 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
- 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also

to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace

that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which

pertain to God.

- 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- 19 Through mighty signs and wonders, by the power of the Spirit of God; so that

tion grant you to be likeminded one toward | from Jerusalem, and round about unto III; ricum, I have fully preached the Go pel of Christ

> 20 Sea, to have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man # foundation:

> 21 But as it is written. To vlion he was not spoken of, they shall see and they that have not heard shall understand

22 For which cause also I have been

'much hindered from coming to you

23. But now having no more place in there parts, and having a great de ire there many years to come unto you,

24 Whensoever I take my journey into Spain, I vill come to you for I tru-t to see you in my journey, and to be brought on my was thither, and by you, if fir t I be somewhat filled 'vith your company.

25 But now I go unto Jerusalem to mi-

nister unto the saints

26 For it hath pleased them of Maccdonia and Achinia to make a certain contribution for the poor saints v luch are at Jerusalem

27 It hath pleased them verily, and their debtors they are For 11f the Gentiles have been made partalers of their spiritual things their dut; is also to minister unto them in carnal things

28 When therefore I have performed this. and have sealed to them this fruit, I will

come by you into Spain

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me

31 That I may be delivered from them that "do not believe in Judma and that my service which I have for Jerusalem may be

accepted of the saints,

32 That I may come unto you with joy by the will of God, and may with you be refreshed

33 Now the God of peace be with you all. Amen

*O-, after the excupte of 4Pml.12.45. 11 O-, may may, a-, afterware * Devil 22.42. * Parl 117 L 7 Fee 11 10 1. On with you-verse 22 11 1 Co- 9 11. 8 Or scoolstoner 3 13 Or, are described 3 Isa. 52 15.

Verse 16. "That the offering up of the Gentles might be acceptable, being similared," &c.—Whitby thinks there is here a plain allusion to the Jewish exemities, offered by the prest, and which were sanctified or made acceptable and savoury by the Likeuna offered with them.

19 "Illyroom.—Paul's visit to Illyroom must have been when he transsed Macedonia, as this province adjoined that country on the nurth-west. Like does not, however, notice in the Acts that he proceeded so far as Illyroom, any more than he notices his proposed journey into Spain, or his actual journey into Arabia (2 Co-xi). The precise limits of Illyroom each it to defined with much precision, as some ancient writers assign it larger limits than others, protect a beginning the people by whom it was inhabited had extended themselves beyond its proper limits. Taken in 348

an extensive sense, Illyricum may be said to have comprehended nearly all the eastern coast of the Adriatic Gulf, from Istra to the Strait of Otranto and to have extended north eastward and castward to the borders of Pannoma, Upper Mæsia, and Macedonia. As thus described, it includes the coast countries of Liburnia and Dalmatia, which some exclude from it. Dulmatia is mentioned in 2 Tim. ii. 10, and is to be regarded as the name of the southern part of Illyricum. The whole was, of course, at this time a Roman province. In the second century we read of a church in Illyricum, whose bishop Eleutherius is mentioned as a noted teacher, a native of Rome, whose mother Anthia had been converted by St. Paul. We also find that there were Christian churches in Illyricum, with bishops over them, from thence onward to the eighth century. See Magdeburg's 'Eccl. Hist.' in the several centuries

21. "My journey into Spain"—See the introductory note. The apostle's plan of taking a journey into Spain by way of Rome was frustrated by the circumstances which occurred to him in Judea, and by his appeal to Gwsar, which occasioned his being sent to Rome as a prisoner. Whether he subsequently resumed and accomplished his intention of visiting Spain, is very uncertain. Some think that he never performed this journey, but others affirm that he did, between his two appearances before. Nero. One thing is observable, that just before (verse 20) Paul announces his intention he says that it was his object to preach the Gospel where Christ had not been named, lest he should build upon another man's foundation, which obviously enough suggests that the Gospel had not hitherto been preached in Spain, and, so far, discountenances the legend according to which St. James had already been fifteen years in that country, and had established several churches there

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea

- 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you for she hath been a succourer of many, and of myself also
- 3 Greet 'Priscilla and Aquila my helpeis in Christ Jesus
- 4 Who have for my life laid down their own necks—unto whom not only I give thanks, but also all the churches of the Gentiles.
- 5 Likewise greet the church that is in their house Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ
- 6 Greet Mary, who bestowed much labour on us
- 7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me
 - 8' Greet Amphas my beloved in the Lord
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved
- 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *hous-hold
- 11 Salute Herodion my kinsman Greet them that be of the *houshold of Narcissus, which are in the Lord
- 12 Salute Tryphena and Tryphosa, who labour in the Lord Salute the beloved Persis, which laboured much in the Lord

- 13 Salute Rufus chosen in the Lord, and his mother and mine
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them
- 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them
- 16 'Salute one another with an holy kiss The churches of Christ salute you
- 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them
- 18 For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple
- 19 For your obedience is come abroad unto all men I am glad therefore on your behalf but yet I would have you wise unto that which is good, and sample concerning and
- 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you Amen
- 21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you
- 22 I Tertius, who wrote this epistle, salute you in the Lord
- 23 Gaius mine host, and of the whole church, saluteth you Erastus the chamberlain of the city saluteth you, and Quartus a brother
- 24 The grace of our Lord Jesus Christ be with you all. Amen
- 25 Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the reve-

lation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

27 To God only wise, be glory through Jesus Christ for ever—Amen

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea

01 phes 3 9 (of 1 26

Verse 1 "Phobe"-Phobe was a name of the moon (Diana), as Phobus was of the sun. It was the close a most decidedly heathen name, being that of an idol. It appears therefore that the Christian converts did not think it reces sary, on principle, to change the names they had previously borne, when taken from the lightlen de tier

sary, on principle, to change the names they had previously borne, then taken from the little field of the street of the feel quite assured that, as some think, the name proves Phebe to have been a Chuttle previously to her corvers of, are it does not appear that the Jews residing in foreign parts had any objection to such name. One entire this who was certainly a Jew, borne a name, Apollos, taken from a very ancient idol, Apollo or the som.

"A servant of the church"—Properly, a deaconess. The office of the deaconess in the primitive church was for the women, analogous to that of the deacon for the men. She attended the haptism of femile converts if she did into church, and also, as occasion required, administered exhortation, comfort, and instruction. Such an office, 1 *10 ty formeless was independently necessary in the churchs of Assa and Grosse was the region had a converted. females, was indispensably necessary in the churches of Asia and Greece, since the women lived in considerable sectosion, and for men to have visited and conversed with them at their own houses would have been accusted indecert, and might have brought a scandal upon the Christian profession. Phohe, it is ill be observed, was descours of a church in Greece, where this class of notions prevailed. Whether there were any in the church at Home, we do not But if so, it was not necessary that the women should be left so much to their care as in Grace, as the inter course between men and women was there under much less restriction. Cornelius Nepox speaks clearly on this point "A great many things in our (the Roman) customs are decent, which are accounted scandalous among the a (the For which of the Romans thinks it a shame to take his wife to a feast? or whose wife keeps not the test room of the house, and converses with company? But it is quite otherwise in Greece, where the wife is nover admitted to a feast, unless of relations, and always keeps in a retired part of the house, which is called the woman's apt toment,' whither no one comes to see her who is not her near relation."

3 "Priscilla and Aquila"—It will be remembered that Paul became acquainted with this excellent couple at Counth (Acts xviii 2), to which city they had come after having been banished Italy—It now appears that they had returned to Rome—We do not know that the edict of Claudius for the banishine it of the Jews was formally rejected—but on his death, and when the government of Nero appeared at first so mild and humane, we may easily to care that the Jews ventured gradually to return home, and the first who returned being unmolested, others would follow with less hesitation. Be this as it may, it appears that the Christian church, which during their abonce must have considered exclusively of the Gentiles who had been converted, was now restored to its former mixed condition by the nation of the banished converts of Jewish origin. It seems probable that most of the persons named in this chapter were among those who, like Aquila and Priscilla, became acquainted with St Paul during their exile, and were now returned to Rome. It is evident he names some of them as being personally acquainted with them. The other persons, apparently Gentile converts, to whom his affectionate salutations are sent, are probably those of whose good rejot in the church he had been informed by the exiles.

11 "Them that be of the houshold of Narcissus"-"The Christian religion had been received into some of the pracipal houses in Rome, for instance in those of Aristobulus and Narcissus. It is true that the masters of the families are not saluted, but only those of the household but under these we must not reckon merely abject slaves, according to the modern acceptation of the term, for in the great houses of Rome they who here this name were frequently men of great importance Of Aristobulus we have no knowledge, but Narcissus, whose household St Paul salutes, is perhaps the same person as the freedman of Claudius of this name, who stood in high estimation with the emperor, and was appointed his cabinet secretary The moral character of this man was not the best and therefore it was no loss to Christianity that he was not among the members of the Christian community at Rome? (Michaelis s'Introduction of the Christian community at Rome) tion, vi 92) This conjecture as to the Narcissus here named is a very common one, and its probability is strengthened by the fact, that Narcissus was not a usual name at Rome, being, in fact, not a Roman one, neither was Narcissus a Roman, as of course appears from his having been a slave of Claudius

"With an holy kiss"—We have had more than one occasion to mention how common the kiss is in the Fast as an act of civil salutation So it was anciently, among both the Jews and Gentiles It was continued by the early Christians in their assemblies, as a token of their periect love to one another, and it took place after the prayer, and before the celebration of the Lord's supper Doddridge says, "Chastely and prudently as it was managed, it seems to have been the occasion of those false and scandalous reports which were so industriously propagated among the heathen have been the occasion of those inise and scandarous reports which were so industriously propagated among the heavilla of the adulterous and incestious practices in the Christian assemblies, on which account it seems to have been laid aside very early. We rather doubt that these reports had any such origin as this for we agree with Whitby in concluding that, according to the practice of the Jewish synagogues, and the still existing practice of the Eastern churches the men and women had separate places in the early Christian assemblies, and that "the kiss of peace" was given by the men to the men, and by the women to the women, apart from each other. To this effect Whitby cites a direction that the second described Apostolical Institutions. "These theory being done let the men apart, and the women apart, salute from the so called, Apostolical Institutions, "These things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord" Indeed, Origen seems to say that the practice was peculiar to the men.

22 "I Terlius, who wrote this epistle"-It appears to have been the usual practice of Paul to dictate his epistles to an amanuensis, adding a few concluding lines with his own hand, which served to authenticate the letter to those for whom it was destined. There is nothing singular in this practice which was at the time—and at all times—common among men of learning or business. It is commonly thought that the "Tertius" who wrote this epistle, was Silas, who was certainly Paul's companion at this time, and whose Hebrew name is of the same signification as the Latin one of Tertius It is very possible that Silas, in writing to the Roman Christians, should exhibit his name in a Latin form, but it is impossible to arrive at any certainty in the matter 23 "The chamberlain of the city," οίκοιομος της πολίως, answering to the Questor Urbanus, among the Romans, the

city treasurer or steward, whose office it was to receive and disburse the public momes. This was a civic office of

great trust and honour

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the usedom of the uise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 23 the foolish, weak, and men of no account



 $\Lambda \mathrm{UL}$, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother.

2 Unto the chuich of God which is at Counth, to them that 'are sanctified in Christ

Jesus, ecalled to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge,

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift, waiting for the scoming of our Lord Jesus Christ

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 'God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ oui Lord

Rom. 17 DOr, speech ³ Gr revelation ¹⁰ Rom 1 16 1 Acts 15.9 4 1 Thess 5 24 11 Isa 29, 14,

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfeetly joined together in the same mind and in the same judgment

II For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions

among you

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and

I of Cephas, and I of Christ

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of

you, but Crispus and Gaius, 15 Lest any should say that I had bap-

tized in mine own name 16 And I baptized also the houshold of Stephanas besides, I know not whether I

baptized any other

17 For Christ sent me not to baptize, but to preach the Gospel Bnot with wisdom of owords, lest the cross of Christ should be made of none effect

18 For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the 10 power of God

19 For it is written, "I will destroy the wisdom of the wise, and will bring to no-

thing the understanding of the prudent 20 12 Where 18 the wise? where 18 the scribe? where 25 the disputer of this world? hath not God made foolish the wisdom of this world?

21 ¹³For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe

22 For the 'Jews require a sign, and the Greeks seek after wisdom race

6 Gr sohiems. 6 Acts 18 24 13 Rom 1 20 8 2 Pet. 1 16 Greeks foolisheess;

24 But unto them -high are called, both ;

and the misdom of Gol

25 Because the foolishness of God is nought things that are: wiser than men: and the weakness of God is stronger than men.

many mighty, not many roble are called: our ress and sarctification, and redemption.

27 But God hath choice the foolish 31 That, according as it is a riten. He things of the world to confound the wise, that glorich let him glor in the Lori.

23 But we preach Christ crucifed, unto and God hath chosen the west things of the Jews a stamblingblock, and unto the the north to confound the tung, which are emights.

24 And base things of the world, and Jews and Greeks. Christ the power of God, things which are de pased, both God choren, tien, and things which are rot, to bring to

29 That ro fe habould glory in her pre-

26 For ye see your calling, brothrer, low | 30 But of him are your Christ Jen . - 1 ho that not many wise men after the fesh rot of Gol is made unto its mindom, and righte-

#1-9 # 14 CO- 1 17

I. Compare anti-The chords at Conditions of day S. Paritims is direct as constances on the following the interior teacher and a 1-10. Itself the next teacher is the active and a pear and a half shared The present a section of the first process of the ground and a pear and a half shared The present a section of the first process of the ground and shared the mast critical and the area of the fall the first process of the first

spend the viniter at Countil. This different for the first this differ the first of the first first first for the engaged for the engaged first for the engaged first first first first first first part of the engaged first in the current in that only had ad good firm in m. That there opposed were consented for the minimal contract of the desired first in opposed in to the Countil it early which St. Pant after caucil, it course residents out in it is not so clear who they were. We are included to take Highs or it on that the converted fews with descript out in it is not so clear who take Highs or it is the converted fews with descript the product the product of the descript of the descript of the first or it is fall since Parts department and descript of the descript of the military of the first of the first of the department and interest of the descript of the military and communication with their product of the first were in terest and it for the first of first of the product of the Saddiness, and the contract of the product of the first of the first parts and the product of the first of the first first which they were indemnified to the product of the first of the first parts which are not senting the bottom of the product of the first of the first parts which the restrictions than Parts first first for the descript of the first of the first fir

It appears that the appeals received the first distinct account of this state of affilm at Commit from some members of the first-half of Chine. He had also before this been primed by Southenes and Apollis (seme 1; co. wh 12. who had children supplied him with much information on the subject; and besides this the Commitment themselves had the continues applied have been also been and decayed; and ten ces that he Commiss themselves had seen him a mishing training of Stephanar Fortunains and decayed, with an epiate soluting his advice on various important mattern. This he is tonly supplies but taken notice of the other accounts which he had received. The second Robbie will make in adjustment with some of the effects which the one now before in was instrumental in

Verse 2 - Courté. —This large and wealthy they was the metropolis of Achala, and situated upon the isthmus of the same name which for it he Perputation to the comment. Its stantiful was highly favourable for that commerce which administry rendered it one of the most wealthy and luminous online of the world. For peny between two ports, the one of which was open to the earlier and the other to the vestern not gater, while his geographical stantiful transition in the centre of the circulated world, in became the point where the merchants from the three quarters of the circulations of the circulative their transition. It was also celebrated for the lithm an Games to which the appoints maken some stricing and remarkally appropriate allianous in his Episiles to the Corinthians. Not should it be unnotined that in the centre of the cmy there should a famous temple of Verse in which a thorsand priestesses of the

goddess ministered to licentiousness, under the patronage of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the riches and the vices of all nations into a city, in which the merchant, the warrior, and the seaman could enjoy them for his money Devoted to traffic, and to the enjoyment of the wealth which that traffic secured, the Counthians were exempt from the influence of that thirst for conquest and military glory by which their neighbours were actuated, hence they were seldom engaged in any war except for the defence of their country, or in behalf of the liberties of Greece yet Corinth furnished many brave and experienced commanders to other Grecian states, among whom it was common to prefer a Corinthian general to one of their own or any other state. As might be expected, Corinth was not remarkably distinguished for philosophy or science, but its wealth attracted to it the arts, which assisted to enrich and aggrandise it, till it became one of the very finest cities in all The Corinthian order of architecture took its name from that rich and flowery style which prevailed in its Greece sumptuous edifices—its temples, palaces, theatres, and porticoes

The Counthians having ill treated the Roman ambassadors, their city fell a prey to the Romans, with all its treasures and works of art, and was totally destroyed by Mummius It lay a long while desolate, till it was rebuilt by Julius Cæsar, by whom it was peopled with a colony of Romans, and, favoured by its admirable situation, it was soon restored to a most flourishing condition "The ancient manners," says Hug, "abundantly returned, Acro Corinth was again the Isthmian Dione, and an intemperate life was commonly called the Corinthian mode of life. Among all the cities that ever existed this was accounted the most voluptuous, and the satirist could only jocularly seem to be at

a loss whether, in this respect, he should give the preference to Corinth or to Athens"

Corinth still exists as an inhabited town, under the name of Corantho It is a long straggling place, which is wellpaved, and can boast of some tolerably good buildings, with a castle of some strength, which is kept in a good state of There are still some considerable ruins, to attest the ancient consequence of Corinth, and the taste and elegance of its public buildings The extensive view from the summit of the high mountain which commands the town, and which was the Acropolis (Acro-Corinth) of the ancient city, is pronounced by travellers to be one of the finest in the world

- 11 "Which-are of the house of Chloe."-Grotius supposes that Fortunatus and Achaicus, who, with Stephanas, formed the deputation to Paul from the Corinthian church, were the sons of this woman. This seems by no means improbable, although we have not adopted the suggestion in the introductory note
- 12 "Apollos," &c —Some commentators have found considerable difficulty in this verse. It is conceivable that they who had been converted by the ministry of Paul should, in the divided state of the Corinthian church, thus declare their adherence to him, in opposition to those Judaizing Christians who professed to uphold the views of Peter. But how Apollos, the attached friend of Paul, should be produced as the head of one of the divisions, has been deemed But it will be observed that the blame was in the Corinthians, not in the teachers whose to offer a greater difficulty names they so unwarrantably used and Apollos could not have been any more to blame in this matter than Cephas or Paul himself. Neither is it to be conceived that Apollos taught any different doctrine from St. Paul but probably those who thus declared themselves of the party of the eloquent Apollos, were persons who had been converted by his ministry, or who, having received their first convictions through St. Paul, were more fully instructed by Apollos, who had watered where Paul had sown In the midst of the divisions which reigned at Corinth it was not, perhaps, wonderful that such persons should say, that as they were imperfectly acquainted with the views of St. Paul on the matters in dispute, they hesitated to express that adhesion to them which others professed, but were willing to abide by the instructions they had received from Apollos, without undertaking to say whether his views agreed with or differed from those of the apostle It is quite evident that Apollos was not voluntarily at the head of a party in the Corinthian church, for he was at this very time with Paul and one might almost conjecture that he had left Corinth in disgust, those of the apostle for the apostle writes to the Corinthians "As touching our brother Apollos, I greatly desired him to come unto you, with the brethren but he will not at all come at this time, but will come when he shall have convenient time"ch xv1 12
- "Christ"-This has been considered still more difficult, for how could that become the name of a party, which all parties would be equally willing to acknowledge? It seems to us, however, very possible that a class of persons not seeing their way clearly through the differences, or being unwilling to commit themselves with any of the other parties, remained neutral under the general name of Christians, which could give no offence to any, unless—which perhaps they did—they claimed to be Christians, par excellence, and this they had a very good right to do, if they abstained from any part in this disgraceful squabble Another solution of this difficulty, advocated by Whitby, Semler, Hug, and others, is, that those who assumed the splendid appellation of Christ's party affected to be followers of James the brother (or near relation) of our Lord, and thought thus to enter into a nearer discipleship with Jesus than the other parties This conjecture is assumed to be strengthened by the fact that Paul appeals to Cephas and James in particular, as witnesses of the resurrection (ch. xv. 5, 7)—as if adducing the evidence of the very persons who had been most unwarrantably brought forward as his opponents
- 17 "The wisdom of words"—Scholastic divinity, involving the art of disputation, was called "the wisdom of words" by the Jews So it was also among the learned Arabians of former times, one of whom has left a book with this very title
- 20 " The wise . the disputer "-These words are a quotation from the Old Testament (Isa. xxxiii 18), the scribe or at least form part of it. Although therefore they may, and probably do, comprehend an allusion to the corresponding professors among the Gentiles, it is right to interpret them primarily as explained by the Jewish writers, who describe the term "wise-men" as a general name for men of learning and knowledge, the "scribes," as those who interpreted the Law, in the literal and grammatical sense, and the "disputers," or "preachers," those who diligently searched into the hidden meaning of the Scriptures, and who sought for and delivered the mystic and hidden sense, concerning which they disputed in their schools
- 23 "Unto the Jews a stumblingblock"—It was a stumblingblock to the Jews that Christ should die at all, for they understood their law to teach them that Christ should abide for ever but it was far more so that he should die upon the cross Thus in the dialogue between Justin Martyr and Trypho the Jew, the latter objects —"We cannot enough wonder that you should expect any good from God, who place all your hope on a man who was crucified

again — "We doubt of your Christ, who was so ignominiously crucified for our Law styles every one who is crucified accursed" Christ crucified, has indeed always been pre-eminently the stumblingblock of the Jews "Unto the Greeks foolishness"—So, in the abovementioned dialogue, Justin Martyr says, "They account us mad, that, after the immutable and eternal God, we give the second place to a man who was crucified." Celsus calls it "wicked and abominable" "The wise men of the world insult over us," says Augustin, "and ask, 'Where is your understand-

* 4 т

ing who worship him for a God who was crucified? "So M Felix, p. 9, Arrold 1 i. 20. Let 1 in e. 16, I credit in de Vita Const. c. i. See Whithy in for Doddindge well paraphrises here—"Though it be to the Jerus it reblingblock, fas contrary to their secular expectations, and to the Greeks foolishess, as not resting in a sly on the principles of reason "

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human visdom yet consisteth in the 4,5 Jower of God and so fur excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it

AND I, brethren, when I came to you, 'came not with excellency of speech or of wisdom,

declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and

him crucified. 3 And I was with you in weakness, and

in fear, and in much trembling

4 And my speech and my preaching *vas not with *enticing words of mans wisdom, but in demonstration of the Spirit and of рожег

5 That your faith should not 'stand in the wisdom of men, but in the power of

6 Howhert we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory

8 Which none of the princes of this world | have the mind of Christ.

knew for had they I nown it, they would not have crucified the Lord of glory

9 But as it is written, Lye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him

10 But God hath revealed them unto us by his Spirit for the Spirit searcheth all

things, yea, the deep things of God

11 For what man I noweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God

12 Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are

freely given to us of God

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing

spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him neither can lie know them, because they are spiritually discerned

15 But he that is spiritual judgeth all things, yet he himself is judged of no man

16 'For who hath known the mind of the Lord, that he "may instruct him? But we

²2 Pet 1. 16. ²0°, permath ⁴Gr b ³ Isa 64.4. ⁴2 Pet 1 16. ⁷ Pro- 27 19 ²0°, ducered ¹² Isa, 40, 12. Wind 2 13. Rom. 11, 34. ¹¹ Gr efell * Ot, Gurerzerz

Verse 7. "The hidden windom."—Both the Greeks and Jews were great seekers after that wisdom which consisted in the knowledge of hidden and secret things hidden things being generally accounted the most precious, and the knowledge of them being more a distinction than of things with which all may become acquainted.

CHAPTER III.

2 Milk is fit for children 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing 9 The mimsters are God's fellowworkmen 11 Christ the only foundation 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ

2 I have fed you with 'milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but

God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

8 Now he that planteth and he that wa-

² Gt courding to early

tereth are one 'and every man shall receive | his own reward according to his own labour

9 For we are labourers together with God ye are God's 'husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another build-But let every man take heed eth thereon how he buildeth thereupon

11 For other foundation can no man lay than that is laid, which is Jesus Christ

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,

13 Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort

14 If any man's work abide which he hath built thereupon, he shall receive a reward

15 If any man's work shall be burned, he | God's

shall suffer loss but he himself shall be saved, yet so as by fire

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth ın you?

[A D 59.

17 If any man *defile the temple of God, him shall God destroy, for the temple of

God is holy, which temple ye are.

18 Let no man deceive himself If any man among you seemeth to be wise in this world, let him become a fool, that he may be

19 For the wisdom of this world is foolishness with God For it is written, 'He taketh the wise in their own craftiness

20 And again, ¹⁰The Lord knoweth the thoughts of the wise, that they are vain

21 Therefore let no man glory in men For all things are your's,

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things piesent, or things to come, all are yours,

23 And ye are Christ's, and Christ is

4 Psal 62. 12 Gal. 6 5 5 Or, tillage Gr 15 revented 7 Chap 6 19 2 Cor 6 16. 8 Or, destroy 9 Job 5 13.

Verse 2 "I have fed you with milk"-This metaphor, in which the simpler elementary doctrines of Christianity are compared to the light food with which babes are nourished, is usual also among the Jewish writers as applied to their law. Thus Kimchi, on Isa. lv 1, "As milk strengthens and nourishes an infant, so the law strengthens and nourishes the soul" Wetstein and Blackwall adduce similar metaphors from the classical writers

10 "A wise masterbuilder"—The style of eofis, "wise," is applied by the classical writers not only to men intellectually wise, but to such as were skilled in manual arts. The Jewish writers often use this metaphor, calling their learned men "builders," that is, builders of the law.

12. "Upon this foundation gold, silver, precious stones, wood, hay, stubble"—This appears a passage of some difficulty. It becomes a question whether the apostle speaks of one superstructure, of such incongruous materials, raised upon a good foundation the foundation of sound doctrine which he had laid, or suggests the possibility that fubrics very different in their character might be reared on a good foundation on the one hand, a magnificent temple or palace formed of precious marble, and enriched with silver and gold, or, on the other, a mean cabin of wood hay, and stubble Perhaps the latter alternative, that he speaks of different structures stately or mean, which might be erected on a good foundation, renders the comparison more clear and impressive. Let, in favour of even the former alternative, which is the most generally received, it may be suggested that layers of stubble or straw were placed between the courses of brick in the most stupendous structures of Babylonia and Egypt, so that the metaphor, even if applied to a single building, does not describe an impossible or unexampled structure.

The Rabbinical writers compare the written law to gold, and their oral traditions to precious stones

16 " Le are the temple of God"-Isner, Wetstein, Calmet, and others, adduce here many instances in which the ancient classical writers describe the virtuous mind as a temple of God, and speak of the obligation men are under to keep his temple inviolate and undefiled.

CHAPTER IV.

1 In what account the ministers ought to be had We have nothing which we have not received 9 The apostles spectacles to the world, angels, and men, 13 the fith and offscouring of the world 15 vet our fathers in Christ, 16 who n we ought to follow.

Lit a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God

2 Moreover it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment yea, I judge not mine own self

4 For I know nothing by myself, yet ain I not hereby justified but he that judgeth me is the Lord

5 Therefore judge nothing before the time, until the Lord come who both will bring to light the hidden things of derlees, and will make manifest the coursels of the hearts, and then shall every runn have 1 % ou of God

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another

7 For who maketh thee to differ from another 2 and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not

received it?

8 Now ye are full, now ye are 11ch, ye have reigned as kings without us and I would to God ye did reign, that we also might reign with you

9 For I think that God hath set forth us the apostles last, as it were appointed to death for we are made a spectacle unto the

world, and to angels, and to men

10 We are fools for Christ's sake, but ye are wise in Christ, we are weak, but ye are strong, ye are honourable, but we are despised

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace,

12 And labour, working with our own 4 Gr theatre

hands: being revited, we bless; being persecuted we cuffer it:

13 Being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all flungs unto this day

14 I write not these things to shame you,

but as my beloved sons I warn you

15 For though ye have ten thousand instructure in Christ, yet have ye not many fathers for in Christ Jesus I have begotten you through the Gospel

16 Wherefore I beseech you, be ve fol-

lowers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church

18 Now some are puffed up, as though I

would not come to you

19 But I will come to you shortly, it the Lord will, and will know, not the speech of them which are puffed up, but the power

20 For the kingdom of God is not in

word, but in power

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meckness?

7 Acts 10 21

6 Matt 5.31

Verse 9 "I that that God," &c -Michaelis imagines that in these verses (to verse 11) the apostle is adverting to one of the instituations by which the parties adverse to him at Corinth had endeavoured to lover his character, and even to contest his apostolical authority, that is, that even the sufferings which he had endured in the cause of Christ were complained of as having been incurred by his impetuosity and rashness. An extraordinary objection, certainly, and one which, if rightly conjectured, may appear to have been founded on the Jewish maxim, "That the spirit of

5 Acts 20 34 1 These 2 9 2 These 3 8

- prophecy rests only upon emilient, happy, and cheerful men"
 "Set forth. last. appointed to death. made a speciacle unto the world," &c —Tertulian appears to have I cen the first to suggest that this verse alludes to the customs of the Roman amphitheatre, in the combats of the bestiam and The men who, in the early part of the day, combated with wild heasts, or with one another, were the gladiators. The men who, in the early part of the day, combated with which heasts, or with one another, were allowed some chances of escape from their assailants, being turnished with defensive armour besides the we spons which they used in fight. But those who were brought forward later in the day were not thus favoured without any kind of armour they fought even to the death, and even he who became victor by the slaughter of his opponent only preserved himself for future slaughter. They might therefore well be called men appointed unto death, and this being the last appearance on the theatre for the day, they are said to be set forth, or exhibited last, as a theatrical spectacle (harger) to the world. Seneca speaks thus appositely of these exhibitions. In the morning men are exposed to lions and hears, but at mid-day to their spectators. Those that kill are exposed to one another, the victor is detained for another slaughter, and the conclusion of the fight is death. The previous combat, compared to this, was increy, but in this there is only butchery, for the combatants have nothing to cover them, and their hodies are exposed to every strok. this there is only butchery, for the combatants have nothing to cover them, and their bodies are exposed to every stroke " (De Pudic c 14) Such combats were so common in all the provinces, and particularly at the luxurous Corinth, that it is no wonder we should find an allusion to them here
- 13 "The filth of the carth ... the efficouring of all things"—According to the interpretation of many commentators, the word here rendered "filth" has a force in the original which no single word in our language can adequately convey. It was applied to those poor wretches who, being of the very dregs of the people and refuse of society, were offered up as expiatory sacrifices to the infernal detties, in times of plague or other public calamity. They were brought to the place of sacrifice, hearing in their hands cheese, dried figs, and a cake, and, after being beaten with rods they were burnt, together with the rods, in a ditch. After their bodies were consumed in the fire, their ashes were collected and cast into the sea, with the following words—"Be thou an expiation—be thou an offscouring for us." And here it will be observed that the word assumdance, rendered "expintion" in this sentence, is the very same word which is translated "filth" in the verse before us. The illustration thus stated is interesting, and is possibly applicable. The only consideration, and that is rather a strong one, which militates against it, is that such persons are called radacpaca in reference to their being expiatory victims (a consideration which does not apply in the present text), rather than to their vile and miscrable condition—which is the point to which the word, as applied in the text, has reference, their vile and miserable condition-which is the point to which the word, as applied in the text, has reference,
- 18 " As though I would not come "- From this, with the context, it would seem as if the apostle had been apprized that an opinion was entertained at Corinth that he would not dare to appear again in that city, and face the formidable opposition which had risen against him.

CHAPTER V.

1 The incestious person 6 is cause rather of shame unto them, than of rejoicing 7 The old leaten is to be surged out 10 Hemous offenders are to be shamed and aroided

It is reported commonly that there is formcation among you, and such formication as is not so much as named among the Gentiles that one should have his father's

2 And we are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

1 In the name of our Lord Jesus Christ. when ye are gathered together and my spirit, with the power of our Lord Jesus Christ.

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus

6 Your glorying is not good

not that 'a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened For even Christ our Passover 'is energiced

8 Therefore let us keep the feet not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth

9 I wrote unto you in an epittle not to

company with fornicators

10 Yet not altogether with the forme stere of this world or with the covictous or extortioners, or with idolaters, for their must ve nceds go out of the world

11 But now I have written unto you not to keep company, if any man that is called a brother be a formcator, or covetour, or an idolater, or a railer, or a drunkaid, or an extortioner, with such an one no not to cit

12 For what have I to do to judge them also that are without? do not we judge them

that are within?

13 But them that are without Gol judg-Therefore put away from among your Know ye | selves that wicked person

1 Cal 2 5 * Or, weber for 1 #1 Tit 1 40 46-159 FOREST REPORTS against it. It is more probable that he refers to what has already been said in the piecest opinio. The text well admits of being rendered—"I had written to you in this I piece. (Whith),, or, "I have been writing to you" (By. Middleton), or, "I have (already or just) written to you" (Bloo infield).



SEARCHING YOU LEAVEN -PICART.

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them . 6 especially under infidels 9 The unrighteous shall not inherit the kingdom of God 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost 16, 17 They must not therefore be defiled.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

- 2 Do ve not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- 3 Know ve not that we shall judge angels? how much more things that pertain to this
- 4 If then we have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

- 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
- 6 But brother goeth to law with brother, and that before the unbelievers
- 7 Now therefore there is utterly a fault among you, because ye go to law one with another. 'Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
- 8 Nay, ye do wrong, and defraud, and that your brethren.
- 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inhent the kingdom of God.

11 And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God

12 All things are lawful unto me, but all things are not expedient all things are lawful for me, but I will not be brought

under the power of any

13 Meats for the belly, and the belly for meats but God shall destroy both it and them Now the body is not for fornication, but for the Lord, and the Lord for the body

14 And God hath both raised up the Lord, and will also raise up us by his own

power.

15 Know ye not that your bodies are the | fore glorify God in you members of Christ? shall I then take the | spirit, which are God's

members of Christ, and make them the members of an harlot? God forbid

16 What? know ye not that he which is joined to an harlot is one body? for stwo, saith he, shall be one flesh

17 But he that is joined unto the Lord is

one spirit.

18 Flee fornication Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body

19 What? know ye not that you body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not

your own?

20 For 'ye are bought with a price therefore glorify God in your body, and in your spirit, which are God's

Verse 1. "Dare any of you ... go to law before the unjust, and not before the sants?"—Michaelis and others have taken some pains to show that the Jews enjoyed the privilege which the Christians are here enjoined to exercise—that of settling their own differences among themselves. Vitinga quotes a law of Arcadius and Honorius, by which the Jews are indeed forbidden to hold courts of judicature, but were permitted to have arbitrators, elected by the consent of both parties, whose decisions the Roman magistrates were bound to support and execute. As the Jews possessed this privilege so long after the destruction of Jerusalem, we may conclude that they enjoyed it before that time in still greater extent. And this inference is supported by a much more ancient Rescript of Lucius Antonius to the Sardinians, in which the privilege is represented as having been enjoyed by the Jews, and is further secured to them. The words of the Rescript, as quoted by Josephus, are as follows—"The Jews have represented to me that they have had, from the very beginning, their own assembly, according to the custom of their ancestors, and their own place, where they settled disputes among themselves. As they have now requested that the same be further granted to them, I have determined that leave be given to them. It appears also from Tanchima, fol. 92. 2, that the Jews had a law among themselves, by which all Israelites were bound, in case of any litigation, not to bring their disputes before any heathen tribunal. From these facts, as connected with the present text, it has been inferred that the Christians, being many of them Jews, and confounded with them, enjoyed the same privilege in this matter as they did. The facts are interesting, as showing the reluctance which Jews left to go to heathen tribunals, and the exemption which they enjoyed. And as we believe that those Jews who were converted to Christianity, continued at this time to be looked upon as Jews by the heathen, we might conclude that the Apostle reproaches them for having

18 "Flee fornication"—The frequent cautions against lewdness, which the apostle gives to the Corinthian converts, are explained and illustrated by the character of Corinth,—notorious, even among the heathen, for the dissolute conduct of its inhabitants, and their abandonment to every kind of sensuality and voluptuous indulgence. The heathen world in general regarded the indulgence of the sensual appetites as a matter in itself indifferent, but even heathen morality was shocked at the proverbial excesses of Corinth—Indeed, what could be expected of the state of society in a town which possessed a temple to Venus, in which a thousand women were kept in honour of the goddess, and ministered to the gratification of her adorers? Such abandoned worship was not only in itself sufficient to corrupt a city, but secured to it the further corruption which it derived from the continual arrival of dissolute strangers, who came from all parts to visit this unholy temple—Considering, therefore, the loose principles in which the native converts had been brought up, the temptations by which they were surrounded, and the vague ideas concerning Christian liberty which they entertained, we can easily understand the deep anxiety which St. Paul experienced, and his frequent and earnest representations on this subject.

2 He treat the first research to the artistic for the the load freeze of the first the form of the for Even min must be material with La mortion 25 th Tirginal trivelet to be embrased. 35 Ard for wist respect to may retain many or obtain fr on or more

Now concerning the things whereof servote unto me: If the good for a man not to touch a Toman.

2 Nevertire cass to aroun fornication let every man have his own wife and let ever

vomen have her own hus and

3 Let the Euchard render unto the mile due renovolence: and his miss also the wife l unte the histaril

4 The rife had not power of her orn commandments of Gol Foir, but the husband, and likewise also the husbandhath not potential sountain ling of event in the rest of the but the rife.

be with conscrit for a fire that he may gire I use it rather voluesites to fasting and that one ϵ for -cur indontinency.

6 But I speak this by permission, and Christ's servert.

not of commandment.

7 For I would that all men were even as 1 I myself. But every man hatch's proper git of God. one after this marrer, and another after that.

 $8~\mathrm{I}$ say therefore to the unmarried and 1 tions. It is good for them if they abide

степ аз І.

- 9 But if they eathor contain, let them many: for it is better to many than to
- 10 And unto the married I command. 2-1 not I, but the Lori, Let not the rife depart | from kerkuskand:

Il But and if she depart. let her remain unuaried or be recorded to be kusband. and let not the hisband put array to mis-

12 Brits the rest speak Lindt the Lord: If any knower hath a vife that believeth rut, and she to pleased to drell with him.

let him not you her away.
13 And the roman which hath an hus-Pari that Pallereth not and if he he pleased to divell with her, let her not leave him.

14 For the unbelieving husband is sanc-tified by the rife, and the unbelieving rife is satolifei by the husband: else vere vour children unclean; but now are they holy.

15 But if the uncelleving depart. let him |

depart. A brother or a creter is not under

Inspect that, Omen eletter that well

save this miss?

17 But as Gol noth districted to every man so the Lord 18th colled ever one so let him tell. And so ordern I in all i churches

15 Is any min or led to na on invise 1? let him not become time musical. It are leated in uso to more ion of ict it in not be a f-

campies I

10 Circumo - on le not no or i romana. coon is noting, I the veg to of the

2) Let every minimal it in the same cast-

21 Artitro es el hagaser, el conā Defrandiganst one the other emopt it is not for it. but if thou moje all a mode field

22 For he test a could be the Isra. together again that Sotar tempt you not , born a seriance a the Ixrus of feet and likewise also be that is called, burg fee 13

23 'Ye are lought min a pres. Is not

ye the semants of men

24 Brethron let eren mon is called there's avide fith Gol.

25 Now concerning there I have no commandment of the Lord right I give my judgment, as one that hath obtained morey of the Lord to be faithful.

26 I suppose t' enclors that this is good for the present 'distress, I by that it is good for a man so to i.e.

27. Art thou bound unto a mife? sock not to be lessed. Art thou lessed from a mife? sich not a mile.

25 But and if thou marry, thou hast not sunced: and if a virgin marry she hath not sunced. Nere-theless such shall have trouble in the flesh: but I spare you.

19 But this I say, brothron the time is short; it remaineth, that both they that have vives he as though they had note:

30 And they that weep as though they rept not; and they that rejorce. as though they rejoiced rot: and they that buy, as though they possessed not:

31 And they that use this world as rot abusing it: for the fashion of this world passeth aray.

32 But I would have you without care-

Flam F. M., ran L. B. Marc II. II. Index L. L. *Grangette. 15-milefre. 16ma 6.21 10-messay

He that is unmarried careth for the things that belong to the Lord, how he may please the Lord

33 But he that is married careth for the things that are of the world, how he may

please his wife

34 There is difference also between a wife and a virgin The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit but she that is married careth for the things of the world, how she may please her husband

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, have the Spirit of God

if she pass the flower of her age, and need so require, let him do what he will, he sinneth not let them marry

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well

38 So then he that giveth her in marriage doeth well, but he that greath her not in

marriage doeth better

39 The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord

40 But she is happier if she so abide, after my judgment and I think also that I

Verse 1 "Concerning the things whereof ye wrote unto me"-Of these things he first considers the question of matrimony from which it appears that the Corinthian church (or at least a party of it) had written to consult him on the subject It is difficult to ascertain what their opinions were in this matter, but taking the question as here stated, in connection with the nature of the disputes which distracted the church at Corinth, it may appear that, since the Jewish Christians were disposed to inculcate the necessity of marriage as an imperative and indispensable duty, the Gentile party were inclined to run into an opposite extreme, and insist on the superior advantages of celibacy, which it appears they justified by St Paul's example, and also recommended to others. It would seem as if some went so far, that, although married, they resolved to practise a continual continency. The apostle answers that, in this matter, every one might act as he telt to be the best for himself, but seems to incline to the opinion that, under the circumstances of persecution and distress to which Christians were then exposed, it would be better for those to remain single who felt no constraining inducements to matrimony.

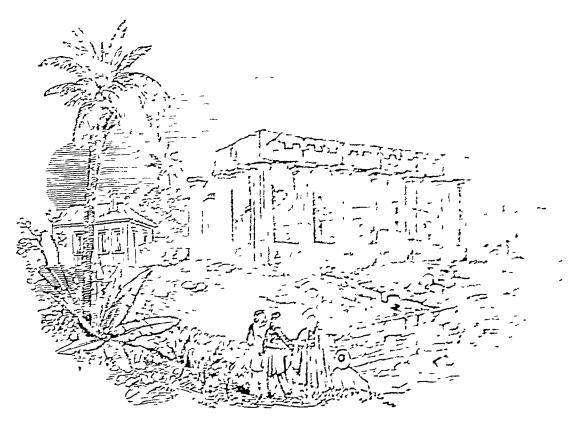
19 "Circumcision is nothing"—It is a fact that circumcision was not considered, even by the Jews, as absolutely indispensable for an Israelite. Hence, in their writings, we read of uncircumcised Israelites in full enjoy ment of their religious privileges, and even of uncircumcised priests, who were not, by the want of circumcision, disqualified from

religious privileges, and even of uncircumcised priests, who were not, by the want of circumcision, disqualified from discharging their sacerdotal functions The principal cause of this was, when there was reason to apprehend that the child could not bear the operation, and that it might cost him his life Thus it was rarely ventured to circumcise a child if three or four of his brothers had previously died from the effects of the operation Hence we read (T Hieros Jevamoth, fol 7 4), "An uncircumcised Israelite is he whose brethren died of circumcision and yet he is an Israelite. although uncircumcised For the Israelites are not bound to perform the precepts where death will certainly follow, for it is said, 'Laws, which if a man shall observe them, he shall even live in them,' not that he die in them.' We are not, however, to infer that the Jews would have concurred in the apostle's estimate of circumcision for although they made allowance in such cases, they were so far from holding that "circumcision was nothing," that they rather considered all things else as nothing without it

21 "If thou mayest be made free, use it ather"-The slaves among the Greeks and Romans, and particularly the latter, seem, upon the whole, to have been much less favourably circumstanced than in the East. The power of the master over them was equally absolute, and much more tyrannically exercised. A Christian also must, as such, have experienced many difficulties in the service of a heathen master. Hence, while the apostle counsels them to "care not for it," he adds, that it would be better, if possible, to obtain their freedom. The early Christians felt all this, and hence we learn from the 'Apologies' of Justin Martyr and Tertullian, that, as far as their means allowed, they exercised their charter in purchasing the freedom of such of their heather as a research the condition of clares. charity in purchasing the freedom of such of their brethren as were in the condition of slaves

36 "Behaveth himself uncomely toward his virgin"—Some think that the word rendered "virgin" means generally the virgin state, applicable to either sex, and therefore equivalent to our "single person" But it has been justly objected, that there is no authority for this interpretation, and that the ordinary use of the term, as well as the clear connection of the passage, requires us to read, "his virgin daughter," not "his virginity". The passage therefore refers to the case of a father, considering the marriage of his daughter, who had become marriageable. This must have been a matter of great anxiety to the parent, so much so, indeed, that it could not but form part of the apostle's consideration of the whole question. It should be recollected that celibacy was not in the East, and particularly among the Jews, reputable for either see, and least so for females, and the discredit of the unmarried woman involved a serious discredit to her parent, as one who had not properly performed his duty by her, in using every exertion to get her married. Indeed, a man who allowed his daughter to remain unmarried, was considered as criminal as if he were a party to her prostitution and to avoid the disgrace of having an unmarried daughter, he was even counselled to manumit his slave and marry her to him Compare Ecclus alu 9 "The father waketh for the daughter, when no man knoweth, and the care for her taketh away sleep when she is young, lest she pass the flower of her age, and, being married, lest she should be hated," &c

The feeling on the general subject, was not so strong among the Greeks and Romans as in the East, and many philosophers of high name taught that, to men, the single life might be recommended as the most free from care and the most favourable to the cultivation of knowledge But even in Europe the celibacy of females was not advocated. For them marriage was on all hands allowed to be the most suitable condition, and a single life was not by any means free from reproach.



TEMPLE OF MERCEL AT COMPTH.

CHAPTER VIII.

1 To distain from meats offered to idolo TE, C We to inot above our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity

Now as touching things offered unto idols, we know that we all have knowledge Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

But if any man love God, the same is known of him.

4 As concerning therefore the cating of those things that are offered in sacrifice unto idols, we know that 'an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God the Tather, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him

7 Howbeit there is not in every man that knowledge for some with conscience of the idol unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled.

S But meat commendeth us not to God: for neither, if we eat, fare we the better: neither, if we eat not, fare we the worse.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be 'emboldened to eat those things which are offered to idols;

II And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend

7 Rom 14 2L

Verse 4 "Eating of those things offered...unto idols'—It could not be unlawful in itself to eat what had been offered to idols, for the consecration of flesh or of wine to an idol did not make it the property of the idol, an idol being in fact a nonentity, and incapable of property. This is the doctrine of the apostle, who therefore allows the Corinthians to eat freely whatever was sold in the shambles, without being careful to ascertain whether it had been offered to idols or not. In case, however, "a weak brother" should call their attention to the circumstance, that the meat before them had been thus offered, they were, for his sake, to abstain. The Corinthians, however, had carried their ideas of liberty much further than this, being probably led away by their spirit of opposition to the Jewish Christians, who were disposed, according to their old notions, to abstain most scrupulously from the idol sacrifices, and deemed it their duty to ascertain that nothing of which they partook had been offered to an idol. But the Gentile converts, being taught that the eating of such food was a matter of indifference, and knowing that "an idol was nothing," chose to understand that all the circumstances which might be connected with such eating, were also matters of indifference. Therefore they thought it lawful to visit the heathen temples, which were frequently places of not and debauchery, and to partake of the offerings, amidst the praises which were sung to the heathen gods. "This," as Michaelis observes, "was an actual participation of the idolatry, and such persons were of course considered by the heathen as having joined in their worship. St Paul therefore judged it necessary to warn the Corinthians against idolatry, which he has done especially in 1 Cor x. 7 2, 2 Cor xi 14-17. Whether an act be a religious test or not depends on the circumstances and place of its performance. The church of Barna' It will be observed that in this note we have adverted not merely to the contents of this chapter, but to all which

CHAPTER IX

1 He sheweth his liberty, 7 and that the minister ought to live by the Gospel 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent 24 Our life is like unto a race.

Am I not an apostle? am I not free? 'have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you for the seal of mine apostleship are ye in the Lord

3 Mine answer to them that do examine me is this,

1110 15 61115

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a *wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we

power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is

written that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope

11 'If we have sown unto you spiritual things, is it a great thing if we shall reap

your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the Gospel should live of

the Gospel

15 But I have used none of these things. neither have I written these things, that it should be so done unto me for it were better for me to die, than that any man should make my glorying void

16 For though I preach the Gospel, I have nothing to glory of for necessity is laid upon me, yea, woe is unto me, if I

preach not the Gospel!

17 For if I do this thing willingly, I have a reward but if against my will, a dispensation of the Gospel is committed unto me

18 What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel

19 For though I be free from all men, yet

ulterior benefits, since it gave the right to them all, and covered the person who wore it with honour and distinction in the eyes of assembled Greece.

26 "Run, not as uncertainly"—The third note on verse 24 explains this
"Fight"—The metaphor here is changed from running to boxing The apostle, in saying that he does not fight "as one that beateth the air," possibly alludes to the preliminary exercises of those who intended to engage in the pugilistic contests. In order to acquire the proper dexterity and firmness of muscle it was customary for them to exercise themselves with the gauntlet, and to fling their arms about as if they were engaged with an actual combatant. This was called bealing the air, and came to be a proverbial expression applied to those who missed their aim in the actual conflict, which seems to be the thing here intended by the apostle

27 "I keep under my body,' &c —This is a continuation of the pugilistic metaphor, and is opposed to the uncertain beating of the air just mentioned The word (brown Zin) rendered "I keep under," means to strike on the face, and particularly on that part under the eyes, hence to strike under the eye, that being the part especially aimed at by the combatants. The word also is ofen used to signify a livid tumour on that part, and is sometimes proverbially employed.

to denote a face terribly bruised and disfigured, as the face of a boxer usually is when he comes from the combat "Bring it into subjection"—This is thought by Hammond and others to allude to the practice of the wrestlers in securing the victory by giving their opponent a fall. The connection of the two allusions, this to wrestling and the preceding to boxing, is the more obvious when it is understood that one of the games combined both sorts of play. There is an allusion which connects them as closely in Aristotle ('Rhet.' 1 1 c 5), "He who can oppress and get down his adversary is called good at wrestling, he who can smite him down with his fist, an able boxer, but he that can do both is the pancratiasta"

CHAPTER X

1 The sacraments of the Jews 6 are types of our's, 7 and their punishments, 11 examples for us 14 We must fly from idolatry 21 We must not make the Lord's table the table of devils 24 and in things indifferent we must have regard of our brethren.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under 'the cloud, and all passed through the sea,

2 And were all baptized unto Moses in

the cloud and in the sea,

3 And did all eat the same *spiritual meat,

- 4 And did all drink the same spiritual drink for they drank of that spiritual Rock that 'followed them, and that Rock was
- 5 But with many of them God was not well pleased for they were overthrown in the wilderness
- 6 Now these things were four examples, to the intent we should not lust after evil things, as "they also lusted
- 7 Neither be ye idolaters, as were some of them, as it is written, The people sat down to cat and drink, and rose up to play
- 8 Neither let us commit fornication, as some of them committed, and 10 fell in one day three and twenty thousand
- 9 Neither let us tempt Christ, as some of them also tempted, and "were destroyed of serpents
- 10 Neither murmur ye, as some of them also murmured, and "were destroyed of the

11 Now all these things happened unto | are we stronger than he?

them for 13 ensamples and they are written for our admonition, upon whom the ends of the world are come

12 Wherefore let him that thinketh he standeth take heed lest he fall

13 There hath no temptation taken you but "such as is common to man but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it

14 Wherefore, my dearly beloved, flee

from idolatry

15 I speak as to wise men, judge ye what I say

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread for we are all partakers of and one body

that one bread

18 Behold Israel after the flesh are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles 15 sacrifice, they sacrifice to devils, and not to God and I would not that ve

should have fellowship with devils 21 Ye cannot drink the cup of the Lord and the cup of devils ye cannot be partakers of the Lord's table and of the table

of devils 22 Do we provoke the Lord to jenlous,?

*1 Exol. 13. 21. Num. 9. 15. *Fxol. 14. 22. *Exol. 16. 15. 4 Fxol. 17. 6. Num. 25. 11. *0. tree to 1 from 15. Gr. cur. figures. *Num. 11. 4. Pank. 16. 14. *Fxol. 22. G. 15. Num. 25. 2. 11. Sum. 21. 6. 15. Num. 25. 2. 11. Sum. 21. 6. 15. Num. 25. 2. 15. N

23 All things are lawful for me, but all things are not expedient all things are lawful for me, but all things edify not

24 Let no man seek his own, but every

man another's wealth

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake

26 For 16the earth 18 the Lord's, and the

fulness thereof

27 If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake

28 But if any man say unto you, This is offered in sacrifice unto idols, cat not for his sake that shewed it, and for conscience sake

for 7the earth 25 the Lord's, and the fulness thereof

29 Conscience, I say, not thene own, but of the other—for why is my liberty judged of another man's conscience?

30 For if I by "grace be a partaker, why am I evil spoken of for that for which I give thanks."

31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God

32 *Give none offence, neither to the Jews, nor to the *Gentile*, nor to the Church of God

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved

16 Deut, 10 14 Paul 24 1 17 Deut 10 14 Paul 24 1. 19 Or, thankiguing 19 Col. 3 17 27 2 Cent 3. 11 to Greek

Chap X—The general design of this chapter appears to be to impress upon the Corinthians that they carried at a ideas of Christian liberty to a dangerous extent, when they joined idolaters in the feasts held in the ideal temptes v_s in the sacrifices which had been offered there, since they could not do this without at least securing to 1 ideals at temptes. This he illustrates by a reference to the idea of communion involved in the act of catting and directly, in the Lord's Supper on the one hand and in a participation of the sacrifices of the Jewish alter on the other, aborting for these instances that to join in a feast considered sacred was considered the act of an adherent to that savie in under which it took place, and with which it was connected. Such being the scope of this chapter, its contents may be comprehended in the general illustration which has been given in the note to chapter.

Verse 16 "The cup of blessing"—This, as we have already shown, was the name which the Jews gave to the first cup of wine at the Paschal feast.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better but for the worse, as 21 namely in profaning with their own feasts the Lord's supper 23 Lastly, he calleth them to the first institution thereof

Be ye followers of me, even as I also am of Christ

2 Now I praise you, biethren, that ye remember me in all things, and keep the 'ordinances, as I delivered them to you

3 But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God

4 Every man praying or prophesying, having his head covered, dishonoureth his head

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head for that is even all one as if she were shaven

6 For if the woman be not covered, let her also be shorn but if it be a shame for

a woman to be shorn or shaven, let her be covered

7 For a man indeed ought not to cover his head, for asmuch as the 1s the image and glory of God but the woman is the glory of the man

8 For the man is not of the woman, but the woman of the man

9 'Neither was the man created for the woman, but the woman for the man

10 For this cause ought the woman to have spower on her head because of the angels

Il Nevertheless neither is the man without the woman, neither the woman without the man in the Lord

the man, in the Loid

12 For as the woman is of the man, even so is the man also by the woman, but all things of God

13 Judge in yourselves is it comely that

a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her for her hair is given her for a covering.

¹ Or, traditions "Ephes. 5 23. 8 Gen. 1 26. 4 Gen 2. 23

 $^{^{\}rm 5}$ That is, a covering, in sign that she is under the power of her husband $^{\rm 6}$ Or, vail

16 But if any man seem to be contentious, we have no such custom, neither the churches of God

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse

18 For first of all, when ye come together in the church, I hear that there be 'divisions among you, and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be

made manifest among you

20 When ye come together therefore into one place, *this is not to eat the Lord's supper

21 For in eating every one taketh before other his own supper and one is hungry,

and another is drunken

22 What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame "them that have not? What shall I say to you? shall I praise you in this? I praise you not

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was

betrayed took bread

24 11 And when he had given thanks, he brake 1t, and said, Take, eat this is my body, which is broken for you this do 12 in remembrance of me

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood this do ye, as oft as ye drink it, in remembrance of me

26 For as often as ye eat this bread, and drink this cup, ¹⁸ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord

28 But let a man examine himself, and so let him eat of that bread, and drink of

that cup

29 For he that eateth and drinketh unworthily, eateth and drinketh 'damnation to himself, not discerning the Lord's body

30 For this cause many are weak and

sickly among you, and many sleep

31 For if we would judge ourselves, we should not be judged

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world

33 Wherefore, my brethren, when ye come

together to eat, taily one for another

34 And if any man hunger, let him eat at home, that ye come not together unto ¹⁵condemnation And the rest will I set in order when I come

7 Or, schisms

8 Or secte 9 Or, ye cannot eat. 10 Or, them that are poor 11 Mutt. 25 26 Mark 14. 22 Luke 22. 19
12 Or for a remembrance 13 Or, shew ye 14 Or, judgment 15 Or, judgment



GREEK NORSHIPPING WITH THE HEAD UNCOVERED.



JEW WORSHIPPING WITH THE HEAD COVERED.

Verse 4. " Having his head covered "-There are several very difficult paranger in this chapter, and the present is ore Some commentators pass over this verse as unable to explain it while others give it the most opposite ex-Planations, some of which are good, separately taken, but will not stand before a comprehens a view of the subject in all its bearings. The difficulty lies in finding the Apostle's reason for giving this direction, and we rie included to think that it has reference to some ideas and us ige connected with the act of covering the head, which I are cluded research, and our ignorance of which precludes us from obtaining a satisfactory explanation. We will builty notice a few of the alternatives, and state our objections to them.

1 It is in opposition to the idolatrous custom of covering the head in worship Objection It was ret in increally an idolatrous custom the Greeks and I gy plians worshipped with heads uncovered and, dthough the l'o care did cover

their heads, so did the Jews, who were not idolaters

2 That as the Greeks were uncovered even in their worship, the custom of covering the head which and ere, t into the Corinthian church, was forbidden as having a ridiculous appearance in the eyes of the people. Research This is exactly the opposite reason to the preceding but ve do not know that ve should reject it as part of a re so a ti night not as a whole one

Objection It was so, certainly, among the Romans, who seeded their he de and 3 It was a superstitious custom faces that they might see no evil omen and it may also be allowed that the Jerish I dith or proper veil, used by the congregations, involved much superstition. But then God had prescribed in the Law that the high post such is rear a mitre, and the common priests and Levites turbans or "bonnets," in their ministration and the covering of the level, at least, was not a superstition

4 Covering the head, including the face, was a mark of subjection, or even of condemnation and three is first Objection Covering the head was not in itself a degradation, although it become rich i cod a bidden to men Was the idea of subjection involved, when the Roman or Jerish print eere of forms and under certain circumstances

his head with a mitre, when the king were his crown, and the warrier put on his helmet?

After this, it may seem hazardous to offer anything new on the subject. We will howeve , erter, altho all without any great confidence, to direct attention to the fact that it is not said that the congregation class, co tras, to the custom of the place, cover their heads in the church, but that those who prayed and prophese I did so -diving themselves by covering their heads for the occasion. This they may have thought the more poper, a altitude that its knew there was no authority in Scripture for the Talith to be worn, as a head seil, by the congression, they been also that turbans were directed to be worn by the officiating priests under the Law. There may have to use you be reasons why St. Paul should object—not merely because it must have seemed about to the Gricks, but to cause it involved an idea of assimilation, in a matter purely ceremonial, to a priesthood, the functions of which he it claud to have ceased when Christ died

For those who prefer it, we may state another explanation which has occurred to us. There is a region to soppose that the Judaizing and Gentile Christians met in the same assembly for worship rotwithst ading the ratification. ences From what we have seen of the former, we may safely enough conclude that they wo e the Tolith on such occasions, and insisted on the necessity of its being worn. The Gentile converts, being thus constantly remireded of it

probably mentioned the subject to the Apostle in their letter, and now receive an answer from him.

5 "With her head uncovered"—In understanding this, there is comparatively little difficulty We have snown on former occasions that the head is the seat of female modesty in the East—and hence the care of females to seil the face in public, and still more the top and back of the head and that for a woman to expose her head ent rely, is considered most disgraceful. Now it was much the same in Greece. The women, as lately intimated (Rom xii 1), led a solitary life in the gynoconito, and veiled themselves when they went abroad. For the rest we may quote Michaelis — 'True relaxed from their severity at the festivals instituted in honour of their deities, at which the Greecian women of peared with the festivals. with their faces uncovered and this is the reason that, in the Greek comedies love generally begins in a temple Under these circumstances it was a disgrace for Christian women to uncover themselves during the time of divine service, and to present themselves not only in a manner unusual at other times, but like momen of had character among the Jews Yet the Christian women at Corinth uncovered their heads when they prophested. This again was probably an imitation of heathen customs for not only the Bacchæ did the same, but other pretended prophetesses uncovered their heads and dishevelled their hair, in order to show their sacred fury and enthusiastic rage. The reader therefore will not think it extraordinary that St. Paul should oppose so superstitious and offensive a custom "

"As if she were sharen"—All ancient nations agreed in considering it the greatest disgrace to a woman, for her hair to be cut close or shaven, unless when it was done as an act of extreme grief. It was imposed as a mark of infamy and dishonour on harlots and adulteresses. This even held, and still holds, in those nations where the men habitually shave their heads—as in the modern East, and as in ancient Egypt. In the latter country all the males shaved their heads, and wore either wigs or caps, but the women always wore their own hair, even in mourning, neither were their heads shaven after death (Wilkinson, ch. x). The Roman women also wore their hair long, although the Thus the practice of the women, in not shaving or cropping their hair, has never been men had theirs cut short

influenced even by the contrary usages of the men

10 "Power on her head because of the angels"-There is perhaps no passage of Scripture more difficult than this or which has more exercised the learning and ingenuity of commentators to elicit the sense On the first clause- power on her head"-we shall content ourselves with the general admission, that it here denotes a reil, without following the elaborate investigations into the cause why a word which expresses "power" in its primary signification, should also denote "a veil." We shall only express our own inclination to concur in the interpretation of the German critics, as adduced by Bloomfield, that the word is employed to denote a veil, not with any reference to the superiority of the man to the woman, but of the married woman to the maiden, superiority in point of honour and dignity being in the Last, ever conceded to them, as indeed is the case at the present day in every country of Europe A veil then may be called ignora, because it was a sign of honour, as denoting a superior condition. We are the more disposed to concur in this, from knowing that in the East a married woman or a widow is generally distinguished from one who has not been married, by a marked difference in the veil and head-dress. In some countries indeed, the female does not formally wear a veil until she is married

The remainder of the sentence—"because of the angels"—is much more difficult. It is not within our province to enter into a question of pure criticism, nor would we undertake to determine a matter which Locke confessed he could not understand, and on which men of much eminence have differed greatly. Not being, however, willing to pass the text without notice, we shall briefly indicate, among the various opinions, a few which have been the most largely entertained, and which deserve the most attention.

Many think that real angels are intended, but since there are both good and evil angels, opinion is divided within

Those who suppose the apostles to refer to good angels, conclude that he addaces their presence at religious assemblies as a reason for propriety of appearance and decorum of demeanour. It is further observed that the Jews were firmly persuaded of the presence of angels wherever men worshipped God Others, however, who allow angels to be intended, think that coil angels must be understood But this explanation seems to have been to allow angels to be intended, think that cont angels must be denoted, and were yet reluctant to admit that celestial resort of those who were indeed convinced that real angels must be denoted, and were yet reluctant to admit that celestial resort of those who were indeed convinced that real angels must be defined and unsatisfactory than the reasons given for this asspirits were intended, for nothing can be more far-fetched and unsatisfactory than the reasons given for this as-

sumption

But it has also been observed that the word "angel" also means a messenger; and that the name is indeed applied to the celestial spirits, because they were considered as the messengers of God. Therefore many here understand it in to the celestial spirits, occause they will consider to persons sent from the separate assemblies of the men to those of this simple sense, and suppose either that it refers to persons sent from the separate assemblies of the men to those of this simple sense, and suppose either that it refers to persons sent from the successful set the men to those of the women, and on whose account they ought to be veiled, and present as decorous an appearance as if they were in the same place with the male members of the church. Or else, that it denotes the messengers or spies whom, as Terthe same place with the male members of the church of sending to charge what was said and done of the Current state of the church of sending to charge what was said and done of the Current state of the church the same place with the made members of the church of sending to observe what was said and done in the Christian assemtulian informs us, the heathens were in the habit of sending to observe what was said and done in the Christian assemtulian informs us, the heathens were in the habit of sending to observe what was said and done in the Christian assemtulian informs us, the heathens were in the habit of sending to observe what was said and done in the Christian assemtulian informs us, the heathens were in the habit of sending to observe what was said and done in the Christian assemtulian informs us, the heathens were in the habit of sending to observe what was said and done in the Christian assemble. tullian informs us, the nearmens were in the nation of schilling to solutions, and in support of it reference is made blies. This interpretation has received the most favour from recent expositors, and in support of it reference is made to Heb. xi 31, James ii. 25, in which the very word here employed is applied to the "spies" sent by the Israelites to survey the land of Canaan

It has, moreover, not been forgotten that the same title of "angels" is applied to the ministers of the church in the New Testament (as in Rev ii. and iii), and hence some have supposed that they are here intended. Under this impression, various explanations have been afforded of the caution, with reference to them, which the apostle here gives, but if these be really the persons intended, the direction probably amounts to no more than that the women are enjoined to appear in their presence with all such decorum as the customs of the country required them to observe in the presence of men, except their husbands and very near relations

20 "This is not to eat the Lord's supper"-From this and what follows, it is evident that the apostle refers to circumstances connected with the celebration of the Lord's Supper, and the question is how the disorderly eating and drinking stances connected with the celebration of the Lord's Supper, and the question is now the disorderly eating and drinking here mentioned could be associated with so simple a celebration. It should be noted that the Lord's Supper was taken every Sunday, and it seems clear that the Agapæ, or love-feasts, of which so much is said by the early ecclesiastical writers, were joined to the Communion, forming part of the celebration. This was probably in imitation of what took place at its institution, when the eating and drinking of the celebrated and wine were not solitary acts, but formed parts of a least which was at the same time taken. The feast itself, as celebrated by the Corinthians, seems to have been drinished. after the model of the Symposia of the Greeks, in which every one contributed his own provision, and then all pariook in common But it seems that, in the Corinthian church, the selfishness, and unseemly greed of the wealthier members, marred the intention of this regulation, as, instead of forming, with the provisions they brought, a common stock, to be equally shared by all the members of the church, they appropriated to their separate use the food they had brought, whereby the poor, who could bring but little, must have come off with very indifferent fare. It is not very clear whether the wealthy kept constant possession of that which they brought, or, having in the first instance affected to throw it into the common stock, eagerly appropriated it to their own use when the time of enting arrived. We can easily imagine the disgraceful scenes which this practice produced, and the just occasion which it offered for the animadversions of the apostle.

CHAPTER XII.

1 Spiritual gifts 4 are divers, 7 yet all to profit withal 8 And to that end are diversely bestowed 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body, 27 so we should do one for another, to make up the mystical body of Christ

Now concerning spiritual gifts, brethren, I

would not have you ignorant

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as re were led

3 Wherefore · I give you to understand, that no man speaking by the Spirit of God calleth Jesus 'accursed and that no man can say that Jesus is the Lord, but by the

Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of adminis

trations, but the same Lord

6 And there are diversities of officialions, but it is the same God which Fracth all in all

7 But [the manifestation of the Spirit is given to every man to profit withal

8 For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit,

9 To another faith by the same Spirit, to another the gifts of healing by the same

10 To another the working of miracles; to another prophecy, to another discerning of spirits, to another dwers kinds of tongues, to another the interpretation of tongues

Il But all these worketh that one and the selfsame Spirit, dividing to every man seve-

rally as he will

12 For as the body is one, and hath many members, and all the members of that one body has body, being many, are one body. so also 25 Christ

13 For by one Spind are we all baptized 13 For by one Spirit sie we all baptized into one body, whether he does not one Spirit. tiles, whether he does not one member, but 14 For the hedge.

162 2 24 many

369

10,000 Rom 12 4, &c.

15 If the foot shall say, Because I am not | the hand, I am not of the body, is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body, 15 1t

therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hear-

ing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it liath pleased him

19 And if they were all one member, where

were the body?

20 But now are they many members, yet

but one body

21 And the eye cannot say unto the hand, I have no need of thee nor again the head to the feet, I have no need of you

22 Nay, much more those members of the body, which seem to be more feeble, are

necessary:

23 And those members of the body, which we think to be less honourable, upon these

uncomely parts have more abundant comeli-

21 For our comely party have no need. but God hath tempered the bod, together, having given more abundant honour to that part which lacked:

25 That there should be no schiem in the body, but that the members should have

the same care one for another.

26 And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoire vith it

27 Now ye are the body of Christ, and

members in particular

25 And God hath set some in the Chirch, first apostles, recondarily prophets, thirdly teachers, after that miracles, then gifts of healings, liclps, governments divers ties of tongues

29 Are all apostle-? are all prophets? are all teachers ' are all tookers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet carnestly the best gifts and we bestow more abundant honour, and our I jet shew I unto you a more excellent way

> 10-1-5 "Epter 4 IL

Verse 3 Calleth Jenus arewried -This probably refers to the cristom of personation to require it suspected to se tians that they should curse Const. as a test by which it might be known whether then we a reconstant a const. as a test by which it might be known whether then we a reconstant a construction of the ground (among others) that he was crucified, and the Lambars of Carred is crem one that he great with We do not like, without strong necessity which does not he e exis, to adduce the streeking that, error which they were accustomed to connect with our Lord's name

15. ' If the fost thall say," &c... The beautiful and sustained a milit de which here follows drawn from the mutual dependence of the members of the human body, will remind most of our readers of the famous are of the members of the famous are of the same and the s subject, by Menemius Agrippa, by which he succeeded in allaring the discontents of the Roman perfect it is exceedingly illustrative, but is so familiarly known as to render its insertion unnecessary

CHAPTER XIII.

1 All gifts, 2, 3 how excellent speeer, are nothing worth without charity 4. The praises thereof, and 13 prelation before hope and faith

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge. and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it pro-

fiteth me nothing.

4 Charity suffereth long, and is kind,

charity envieth not charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

6 Rejoiceth not in iniquity, but rejoiceth in the truth,

7 Beareth all things, believeth all things,

hopeth all things, endureth all things

8 Charity never faileth but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy

in part.

10 But when that which is perfect is come, then that which is in part shall be done

11 When I was a child, I spake as a child,

child. but when I became a man, I put away childish things

CHAP. XIV.]

12 For now we see through a glass, 'darkly, but then face to face: now I know

I understood as a child, I thought as a | in part; but then shall I know even as also I am known

[A.D. 59.

13 And now abideth faith, hope, charity, these three, but the greatest of these is charity

Verse 1 "Though I speak with the tongues of men."-It is well observed by Lightfoot and Whitby, that the apostle, in the three first verses of this chapter, reckons up the things which were most highly esteemed among the Jews. We here observe, that "the tongues of men" probably means the languages of all men. It may be suspected that some persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues, were too proud of the distinction and power persons in the church of Corinth, who had received the gift of tongues and the gift of tongues are the gift of tongues and the gift of tongues are the gift of ton which it gave them, and are now told, that if they could speak all the languages of men, this, without "charity," would be to themselves of no avail.

"Of angels"—It is by no means necessary to inquire whether the angels have a language, or to understand the Apostle as affirming that they have. The passage is hyperbolical as it stands, and the idea involved, of the angels as speaking a language, may be part of the hyperbole. It is enough for the purpose of the Apostle to suppose this—particularly as it was the opinion of his countrymen. They not only believed that the angels had a language, but that this language was the key of all my steries, and that some of their Rabbins had acquired a knowledge of it. They tell us, for instance, that R. Jochanan ben Zacchai, who was a contemporary of 5t. Paul, understood this language but we doubt whether, by this, anything more is meant than the old Hebrew tongue, which was at this time a dead language, since the same authorities assure us that the use of "the holy tongue" was one of three things in which the Israelites were like the ministering angels and to this information they add, that angels were ignorant of the Syriac language Perhaps, after all, by "the tongue of angels," the Apostle means the power and cloquence with which an augel might be supposed to speak
"Charity"—Some serious misconceptions have arisen from the use of this word, which, whatever may have been its

"Charity"—Some serious misconceptions have arisen from the use of this word, which, whatever may have been its force when employed by our venerable translators, now bears a restricted signification which very madequately and unworthily expresses the force of the original "Love" is the proper meaning of the word $\dot{\alpha}_2\alpha\pi_1$, but even so, the original, like the word by which it is translated, vanes in intensity of meaning according to the manner in which it is applied. We apply the word "Love" to express a considerable variety of feelings. In the present case we may safely accept the sense which Robinson here assigns it, namely that it denotes, "that good will towards others, that love to our neighbours, that brotherly affection which the religion of Jesus commands and inspires." Indeed, what the Apostle intended to express by this word, is so clearly and minutely defined by himself, in the concluding verses of this chapter, that all misconception might seem to be precluded.

"Sounding brass,"—Such as a trumpet or other wind instrument, usually made of brass.

"Sounding brass."—Such as a trumpet or other wind instrument, usually made of brass

2 "Remove mountains"—This was a proverbial expression among the Jews to denote the doing of things which seem impossible. So they tell us of one R. Azzai, that there was not in his days a rooter up of mountains like unto him, or one that could do such great things as he did. This title of "Rooter up of mountains," they were fond of applying to such of their learned doctors as were notedly acute in disputation, and ready at solving difficulties.

3. "Bestow all my goods," &c.—The Jews, like the Mohammedans of the present day, had a very exalted notion of the efficacy of alms giving in procuring them acceptance with God Hence they say, "Whosoever diminisheth anything of his substance to bestow in alms, shall be delivered from hell." Mention is made of some who for this reason

gave to the poor everything they possessed

"Gne my body to be burned"—This must have sounded strange to, at least, the Jewish Christians, who had been brought up in the persuasion that martyrdom for the Law was sufficient not only for the expiation of their own sins, but for the sins of the whole nation. It would also have been well had those early Christians, who sought their own death, and exhibited an eager desire for marty rdom, studied carefully the important meaning of this text.

12 "Now we see through a glass, darkly"—There is nothing in the word 1002-101 to denote the substance of "glass," it simply expresses "something to see through," and is now generally supposed to refer to some of those semi-transparent substances which the ancients used in their windows, such as their plates of horn, transparent stone, and the like, through which they indeed saw the objects without, but very obscurely Windows were often formed of the the like, through which they indeed saw the objects without, but very obscurely Windows were often formed of the lapis specularis, mentioned by Pling, which was very pellucid, and admitted of being split into thin cruitæ, though some of them were much more obscure than others (See Bloomfield, in loc). A stone of this description is still employed for admitting light into apartments (chiefly baths) in some parts of Western Asia. It admits light rather freely, but objects cannot be seen through it, the effect being somewhat similar to that of ground glass.

CHAPTER XIV

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments 12 Both must be referred to edification, 22 as to their true and proper end 26 The true use of each is taught, 27 and the abuse taxed 34 Homen are forbidden to speak in the Church

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy

tongue speaketh not unto men, but unto God for no man understandeth him, howbest in the spirit he speaketh mysteries

3 But he that prophesicth speaketh unto men to edification, and exhortation, and comfort

4 He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the Church

5 I would that ye all spale with tongues, 2 For he that speaketh in an unknown | but rather that ye prophesied for greater vith tongues, except he interpret, that the

Church may receive edifying

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words reasy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many linds of voices in the world, and none of them is

without signification

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me

12 Even so ye, for a smuch as ye are zealous 'of spiritual gifts, seek that ye may cacel to the edifying of the Church

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all.

19 Yet in the Church I had rather speak five words with my understanding, that hy my roice I might teach others also, than ten thousand words in an unknown tongue.

20 Brethren, be not children in under-

standing howbeit in malice the ye children, but in understanding be 'men

21 In the law it is written, With men of other tongues and other hips will I speak unto this people, and yet for all that will they not hear me, earth the Lord

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not but prophes, ing scrieth not for them that believe not, but for them which believe

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that we are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so fall ng down on his face he will worship God, and report that God is in you of a truth

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying

27 If any man speak in an introvationgue, let it be by two, or at the most by three, and that by course; and let one in-

terpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three,

and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are

subject to the prophets

33 For God is not the author of confusion, but of peace, as in all churches of the saints

34 'Let your women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the "law.

35 And if they will learn any thing, let them ask their husbands at home for it is a shame for women to speak in the Church. 36 What? came the word of God out

from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues

40 Let all things be done decently and ın order

Verse 8. "If the trumpet give an uncertain sound" &c.—It is well known that trumpets were exclusively employed in almost all ancient armies, for the purpose of directing the movements of the soldiers, and informing them what they were to do—as when to attack, advance, or retreat This was the custom in even the most early Jewish armies, as the Law directed two silver trumpets to be made for the purpose (Num \ 1, 2, 9). Of course, a distinction of tones was necessary, to express the various intimations which were in this manner conveyed, and if the trumpeter did not give the proper intonation, the soldiers could not tell how to act, or were in danger, from misconception, of acting wrongly.

16 "He that occupieth the room of the unlearned"—Not an individual of their number representing them and acting for them, but any one among them, that is, any of them. The word rendered "unlearned" (idia-115) we have already had occasion to explain as denoting a person not professedly learned or holding any public office or character—that is, strictly, private persons, meaning, in the present text, the private members of the church, or the audience, as distinguished from the teachers.

guished from the teachers.

"Say Amen at thy giving of thanks"—"Amen," or "So be it," was, among the Jews, used by the congregation at the end of a prayer or blessing, to denote their assent to, or appropriation of, that which one person had pronounced Many instances of this practice occur in the Old Testament. From the Jewish synagogue this, with many other customs of worship, passed to the Christian church, in which it is still generally retained. Justin Martyr particularly notices the unanimous and loud "Amen" at the conclusion of the Lord's Supper, observing, that "When the minister had finished the prayers and the thanksgiving, all the people present, with a joyful exclamation, said "Amen" ('Apol' vol 11 p 97). Influenced by ideas taken from existing customs, most English readers are apt to suppose that the verse refers to some such person as he whom we call "the clerk," but there was no such officer either among the Jews or in the early Christian church. A few times in the Old Testament, and very frequently in the discourses of an Savian. the early Christian church. A few times in the Old Testament, and very frequently in the discourses of our Saviour, in the Gospels, the same word occurs at the beginning of a sentence, by way of asseveration, or for the sake of emphasis, in the sense of assuredly, truly, verily—by which last word it is rendered in our translation.

34. "Let your women keep silence in the churches"—The rules of the Jewish synagogues were also remarkably strict on this subject. We have seen, on former occasions, that it was allowed to any competent person to read in the synagogues, even an intelligent lad might do so, but not, on any account, a woman. So also, any one might in the synagogue ask questions for his instruction, but to a woman this was by no means permitted. But do the present prohibitions refer to such things as these? This is a question. There would not be much, if any, difficulty in this text if it stood alone, but we have fresh in our recollection what the apostle has said in ch. xi, suggesting and requiring that the two passages should be compared with each other In the former, St. Paul enjoins that a woman should not "pray" or "prophesy" with her head uncovered, which seems obviously enough to suggest that she might do so with

her head covered but here he says, that she should not speak or ask questions in the church
The point is confessedly one of great intricacy and difficulty, on which commentators have been greatly divided in It is remarkable that the difficulty never occurred to the ancient Greek commentators. Dr Bloomfield thinks that, if it had they would have been inclined to anticipate the explanation of Whitby and Macknight, who think that the apostle did not, in ch 'xi, prohibit the women from speaking in the church, because his sole object there was to correct the abuse of their officiating with the head uncovered, reserving his correction of the other abuse, of their officiating at all, to this place Bloomfield, however, concurs with Doddridge and others in disputing the validity of this explanation, and himself suggests that, in the former passage, "praying" may be understood not of leading but of joining in prayer, and "prophesying," not of preaching or teaching, but of the recitation of certain spiritual songs, (whether in reading or extemporaneously,) or the reading of devotional and edifying compositions in prose. This certainly in the state of the reading of the rea tainly might not be incompatible with the prohibition of the present chapter but these are grounds on which even this alternative has its difficulties. Another explanation is, that while here the apostle alludes to the public assemblies of the Church, in ch at he refers to the smaller or more private assemblies, in which the women were permitted to exercise their gifts Finally, the opinion most generally received, and which has the support of such prime authorities as Grotius, Locke, Doddridge, Benson, and others, is, that the women are forbidden to speak at all, except when they had a supernatural impulse or Divine revelation, and that while the present verses refer to the general rule, the passage in ch. xi. relates to the exception.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body 21 The fruit, 35 and manner thereof, 51 and of the changing of them, that shall be found alive at the last day

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand,

2 By which also ye are saved, if ye keep of the twelve

in memory what I preached unto you, unless ye have believed in vain

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scrip-

4 And that he was buried, and that he rose again the third day according to the Scriptures

5 And that he was seen of Cephas, then

6 After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep

7 After that, he was seen of James, then

of all the apostles.

8 And last of all he was seen of me also,

as of 7 one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because

I persecuted the Church of God

10 But by the grace of God I am what I am and his grace which was bestoned upon me was not in vain, but I laboured more abundantly than they all yet not I, but the grace of God which was with me

11 Therefore whether it were I or they,

so we preach, and so ye believed

- 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- 13 But if there be no resurrection of the dead, then is Christ not risen
- 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain
- 15 Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not

16 For if the dead rise not, then is not

Christ raised

17 And if Christ be not raised, your faith is vain, ye are yet in your sins

18 Then they also which are fallen asleep

in Christ are perished

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the sfirstfruits of them that slept

21 For since by man came death, by man came also the resurrection of the dead

22 For as in Adam all die, even so in Christ shall all be made alive

23 But 'every man in his own order Christ the firstfruits, afterward they that are Christ's at his coming

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

25 For he must reign, 10 till he hath put

all enemies under his feet.

26 The last enemy that chall be destroyed

27 For he "hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subducd unto him, then shall the Son also himself be subject unto him, that put all things under

him, that God may be all in all

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by "your rejoining which I have in Christ Jesus our Lord, I die daily.

32 If paster the manner of men I have fought with beasts at Liphesus, what advantageth it me, if the dead rise not? Plet us eat and drink, for to morrow we die

33 Be not deceived evil communications

corrupt good manners

31 Awake to rightcourness, and sin not, for some have not the knowledge of God. I speak this to your shame

35 But some man will say, How are the dead raised up? and with what body do

they come?

36 Thou fool, that which thou sowest is

not quickened, except it die

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain

38 But God giveth it a body as it hath pleased him, and to every seed his own

yboc

39 All flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds

40 There are also celestial bodies, and bodies terrestrial but the glory of the celestial 25 one, and the glory of the terrestrial 25 another

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars for one star differeth from another star in glory

42 So also 28 the resurrection of the dead. It is sown in corruption, it is raised in in-

corruption.

43 It is sown in dishonour, it is raised

CHAP. XV.]

I CORIN

In glory at is sown in weakness, it is raised

ın power

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body

45 And so it is written, The first man Adam 15 was made a living soul, the last

Adam was made a quickening spirit

46 Howbert that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

47 The first man is of the earth, earthy the second man is the Lord from heaven

- 48 As is the earthy, such are they also that are earthy and as is the heavenly, such are they also that are heavenly
- 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly
- 50 Now this I say, brethien, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption
- 51 Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last ¹⁶trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on

immortality

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ¹⁷Death is swallowed up in victory

55 O death, where 25 thy sting ? O 18 grave,

where 2s thy victory?

56 The sting of death is sin, and the strength of sin is the law

- 57 But thanks be to God, which giveth us the victory through our Loid Jesus Christ
- 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord

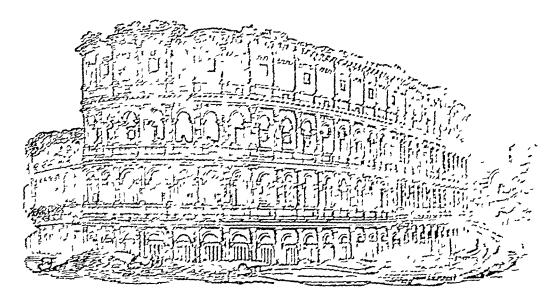
15 Gen. 2.7 16 Matt 24 31 1 Thes 4 16. 17 Inn. 25 8 Hos 13 14 18 Or, hel

- Verse 5 "He was seen of Cephus"—As the authority of Peter and James was very high among, at least, the Judaizing Christians at Counth, St Paul refers to them particularly and by name To Peter here, and to James below. "Then of the twelve"—Judas was dead, and Thomas was absent, so there were but ten, but according to a very common practice, they are called the twelve, since that was the number of their body at its original institution. Thus a council or tribunal denominated from the number of its members—as of Ten, Forty, Twenty-three, or Seventy—retains its name even though some of its members may be absent.
- 6 "Seen of above five hundred brethren at once"—This is not recorded in the Gospels, and we should therefore not have known it had it not been mentioned here. Indeed we should not have known that our Lord had so many disciples, as only 120 are mentioned as being assembled at Jerusalem when Matthias was chosen to the apostleship. This appearance probably took place in Galilee, where our Saviour appears to have had a much greater number of disciples than in any other part of the country.
- 7 "After that, he was seen of James"—Tradition states that this was James the Less, the "brother," or near relative, of our Lord. The separate appearance to him is not recorded by the Evangelists
- 29 "Baptized for the dead"—There is perhaps no passage of Scripture which has been so variously interpreted as this. We cannot therefore undertake to state even the principal of the explanations which have been given but shall not withhold the expression of our own concurrence in the view taken by Chrysostom and other Greek fathers, as well as by Hammond, Wetstein, Bloomfield, and others. This interpretation gives to the passage the sense of "Baptized in the confidence and expectation of a resurrection from the dead." Under this view, it is thought by Chrysostom and others, that there is also an allusion to the ancient mode of baptism by immersion, in which the immersion represented the state of death, and the rising again, the resurrection from the dead. Compare Col. in 12, "Buried with him (Christ) in baptism, wherein also ye are risen with him." And also, Rom vi. 3—5.
- 32 "If after the manner of men I have fought with beasts at Ephesius"—It has been questioned whether St Paul here refers to an actual conflict with wild beasts at Ephesius, or alludes figuratively to a contest with brutal men A very respectable body of commentators advocate the former opinion, and certainly produce some strong arguments against the latter. But on attentively considering the question, their objections do not appear unanswerable, and it seems much the safest course to assign the passage a literal interpretation, which has received the support of the great body of commentators, ancient and modern. But even were it not so, it would still be allowed that the allusion is derived from the conflicts with wild beasts to which men were often in this age exposed. Some slight notice of this practice may therefore be very suitably introduced.

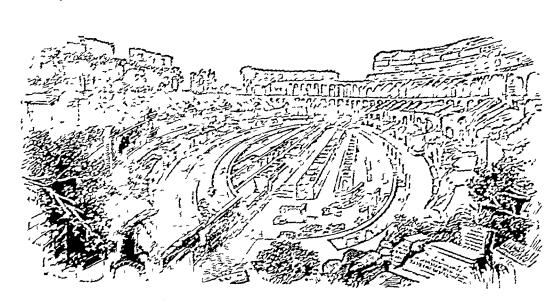
To view wild beasts fight with each other in the amphitheatre, or men combating with them, or even men exposed unarmed to be devoured by them, after abortive attempts to evade their savage fury, were among those barbarous spectacles in which the Romans delighted, and which they introduced in the principal cities of their wide spread dominion. In most countries of the East, and even of Europe, there are, or have been, more or less practices of this sort, such as bear and bull baiting in this country, bull-fighting in Spain, or single combats of men with forest beasts, or of such beasts with one another, in the East, but all these things are of small note and of trifling consequence compared with the doings of the Romans, for we frequently read of three or four hundred beasts being in one way or another slain in one show, for the amusement of the most sanguinary people that ever breathed. All sorts of animals from all parts of the world were employed on such occasions, and even water was sometimes introduced into the am-

phitheatre to enable the sea monsters and the number of the forest to combat together. Such fights of an only with one another do not however apply to the illustration of the present text.

The men who fought with and seasts in the amplithing were of different classer. First there were persons condemned to death, and who we exposed to the wild bears with some we apply in their nords which they might use as best they could against the assa lant. But very often such persons were explicit unarmed to be literally devoured by wild animals in which case the spectators seem to have found to en amusement in the feats of ectivities in press which even unarmed men often displayed in such desperate circuinstances. We know from early ecclesist and in tory, that under the Roman persecutions, Constitutes were very commonly sentenced to be given to the beasts, which rester comesses either armed or unarmed exposure, though the latter recent in these did to have become its most us in rescinance applied to condemned Constitute, probably because it was found that they were disposed to submit passively to their doors, and would not afford animoment either by their resistance to the assaulting beast, or by their activity in crading his assaults.



Exterior View of the Colosseum of Verpasian.

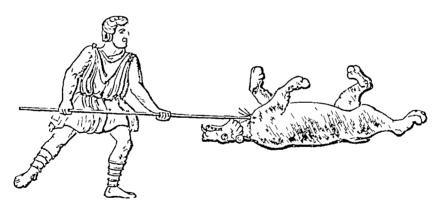


INTRAIGH VIEW OF THE COLOCUTUM OF VENDASIAN.

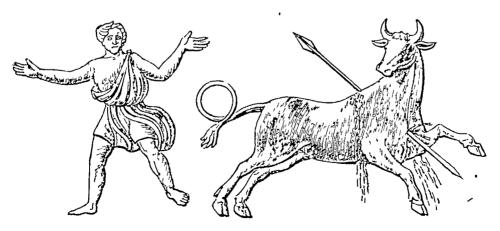
There was another class of compatants, who afforded more andrement. These were the persons regularly trained to such corrupt, and who have the title of bettiant. Sometimes free men, of desperate circumstances, sought a preway, whom the remarkers or conquerors devoted to it, or un condemned persons, to whom was thus afforded an uncertain 376



GLADIATORIAI COMBAT - FROM A ROMAN SCUIPTURF, EFGRAVI D IN PIRANESI.



TROM A PAINTING AT POMPEH, ENGRAVED IN MAZOIS.



From a Painting at Pompeii, engraved in Mazois

The moder of coming representations. Special distriction of the contraction of modern accordance to the form and the modern of t La care

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CHAPTER XVI.

1 He exhaust them to relieve the want of the brethen of Janualem. 19 Commerdeth Tirothy, 13 ar å after frierd'y adron fiors, 16 shutteth un his extile min divers sautations.

Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ve.

- 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings brethren. when I come
- 3 And them I come, whomsoever te shall approve by your letters them will I salem
- 4 And if it he meet that I go also, ther 1 shall go with me.
- 5 Now I will come unto you, when I shall pass through Macedonia. for I do pass through Macedonia.
- 6 And it may be that I will abide, year on my journey whithersoever I go

7 For I will not see you not by the war: but I trust to tarry a -hile with you, if the Lord permit.

S But I -ill tam; at Ephesus until Pentecost

- 9 For a great door and effectual is orened unto me, and there are many alversaries
- 10 Now if Timotheus come see that he may be with you without fear: for he worketh the work of the Lord as I also
- 11 Let no man therefore despise him: but conduct him forth in peace, that he man come unto me: for I look for him with the
- 12 As touching or r brother Apollos I greatly desired him to come unto you with the brethren: but his will was not at all to come send to bring your diberality unto Jeru- at this time: but he will come when he shall have convenient time.
 - 13 Watch rc, stand fast in the falth, gut Tou like men be strong.

14 Let all your things be done with cha-:i::-.

15 I beseech you, brethren, 'ye know the house of Stephanas, that it is the firstand winter with you that ye may bring me; fruits of Achaia, and that they have addicted themselves to the ministry of the saints)

16 That ye submit yourselves unto such, and to ever, one that helpeth with us, and laboureth.

17 I am giad of the coming of Stephanas

26.25

and Fortunatus and Achaicus for that which was lacking on your part they have supplied

18 For they have refreshed my spirit and your's therefore acknowledge ye them that

are such

19 The churches of Asia salute you Aquila and Priscilla salute you much in the Lord, with the church that is in their house

20 All the brethren greet you ²Greet ye one another with an holy kiss

21 The salutation of me Paul with mine

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha

23 The grace of our Lord Jesus Christ be with you

24 My love be with you all in Christ Jesus Amen

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Foitunatus, and Achaicus, and Timotheus

2 Rom 16 16

Verse 2 "Upon the first day of the week"—This text offers evidence, that even thus early, the first day of the week, or Sunday, was appropriated by Christians to the purposes of devotion The earliest of the Christian fathers bear witness to the same effect

"Lay by him in store —On the first day of the week, he was to treasure up what he had been able to spare during the week that the collection from the Counthian church might be completed before the apostle's arrival. Among the Jews, collections were made in the week and distributed on the Sabbath. It appears from the 'Apologies' of Justin Martyr and Tertullian that it was usual for the early Christians, in the age following that of the apostle, after the worship of God was over, on the first day of the week, to contribute money for widows orphans, and distressed Christians, particularly for such as were in banishment or condemned to the mines.

S "I will tarry at Ephesis"—This, as observed in the introductory note, shows that the Epistle was written from Ephesis. This, therefore, contradicts the statement of the subscription, that it was written from Philippi Michaelis thinks that the mistake arose from a misinterpretation of verse 5, where the apostle says, Maxidonia, yas diecomi, which was understood as denoting, "I am now travelling through Macedonia," though it evidently denotes nothing more than "My route is through Macedonia". This is not the only mistake which occurs in the subscriptions to the Epistles, and it may be desirable to warn the reader that these subscriptions are not of the least authority whatever. They appear to have been added, long after the Epistles were written, by some grossly ignorant or very mattentive person.

22 "Anathema"—The word, here preserved in its original form, occurs elsewhere in the New Testament, and is always rendered "accursed" (Rom ix 3, 1 Cor iii. 3, Gal 1 8, 9) In the Greek version of the Old Testament it is also employed as an equivalent to the Hebrew word DIT cherem, which denoted a thing separated or devoted to God And since no living thing so devoted could be redeemed, but must be put to death, it also was applied to describe any thing devoted to death or destruction, or on which a curse was laid, as in the case of cities which, if devoted by the cherem, were demolished, and their inhabitants utterly rooted out, and then, as a further extension of the sense, the word was applied to any thing abominable and detestable. We set down the following texts in which the word occurs, by an attentive comparison of which the reader may collect the best view of the Old Testament sense of the word — Lev xxvii 21, 28, 29, Num xviii 14, Deut. ii 34, iii. 6, vii 2, 26, xiii 15, 18, xx. 17, Josh vii 21, 24, 26, xiii 26, x 28, 37, x 12, 21, 1 Sam xv 3, 8, 1 Kings xiv 10, xx 42, xxii 21, Isa xii 15, xxxiv 5, Jer i 21, Ezek xiiv 29, Zech xiv 11

In some of these passages, and in others not quoted, the word describes property inalienably devoted to sacred uses, in most of the others the idea is that of utter destruction of towns or people. In the case of towns thus devoted, a curse is sometimes added (as in the case of Jericho) against those who should dare to rebuild it. The word cherem describes this curse also and in Mark xiv 71, Acts xiii 12, 14, 21, the word anathema is employed in a sense of binding with a curse, or declaring to be a curse, analogous to that of cherem in Deut xiii 15, Josh vi 21. In other of the above-cited texts, the word is applied to individuals, describing them to be appointed to utter destruction, or to

deserve such destruction

As it is easier to collect, from the context, the meaning of the word cherem in the Old Testament, than that of anathema in the epistles, these illustrations are important, because we have no reason to suppose that Paul uses the latter word in a sense very different from that of the Septuagint—To this it is important to add, that the name of cherem was in the time of the apostle, applied by the Jews to the second form of excommunication, attended with curses, which we have described in the note to John x 5, and as this was the then current use of the word (translated by anathema), there is every reason to suppose that an allusion to this excommunication may be comprehended

What we have described in the house that an allusion to this excommunication may be comprehended What we have stated are facts, and having stated these, we must leave our readers to judge of the opinions which have been founded on them. The most common is, that the word here describes persons as excluded from the favour of God, and devoted to destruction, but there is a division of opinion on the point, whether the destruction means the "destruction of the flesh" by exposure to all the evils of life, and, finally to death or to the punishments beyond the

grave

"Maran-alka"—On this word we have no fact beyond this, that it means in Syriac "the Lord will come" It occurs no where else in the Bible, nor in any of the Rabbinical writers—It has been very generally supposed that it refers to the third and most awful excommunication among the Jews (see the note on John x 5), and called by them Shammatha, from which word some have deduced the same meaning as that of Maranatha—But this has been done by a forced ety mology, different from that which the Jews themselves have always given to the word, and, upon the whole, we are at a loss to see any authority for the conclusion we have stated—Every one knows that the coming of the Lord, very frequently denotes his coming to punish the Jews for their imaquities—The time was now rapidly approaching, and the apostle may well be supposed to allude to it—The whole passage seems indeed to refer to the Jews, if only from the fact of its concluding with a word peculiar to the language which they spoke. When the apostle wrote, "Let him that loveth not the Lord Jesus Christ be Anathema,"—that is, cut off, utterly destroyed—he knew well that of all men

the Jews did not love the Lord Jesus Christ, but hated him, and counted him accursed, and I nowing also that the Lord was soon coming to cut them off and utterly destro, them are nation, nothing out he more natural than that the should thus advert to the speedy accomplishment of the doom they had incurred. Supplied we was to preaplises the verse thus—"If any man love not the Lord Jesus Christ, let him be anothered which the Lord coneth." Of this — If any man love not the Lord Jesus Christ, let him be anothered and this the Lord cometh quickly to accomplish."



VIEW OF CORNER

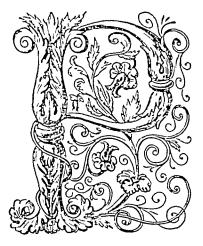
THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the Gospel, 15 he ercuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them



AUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia

2 Grace be to you and

peace from God our Father, and from the Lord Jesus Christ

3 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

- 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God
- 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
- , 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer or whether we be

comforted, it is for your consolation and salvation

7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life

9 But we had the 'sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead

10 Who delivered us from so great a death, and doth deliver in whom we trust that he will yet deliver us,

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward

13 For we write none other things unto you, than what ye read or acknowledge, and I trust ye shall acknowledge even to the end,

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit,

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa

1 Ephes. 1 3 1 Pet. 1 3, 2 Or, is wrought.

8 Or, answer 4 Rom. 15 30 5 Or, grace

aid I use lightness? or the things that I of God by us purpose do I purpose according to the flesh that with me there should be yea yea, and in Christ and hath anointed us in God

IS But as God as true, our word toward the carnest of the Spirit in our hearts

you was not yea and nay.

19 For the Son of God Jesus Christ who was preached among you by us erer by me and Silvanus and Timotheus, was not yea and nav. but in him was yea

20 For all the promises of God in him | by faith ye stand

17 When I therefore was thus minded, | are yea and in him Amen, unto the glery

21 Now he which stablisheth us with you

22 Who hath also scaled us, and given

23 Moreover I call God for a record upon my soul that to spare you I came not as yet unto Corinth

24 Not for that we have dominion over your faith but are helpers of your joy for

e 0- p-ca. =-

II Committees.—This enistle is a servel to the preceding with on that is close of connected in its general pre-After having despatched the former epistle to the church at Counth St. Paul sting term and some time of Enhesis, but sent tested him Timorny and Erasus through Macedonia (Act, xx. 22, to Commail Control II). Thither he also sent Times who has commissioned to observe the impression and effect which the epistle duced and to make the appeals a report so as to determine his future measures (chap in 12 times—16. Thus was duced and to make the crossile a report so as to determine his future measures (chap in 12 vin 6-16. Thus was also to set on four the collection for the poor in Judea, which has already been so often mentioned (chap in 16. When St. Paul quinted Epicesus to proceed to Macedonia and Achaia, he expected that Titus munit already have returned to Trois onay in 12. but not finding him there he proceeded to Macedonia, where he met with him and received to him such information as incured him to write this second epist e to the Cornshams (vin 7-2. To sinformation many respects have reen nightly cheening to the realous and affectionate heart of the crossing. It's promises in many respects have reen nightly cheening to the realous and affectionate heart of the crossing his promises and reproofs had been well received and attended with the less effects—upon a least, that party which had appealed to his authority and sought for his counsel. They appeared now to be pention for the crossing the real time had fallent summas re and ready for improvement. According to his direction they excomman an elitar mace times person it. 5-11 vin 11. The late or however stall seemed into the right of the solid time tends for new articles upon his character. What these were we shall have occasion to note as we proceed.

We have no certain account of the effects produced by this second episte was written. We know however that he was they and that the contributions were brought to him in toat crip for the poor brancher of Jerusalem. Rom xit, 22.23.

there and that the contributions were brought to him in that city for the poor brethren at Jerusalem. Rom xxx. 22-23 and that staying there several months, he sent salutations from some of the principal members of that obtains to the Romans. From this time we hear nothing further of the adverse party and when Clement of Pome write his eris e to the Conntnians Strand was considered by them as a divine apostic to whose activoty he might appeal without fear of contraction. The false teacher of teachers were therefore probably effect silented by Strand rules of his apostolical powers and perhaps by an act of seventy which he had threatened (xill 23) or else quited the place. Whenever was the cause the effect produced must operate as a confirmation of our faith and as a put of St. Paul's drine mission. (See the respective Introductions of Michaeus and Hug.)

16 ' To pass by gru w'o Macraeria"—St. Paul here mentions the original plan of the journey his departure from which had given the adversaries at Counth occasion to charge him with irresolution and unsteadiness of purpose, unworthy of an apostle and a prophet and calculated to throw suspicion upon his claim to trese characters. His original plan was to vis a Counth in the first instance then to pass through Macedonia, and after that to return to Counth and from thence to return to Judge. This intention, it seems, the Countmians knew but they did not know it from the first thence to return to Judge. This mieration, it seems, the Countrians knew but they aid not know it from the first of successful to the there intimates that change of purpose, which gave occasion to those animadvers ons which he proceeds to not be. The altered plan would have led him not to visit Countri truce as originally planned but once only for he intended now to pass through Macedonia in the first instance then to visit Achaia, and thence to proceed to Judge and when the present epistle was written he was actually in Macedonia, previously to visiting Countria activating to this altered intention. That the original intention was altered before the first op sile was written has been traced with his usual actumen by Drawy the substance of whose statement may be thus collected. In Acts xill are acted that Paul purposed in the Spirit when he had passed through Macedonia and Acha a to go to Jerusa em. So he sent into Macedonia two of them that ministered unto him Timotheus and Erastus, but he himself stand in As a for a season. A short time after this and evidently in pursuance of the same intention, we find that stand in As 2 for a season. A short time after this and evidently in pursuance of the same intention we find (Acts in 1 2) that "Paul departed from Ephesus for to go into Macedon a and that when he had passed over those parts became into Greece". The resolution therefore of passing first through Macedonia, and from thence into Greece was he came into Greece. The resolution therefore of passing first through Macedonia, and from thence into Greece was firmed by St. Paul previously to the sending away of Timothy, and the alteration of the original plan must also have taken place before this time, but this was before it was written, for from the v. 17 of that epistle, we learn that Timothy had already been sent before that epistle was written, and consequently the change which was prior to the sending away of Timothy was also prior to me writing of the first epistle, although it is only expressly mended here in the second. Yet in the first epistle the manner in which he does mention the journey which he len intended to take implies his consciousness that the Counthians knew he had entertained a different intention. He says, "Now I will come unto you, when I shall pass through Macedonia, for I do pass through Macedonia." (I Converse in the previous communication on the subject of the journey and also that there had been some vacillation and indepressences in the communication on the subject of the journey and also that there had been some vacillation and indecisiveness in the age as I am noth of which we now perceive to have been the case.

although we have followed this statement only in order to obtain a connected view of the subject, it would be a censural's neglect were we to omit directing the readers attention to the conclusive evidence to the genuineness of these Existles and the Acts of the Apostles, which is involved in this minute and obviously undesigned congruity the venithem. This is a species of congruity says Paley, of all others the most to be relied upon. It is not an agreement termeen two accounts of the same transaction, or between different statements of the same fact, for the fact CHAP. II]

is not stated, nothing that can be called an account is given, but it is the junction of two conclusions deduced from independent sources, and deducible only by investigation and comparison " ('Horæ Paulinæ,' ch. iv No 4)

17 "Did I use lightness?"—This it seems was the charge which, on the account described in the preceding note, the discontented party at Corinth had brought against him. But from this he completely vindicates himself, in this and the first part of the following chapter—The original intention had been formed under happier auspices, and presupposed that the Corinthians would remain faithful and united—The divisions and disorders which had since arisen, rendered an alteration of his plan expedient even for their sakes—The information he had received at Ephesus, as to the state of affairs in the Corinthian church, and which occasioned him to write his first epistle, led him to determine not to go at once to Corinth, but to proceed first to Macedonia, that there might be time for his epistle to work its proper effect before he arrived among them, and that their amendment of that which he had condemned in them, might render the meeting more pleasant and cordial, and relieve him from the unpleasant necessity of meeting them with severity and grief—Hence he asseverates in the strongest manner, "I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth," verse 23.

20 "In him are yea, and in him Amen"—That is, "In him are most true, and in him are most faithful" or "certain" The word "Amen" is here employed in its original form, as an adjective, true, faithful, certain, although it is more usually employed as an adverb both in the Old and New Testaments See the note on 1 Cor. xiv 16

CHAPTER II

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

But I determined this with myself, that I would not come again to you in heaviness

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy

of you all
4 For out of much affliction and anguish
of heart I wrote unto you with many tears,
not that ye should be grieved, but that ye
might know the love which I have more
abundantly unto you

5 But if any have caused grief, he hath not grieved me, but in part that I may not overcharge you all

6 Sufficient to such a man is this punishment, which was inflicted of many

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things

10 To whom ye forgive any thing, I forgive also for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ,

11 Lest Satan should get an advantage of us for we are not ignorant of his devices

12 Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother but taking my leave of them, I went from thence into Macedonia

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place

15 For we are unto God a sweet savour of Christ, in them that are saved, and in

them that perish.

16 To the one we are the savour of death unto death, and to the other the savour of life unto life And who is sufficient for these things?

17 For we are not as many, which "corrupt the word of God but as of sincerity, but as of God, in the sight of God speak we

in Christ

3 Or, deal deceitfally with Cnap. 4 2

1 Or, censure 2 Or, in the sight. 3 Or, deal de Verse 13 "Because I found not Titus"—See the introductory note

14 "Always causeth us to trumph in Christ, and markth manifest the savour" &c—Elsner and many other commentators think with sufficient reason that there is here an allusion to the perfumes that were usually censed during the triumphal processions of Roman conquerors. Plutarch, on an occasion of this kind describes the streets and temples as being franzarar threat full of incense," which might not improperly be called an odour of death to the van jurished, and of life to the conquerors. It is possible that in the following verses the apostle further alludes to the different effects of strong perfumes to cheer some, and to throw others into various disorders, according to the different dispositions they may be in to receive them

There is perhaps not equal foundation for another conjecture which has been offered that the express on "cause'h us to triumph in Christ," contains an allusion to the custom of victorious generals, who, in their triumphal process ons,

were wont to carry some of their relations with them in their chariot,

A

could not stedfastly look to the end of that which is abolished

14 But their minds were blinded for until this day remaineth the same vail untaken away in the reading of the old testament, which vail is done away in Christ

15 But even unto this day, when Moses is read, the vail is upon their heart

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away

17 Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty

18 But we all, with open face beholding as in a glass the glory of the Loid, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

4 Or, of the Lord the Spirit

- Verse 1 "Epistles of commendation"—These commendatory letters, or letters of introduction, were much in use in the primitive church, and are often mentioned by the early Christian writers. A Christian being about to travel, was furnished by the church to which he belonged, or from individual members of it, with letters to churches or individual Christians, in the towns through which he intended to pass, and, more particularly in the place to which he was going These letters secured the bearer the warmest hospitality and fraternal consideration from the parties to whom they were addressed. Dr Hammond—whose citations, from classical and early Christian writers, amply illustrate the custom—thinks it derived from the tessera hospitalitatis of the Greeks and Romans, but it was also a custom of the Jews, and, as Bloomfield observes, it was in itself likely to be a custom wherever letters were known and personal communication not very frequent
- 3 "Tables of the heart"—This expression frequently occurs in the Jewish writings, and the metaphor of writing thus livingly on the heart, the soul, things that should be remembered well, and be never absent from the mind—together with the distinction of such tablets, and such writing, from that which might be forgotten or laid aside, written on tablets that might be torn or broken, and with ink which might be blotted out—was very familiar to them, and often also occurs in the classical writings
- 6 "The letter killeth, but the spirit," &c —Possibly the expression may be derived from a distinction which the Jews were in the habit of making between the body and soul of the law "The words are the body of the law, and the book of the law is the clothing, but besides these, there is the soul of the law, which they who are wise look into" Zohar in Num fol 63 3.
- 15 "When Moses is read"—In the note to Luke iv. 16, we have explained the manner of reading the Law in the Jewish synagogues. We now introduce a cut which will illustrate the details there given

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the Gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the Church, 16 and to the apostle's own eternal glory

THEREFORE seeing we have this ministry, as we have received mercy, we faint not,

- 2 But have renounced the hidden things of 'dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God
- 3 But if our Gospel be hid, it is hid to them that are lost
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them
- 5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ

- 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us
- 8 We are troubled on every side, yet not distressed, we are perplexed, but not in despair,
- 9 Persecuted, but not forsaken, cast down, but not destroyed,
- 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body
- 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh
- 12 So then death worketh in us, but life in you
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak,
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you
- 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God
- 16 For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day

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which live should not henceforth live unto themselves, but unto him which died for

them, and rose again

16 Wherefore henceforth know we no man after the flesh yea, though we have known Christ after the flesh, yet now henceforth know we him no more

17 Therefore if any man be in Christ, the is a new creature. fold things are passed away, behold, all things are become new

18 And all things are of God, who hath reconciled us to himself by Jesus Christ,

and hath given to us the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation

20 Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead, be ye reconciled to God

21 For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

6 Or, let him be. 5 Isa. 43 19 Rev 21 5 6 Gr put in us

Verse 1 "Our earthly house"—The leading idea in the very striking and sustained metaphor which follows, comparing the human frame to a dwelling, and that one of the humblest description—as a tent, but, or shed, hable to be "dissolved," worn down, broken, decayed, by the course of time and the action of the elements—occurs sometimes in both the classical and Jewish writers, but nowhere with so much force as here, where this fragile tenement is so emphatically contrasted with the "house not made with hands, eternal in the heavens" Waller's beautiful lines will occur to many readers—

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made"

4 "Not for that we would be unclothed, but clothed upon"—The figurative language which the apostle is here employing, is very similar to what we read in the Jewish writers, who speak of this mortal body as a clothing of which the soul is divested at death, and as being arrayed with other and better clothing in Paradise "When a man's time is come to leave this world, he does not depart until the angel of death has stripped him of the clothing of this body. And when the soul is stripped of the body by the angel of death, it departeth, and is arrayed with that other body which is in Paradise" Again "The soul does not mount up to appear before the Holy King, until it is held worthy to be clothed with that clothing which is above" (Zohar in Exod, fol 62, 92.)

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the Gospel 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain

2 (For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee behold, now is the accepted time, behold, now is the day of salvation)

3 Giving no offence in any thing, that

the ministry be not blamed.

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-

suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true.

9 As unknown, and yet well known, as dying, and, behold, we live, as chastened, and not killed;

10 As sorrowful, yet alway rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things

11 O ye Corinthians, our mouth is open

unto you, our heart is enlarged

12 Ye are not straitened in us, but ye are straitened in your own bowels

13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged

14 Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with

Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols if for 'ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will | ye shall be my sons and daughters, earth be their God, and they shall be my people.

17 Wherefore come out from among them, and be ve reparate, saith the Lord. and touch not the unclean thing; and I will receive you.

18 And will be a Father unto you, and the Lord Almighty

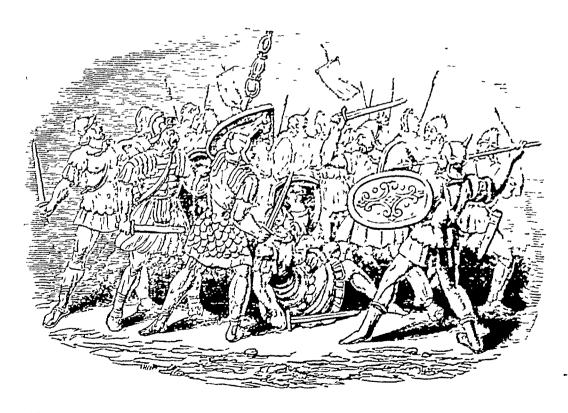
7 Ica 52 11 # Jet. 31 1

Verse 5 "In labours, in watchings, in fastings"—Many commentators interpret this of the refundary sufferings of the apostle. But it seems much better to understand him to refer to his corporal labour at his edding, to the children ment of his nocturnal rest, occasioned by the necessity of making up at over hours, and in the right to re, for part of the day consumed in his evangelical labours, and to the scanty fare which a trade followed up with such divided attention must necessarily occasion. This is Bloomfield's view of the passage.

51 Car 3 16 * Levit 26 12

7 "The armour of righteousness on the right hand and on the left"—It has been conjectuted that the meaning of the apostle in these words is, that the spiritual warrior should be like the autilities, or those who could use, with ear I aleriness and vigour, the left hand and the right, prepared to resist on each side the wiles of the death. The, wha could use both hands were, on this account, esteemed to be the greatest hero's. Such was Astropaus, in Horrer, and such, some suppose, were the "left handed" men spoken of in Judges xx. 16. (See Bull leg's Notes.). This is possible, but we should rather think that the apostle rifers only to defenue amour. The allow on here and taken where in the New Testament being to the armour worn by the Romans, we introduce a group which will clue date the details.

10 "Possessing all things '-With reference to the passage here concluded, Dolldridge observes, "This is ec 'ain'y one of the sublimest passages that was ever written". In this opinion, no one need heartafe to express his concurrence. Bloomfield says, "I would remark on the long-sustained point and antithesis, in which I know so passe configurate with it except that inimitably fine one of Thucydides, i. 70, where he contrasts the character of the Licederianians and Athenians,"



"Whole Armour."—Fight of Romans against Sarmatians.—From an a civit Roman Sculpiume.

CHAPTER VII

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his affictions, by the report which Titus gave of their godly sorrow, which his former epistle had arought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God

2 Receive us, we have wronged no man, we have corrupted no man, we have defiauded no man

3 I speak not this to condemn you for I have said before, that ye are in our hearts to die and live with you

4 Great is my boldness of speech toward you, great is my glorying of you I am filled with comfort, I am exceeding joyful in all our tribulation

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, without were fightings, within were fears

6 Nevertheless God, that comforteth those that are cast down, comforted us by the

coming of Titus,

7 And not by his coming only, but by the consolation wherewith he was comfoited in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more

8 For though I made you sorry with a letter, I do not repent, though I did repent for I perceive that the same epistle hath

made you sorry, though it were but for a season

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. for ye were made sorry 'after a godly manner, that ye might receive damage by us in nothing

10 For godly sorrow worketh repentance to salvation not to be repented of but the sorrow of the world worketh death

11 For behold this selfsame thing, that ye soriowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you

13 Therefore we were comforted in your comfort yea, and exceedingly the more joyed we for the joy of Titus, because his

spirit was refreshed by you all

14 For if I have boasted any thing to him of you, I am not ashamed, but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his 'inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him

16 I rejoice therefore that I have con-

fidence in you in all things

1 Or, according to God

E Gr bowels

Verse 4 "Exceeding joyful"—The word translated "exceeding," interspective pair, has immense energy, to express which, it seems to have been coined by St Paul himself, as it has not been discovered in any other Greek writer Doddridge translates it, "I do exceedingly abound in joy" perhaps to strengthen it a little further, "I do superabound exceedingly in joy," would be somewhat nearer the mark. The word occurs also in Rom. v 20. (See the note on ch. iv. 17)

CHAPTER VIII

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business

Morrover, brethren, we do you to wit of

the grace of God bestowed on the churches of Macedonia,

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality

3 For to their power, I bear record, yea, and beyond their power they were willing of

themselves,

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints

		•

bribed the keepers for that purpose then were costly suppers brought into them,* and they read their sacred books together. Several of the Christian deputies from the cities of Asia, came to assist, to plead for, and to comfort him. It is incredible with what alacrity these people support and defend the common cause, they spare nothing, in short, to promote it. Peregrinus being made a prisoner on their account, they collected money for him, and he made a very pretty receive of it. These poor men, it seems, had persuaded themselves that they should be immortal, and live for pretty receive of it. pretty receive of it. These poor men, it seems, had persuaded themselves that they should be immortal, and live for ever. They despised death, therefore, and offered up their lives a voluntary sacrifice, being taught by their lawgiver, that they were all brethren, and that quitting our Greeian gods, they must worship their own sophist, and live in obedience to his laws. In compliance with them, they looked with contempt on all worldly treasures, and held every thing in common—a maxim which they had adopted without any reason or foundation. If any cunning impostor, thing in common—a maxim which they had adopted without any reason or foundation. If any cunning impostor, therefore who knew how to manage matters, came amongst them, he soon grew rich by imposing on the credulity of therefore who knew how to manage matters, came amongst them, he soon grew rich by imposing on the credulity of these weak and foolish men. So Lucian but, alas, he knew not that the weakness of God was stronger than men, they little knew Lucian of the wisdom which law but in the these weak and toolish men So Lucian but, and that the foolishness of God was wiser than men. How little knew Lucian of the wisdom which lay hid in the things of which he so lightly speaks!

18 "The brother, whose praise is in... all the churches"—Most of the ancient commentators, and some modern ones, suppose this was St Luke Some of the former refer the expression, "whose praise is in all the churches," to ones, suppose this was St Luke Some of the former refer the expression, "whose praise is in all the churches," to the universal approbation with which the churches had received the Gospel of that evangelist, but they forget that the Gospel of St Luke was not yet written Possibly this "brother" was Luke but this is by no means certain, and some think that Mark is denoted, while others maintain that it was Silas, or perhaps Barnabas No certainty can be attained on the subject. It will be seen that the subscription decides for St Luke, but its testimony is of no value, unless as indicating the general opinion of antiquity on the subject.

CHAPTER IX.

1 He yieldeth the reason why, though he knew then forwardness, yet he sent Titus and his brethren beforehand 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksguings unto God

For as touching the ministering to the saints, it is superfluous for me to write to you

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very

3 Yet have I sent the brethnen, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready

4 Lest haply if they of Macedonia come with me and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty whereof ye had notice before that the same might be ready, as a region of bounts and not as of covetousness

6. But this I say. He which somether starmely shall reap also spanne's and he which soweth bountifully girl rest 2.50 bountifully

7 Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity for *God loveth a cheerful giver

8 And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work

9 (As it is written, 'He hath dispersed abroad, he hath given to the poor his righteousness remaineth for ever

10 Now he that sministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness,)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God

12 For the administration of this service not only supplieth the want of the saints but is abundant also by many thanks givings

13 Whiles by the experient of the rinistration they glorify Goste of Contagendary and for your liberal distributions and noted.

and unto all rent 14 And by the long after von ou in you. Ged in vos.

able gift.

10 th and the state of the hand the company han, the article are the control of · Per - your : The English of London and sometimes accompanying them, so as to bring them wife to the next Christian course; attender Biological, in loc.) In reading this chapter, it will be well to bear in mind that the Corrathians were a providedly weathy people

7 "Not grudgingly.. for God liveth a cheerful giver."—The Jerg, who hold alms to be very mentorials, we can the habit of teaching, that the highest degree of merit was when they were the most cheerfully from, and the least, who a they were grudgingly bestowed.



CHARITY -REYNOLDS.

CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal turing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours

Now I Paul myself beseech you by the meckness and gentleness of Christ, who 'in presence am base among you, but being absent am bold toward you

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh

3 For though we walk in the flesh, we do not was after the flesh

4 (For the weapons of our warfare are not carnal, but mighty "through God to the pulling down of strong holds,)

- 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,
- 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled
- 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so arc we Christ's
- 8 For though I should boast somewhat more of our authority, which the Lord hath

given us for edification, and not for your destruction, I should not be ashamed

9 That I may not seem as if I would ter-

rify you by letters

10 For his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when

we are present

- 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves but they measuring themselves by themselves, and comparing themselves among themselves, saic not wise
- 13 But we will not boast of things without our measure, but according to the measure of the 'rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you for we are come as far as to you also

in preaching the Gospel of Christ

15 Not boasting of things without our measure, that is, of other men's labours, but having hope, when your faith is increased, that we shall be renlarged by you according to our rule abundantly,

16 To preach the Gospel in the regions beyond you, and not to boast in another man's bline of things made ready to our

- 17 But he that glorieth, let him glory in the Lord
- 18 For not he that commendeth himself is approved, but whom the Lord commend-

1 Or, in outward appearance *Or reckon *Or, to God 1 Or, magnified in you. 8 Or, rule Or, reasonings 5 Or, understand it not 9 Jer 9 24 1 Cor 1 31

Acrel 1 Hho in presence on Lase, &c -St Paul now proceeds to notice one of the new misrepresentations of his opponents at Corinth who appear to have pictended that through distruct of his own authority, he had conducted himself humble, and even scrillely, when present at Corinth, but that in his absence he wrote to them haughty and

4 · The measons of our warfare '&c —These veapons are said to be mighty, because they are "not carnal,"—
i mighty through God". Thus as Bloomfield beautifully illustrates, when Patroclus, clothed in the armour of Achilles, conquered, he conquered by the strength of Achilles, not by his own

10. "His locable presence is used '-It has generally been conceived that this and other passages of similar import, refer to the disadiantageous personal as pearance of the apostle, particularly to his diminutive stature and ungracious, an and man or. It is in fact difficult to understand such expressions in any other way The heathen writer (Lucian, or Precedo Lecian) of the dialogue called Philejatris' concurs, with Chrysestem and Aicephorus, in describing the aposte is short of stature crocked and hald. The first of these makes one of his two talkers relate how he had met with child, ted and he proved Galilean who had been caught up into the third heaven, and there learned nost won-derail the parts the reference to St. Paul beyond doubt. The friendly hand of Nice; horus (1 11, c. 37) does definition of the pets the reference to St. Paul beyond doubt. The friendly hand of Aicej norus (1 114 c 01) coest of the control of the cont kelicuttele *

was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep,

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings

often, in cold and nakedness

CHAP. XI.]

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I he not

32 ¹⁰In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me

33 And through a window in a basket was I let down by the wall, and escaped his hands

9 Acts 27 41 10 Acts 9 24



ROMAN LICTOR, DRARING THE FASCES - FROM AN ANTIQUE SCULPTURE.

Verse 2 "Present you as a chaste virgin to Christ"—"This circumstance is much illustrated by recollecting that there was an officer among the Greeks whose business it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him" (Doddridge) Others give the same explanation but many, with whom our translators may apparently be numbered, rather follow the Greek commentators in understanding that there is an allusion to the friend or friends who made and procured the marriage for the bridegroom.

6 "Rude in speech"—The apostle is here adverting to the more personal objections of his adversaries, in verse 10 of the preceding chapter. The remarks on his personal appearance he does not condescend to notice further, but with respect to the allegation that he was in "speech contemptible," he answers, "Though I be rude in speech, yet not in knowledge". Some difference of opinion has been entertained with regard to the defect which gave occasion to the objection and the vindication. Some suppose it was a natural defect consisting either of an impediment in his speech,

* 5 A 2

had incurred. Thus far we have history, from which we learn that, a few years before the transaction now referred to, war had been declared between the Romans and Aretas. On this is based the very reasonable conclusion, that at the time when Vitellius drew off his forces, Aretas invaded Syna took Damascus, which had once belonged to his ancestors, and retained it in his possession during all the reign of Tiberius's stupid successor Caligula Kuinoel, indeed, concludes that Aretas did not finally subdue Damascus until Vitellius had already departed from the province The German critics, particularly Heyne and Walch, have some able dissertations on this subject. The above, which in the main embodies their views, is derived from Michaelis, vol 11 p. 12, and Kninoel an Bloomfield. the main embodies their views, is derived from Michaelis, vol 11 p 12, and Kuinoel ap Bloomfield.

CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boast-14 He promiseth to come to them again but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and publick disorders there

It is not expedient for me doubtless to glory I will come to visions and revelations of the Lord

- 2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell God knoweth,) such an one caught up to the third heaven
- 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell God knoweth,)
- 4 How that he was caught up into paradisc, and heard unspeakable words, which it is not 'lawful for a man to utter
- 5 Of such an one will I glory yet of myself I will not glory, but in mine infir-
- 6 For though I would desire to glory, I shall not be a fool, for I will say the truth but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me
- 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above mea-

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee for my strength is made perfeet in weakness Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in perse-

cutions, in distresses for Christ's sake for when I am weak, then am I strong

II I am become a fool in glorying, ye have compelled me for I ought to have been commended of you for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs,

and wonders, and mighty deeds

13 For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong

14 Behold, the third time I am ready to come to you, and I will not be burdensome to you for I seek not your's, but you the children ought not to lay up for the parents, but the parents for the children

15 And I will very gladly spend and be spent for 'you, though the more abundantly

I love you, the less I be loved

16 But be it so, I did not burden you nevertheless, being crafty, I caught you with guile

17 Did I make a gain of you by any of

them whom I sent unto you?

18 I desired Titus, and with him I sent a brother Did Titus make a gain of you? walked we not in the same spirit' walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ but we do all things, dearly beloved,

for your edifying

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed

1 Or, possible " See Lzek 18 24. 3 Chap 11 9 4 Gr your souls

Verse 2. "The third heaven '—The apostle speaks in conformity with the division established by the Jews, who described the heaven as threefold —1 The lower heaven, that is the aerial heaven including the clouds and atmosphere 2. The middle heaven being the place of the stars 3. The third heaven otherwise the supreme heaven or heaven of heavens, being the habitation of God and his angels.

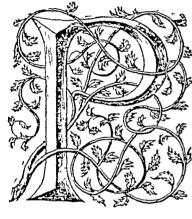
THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

CHAPTER I

6 He wondereth that they have so soon left him and the Gospel, 8 and accurseth those that preach any other Gospel than he did 11 He learned the Gospel not of men, but of God 14 and sheweth what he was before his calling, 17 and what he did pre-/ sently after it.



AUL, an apostle, (not of men, neither by ≇man, but by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

- 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father
- 5 To whom be glory for ever and ever
- 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel
- 7 Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ
- 8 But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed
- 9 As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed

1 Acts 9 1

EGr equals in gears

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men. I should not be the servant of

11 But I certify you, brethren, that the Gospel which was preached of me is not

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers

15 But when it pleased God, who separated me from my mother's womb, and called

me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood

- 17 Neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.
- 18 Then after three years I went up to Jerusalem to see Peter, and abode with him

19 But other of the apostles saw I none, save James the Lord's brother

20 Now the things which I write unto you, behold, before God, I lie not

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face unto the churches of Judæa which were in Christ

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed

24 And they glorified God in me

8 Ephes, 3 8 4 Or, re'urned Gai stians—Of the Galatians, and the country which the, occupied, or no related by the make it is forced to the Galatians by St. Paul Lincolf (Arts xii force) after the society again the churches which he had planted among them (Arts xii ii). The first is it has a to have be a force in the year 19 or 50 and the second in 51 or 51. As the I pistle does not ration with the related tent for the wiftening it was probably written between the first and second in its Indeed, it was then related to the relation of the most affirm that of an indeed, it was then related to the relation of the first and according to the relation of the first and according to the relation of the relation of the contest and according to the relation of the first and according to the first and a top of the relation of the first and according to the first and a top of the relation of the first and according to the first

Like mins other of St. Paul's I pistles, the one now before twist chiefty of the content of the transfer of the content of unite Judiusm with Christianity, and since so in or of the profession of the content of the point was now attended than many others in secretary to a far earlier stage of this great controversy than when the I pistles to the Continuation of the content of the profession of the content of the many others are at it. Here exercise the profession of the content of

Some of the other points which the Ppistle offers to consideration may remind one of the managemental trace of ing Paul which were circulated at Corinth. "The Ppistle supports "saws Paley, that certain dealth gas her ears of the Jewish Law had crept into the churches of Galatia, and the dual trans of dealth ing a "but too second" yet opersuade the Galatic converts that they had been taught the new religion may beetly, and at second had her the founder of their church himself possessed but an interior and deputed commission the second freth and any thing being in the apostles and elders at Jerusalem, moreover, that whatever he might profess are a their feels at other times and at other places, given way to the dectrice of circumous on (How Paulians, chile No. 1)

Verse 17 "I went into Arabia and returned again unto Darretur"—From this we learn an important commissione, to which the Acts of the Apostles contain no allusion. But for this we might suppose that nor the time of his conversion until he went to Jerusalem, Paul had remained entirely at Dimascus, but no now know that in the he had performed a journey into Arabia, we are not, however, informed to what part of Arabia have not how had, we are not, however, informed to what part of Arabia have not how had, he remained, or what work he accomplished. It may seem probable that he went into Arabia Petral which all new that part of Syria in which Damascus is situated, and it may be well to remember that Damascus was at this time subject to an Arabia king. Doubtless, he preached the Gospel and planted churches in Arabia. That there were Constain the churches in that country, in the lages following, is certain. The idea entertained by some that St. Paul paid a short visit to Arabia for the sake of his health, is preposterous. Who, in Damascus, ever thought of going into Arabia con account of his health?

18 "After three years"—In the history (Acts ix.), the time which classed between Paul's convers a and I's final departure from Damascus, is described as 'many days." If any one is disposed to question whether this popular phrase can properly be so extended as to mean three years," he may turn to I kings xt 38 32,—'And of mei dwelt at Jerusalem many days and it came to pass, at the end of three years, that two of the servants of Saimer ran away," &c.

CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what jurpose: 3 and that Titus was not circumcised 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works 20 and that they live not in sin, who are so justified

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also

2 And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but 'privately to them which were of reputation, lest by any means I should run, or had run, in vain

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

4 And that because of false brethren unawares brought in, who came in privily to spy



PETER AND PALL -GLIDO RENI

out our liberty which we have in Christ Jesus, that they might bring us into bondage

5 To whom we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me 'God accepteth no man's person for they who seemed to be somewhat in conference added nothing to me

7 But contrariwise when they saw that the Gospel of the uncircumcision was com-

mitted unto me, as the Gospel of the circumcision was unto Peter,

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)

9 And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision

10 Only they would that we should re-

Cursed is every one that continueth not in all things which are written in the book of the law to do them

11 But that no man is justified by the law in the sight of God, it is evident for, The just shall live by faith

12 And the law is not of faith but, The man that doeth them shall live in them

13 Christ hath redeemed us from the curse of the law, being made a curse for us for it is written, "Cursed is every one that hangeth on a tree

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the

Spirit through faith

15 Brethren, I speak after the manner of men, Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto

16 Now to Abraham and his seed were the promises made He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise but God gave it to Abraham by promise

19 Wherefore then serveth the law?

was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator

20 Now a mediator is not a mediator of one, but God is one

21 Is the law then against the promises of God? God forbid for if there had been a law given which could have given life, verily righteousness should have been by

22 But the Scripture hath concluded ¹⁰all under sin, that the promise by faith of Jesus Christ might be given to them that believe

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith

 $25\,$ But after that faith is come, we are no

longer under a schoolmaster

26 For ye are all the children of God by faith in Christ Jesus

27 For "as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ

29 And if ye be Christ's, then are ye Abraham's seed, and hens according to the promise

⁵ Deut. 27 26. ⁵ Hab 2 4 Rom. 1 17 Heb 10 38 7 Levit 18 5 8 Deut. 21 23. 9 Or, testament

Verse 17 " Four hundred and thirty years after "-There has been considerable discussion here, and this is rather remarkable considering that Moses himself, Paul, Josephus, and the Talmudists agree in the same number, which they evidently obtain by counting from the call of Abraham and the original promise to him—the number of years between that promise and its ratification by the birth of Isaac, supplying the years wanting to complete the four hundred and thirty. Stephen, who says, 'four hundred years' (Acts vii 6), evidently either employs an even number for an uneven one, in a popular address, or counts from the ratification of the promise by the birth of Isaac.

19 "Ordaned by angels"—Compare Acts vii 53 In his account of the promulgation of the law, Moses takes no notice of the presence or ministry of angels. But it was the general opinion of the ancient Jews, that wherever God manifested His presence in an especial manner, hosts of angels were in attendance. In process of time their ministry came to be included in the idea of their presence, and in the time of Christ and his apostles, it was universally believed by the Jews that the law was promulgated by the ministry of angels. This is shown by numerous Rabbinical citations adduced here and on the parallel texts, by Lightfoot Wetstein, Schoettgen, and Gill, and Josephus bears testimony to the same effect ('Antiq' xv 5 3)

"A mediator"—Not, in this place, Christ, as some of the ancient commentators supposed, but Moses. The office which that prophet performed, on the occasion which the Apostle has in view was essentially that of a mediator, and was so understood by the lews, who, at this time, were accustomed to give him that title, declaring that he then acted

was so understood by the lews, who, at this time, were accustomed to give him that title, declaring that he then acted as "a mediator (VIIN) between God and them" ('Tzeror Hammor,' fol 1 6, 1, 2) They were right, for Moses himself distinctly claims the character thus assigned him, "I stood between the Lond and you at this time, to shew you the word of the Lord" Deut v 5

24 "Our schoolmaster to bring its unto Christ"—The translation of saldayay i, padagogus by "schoolmaster," throws some shade over the idea this passage is intended to convey. The padagogus was not a schoolmaster, but was generally a slave or at least a domestic servant, who attended on his master's sons to watch over their behaviour and paticularly to conduct them to and from school and the places of exercise. From this part of his office he derived his name. He had nothing to do with education properly speaking, although when he happened to be an educated min which was sometimes the case, he appears to have assisted and directed his young masters in getting ready their lessons for school. In the Greek authors, the padagogus is often introduced as a character and as such is usually represented as of a severe and imperious disposition. In point of fact, then, the present text really represents Christ himself as the schoolmaster to whose school the pupils were brought by the predagogus—the Law. self as the schoolmaster to whose school the pupils were brought by the predagogus—the Law.

* 5 B 2

CHAPTER IV.

1 We were under the law till Christ came, as the herr is under his guardian till he be of age 5 But Christ freed as from the law 7 therefore we are seriants no longer to it. 11 He remembereth their good will to him, and his to them, 22 and shereth that we are the sons of Abraham by the freevoman

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he he lord of all,

2 But is under tutors and governors until

the time appointed of the father

3 Even so we, when we were children, were in bondage under the 'elements of the world

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of

aons

6 And because ye are sons, God hath ent forth the Spirit of his Son into your hearts, crying, Abba, Father

7 Wherefore thou art no more a servant, but a son, and if a son, then an heir of

God through Christ

8 Howbert then, when ye knew not God, ye did service unto them which by nature

are no gods

- 9 But now, after that ye have known God, or rather are known of God, how turn ye ragain to the weak and beggarly telements, whereunto ye desire again to be in bondage?
- 10 Ye observe days, and months, and

times, and years

Il I am afraid of you, lest I have be-

stowed upon you labour in vain

- 12 Brethren, I beseech you, be as I am, for I am as ye are ye have not injured me at all.
- 13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first
- 14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus
 - 15 'Where is then the blessedness je

1 Or, rudiments. 2 Rom. 8 15 2 Or, Lack 4 Or, rudiment. 8 Or, testaments 9 Or, is in the same ranh with

spake of? for I hear you record, that, if it had been possible, yo would have plushed out your own eyes, and have given them to me.

- 16 Am I therefore become your enemy,

because I tell you the truth?

17 They realously affect you, but not well, yea, they would exclude you, that ye might affect them

18 But it is good to be zer-lowly affected always in a good thing, and not only when

I am present with you

19 My little children, of vlora I fravoil in birth agun until Christ be formed in

101

20 I deem to be present with you now, and to change my voce, for I stand in doubt of you

21 Tell me, ye that do re to be urder

the law, do ye not bear the bear

22 For it is written, that Abraham had two sons, the one by a bondwood, the other by a freewoman

23 But he who wer of the bordy onan was born after the flesh, but he of the free-

woman war by promise.

21 Which things are an allegory for these are the two covenants, the one from the mount Sinai, which gendereth to bondage, which is Agar

25 For this Agar is mount Sing in Arabia, and *answereth to Jerusalem which now is, and is in bondage with her children

26 But Jerusalem which is alove is free,

which is the mother of us all

- 27 For it is written, "Rejoice, thou barren that bearest not, break forth and cry, thou that travailest not for the desolate hath many more children than she which hath an husband
- 28 Now we, brethren, as Isaac was, are "the children of promise
- 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now
- 30 Nevertheless what saith the Scripture? "Cast out the bondwoman and her son for the son of the bondwoman shall not be heir with the son of the freewoman

31 So then, brethren, we are not children of the bondwoman, but of the free.

Or, lack 4 Or, rudiments. 5 Or, what was then 6 Or us 7 Or I am perplexed for 30s. 9 Or, us in the same ranh with 10 In 54 L 11 Rom 9 8 12 Gen 21 10

Verse 2. "Until the time apparated by the father"—The case supposed appears to be that of a fatherless heir, who, though he be "lord of all," remains under the control of guardians and tutors until he becomes of age. Imong the Jews a fatherless child had two guardians. He became of age at the time appointed by his father's will but if the father died intestate, his minority terminated at the usual time. This was thritten years and one day, if the signs of 404

ripeness of age then appeared, but if not, the time might be protracted till they were twenty years of age, and sometimes he even reached thirty-five before the matter was determined

14 "My temptation which was in my flesh," &c -St. Paul manifestly refers to the same circumstance of humiliation which he calls the "thorn in his flesh," when writing to the Corinthians. See the note on 2 Cor u 30. In the preceding verse, he calls it "infirmity of the flesh"

15 "Ye would have plucked out your own eyes," &c —The power of seeing being the most precious of all man's bodily faculties—and being deemed such by the universal consent of mankind—to declare that one is dearer to us than our eyes, that we would give our eyes to him, or for his sake, are forms of speech universally prevalent for expressing, in the strongest manner, the warm regard entertained for the person to whom, or concerning whom, the declaration is made—Such forms of expression are particularly common in the East, and numerous examples might be adduced, as well from the classical as the Rabbinical writers. Some readers will recollect the line of our own poet

"Dear as the light that visits these sad eyes."

CHAPTER V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage

2 Behold, I Paul say unto you, that 'if ye be circumcised Christ shall profit you nothing

3 For I testify again to every men that is circumcised, that he is a debter to do the whole law

4 Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from grace

5 For we through the Spirit wait for the

hope of righteousness by faith

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, "who did hinder you

that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you

9 A little leaven leaveneth the whole

lump

Lord, that ye will be none otherwise minded but he that troubleth you shall bear his judgment, whosoever he be

11 And I, brethren, if I jet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which

trouble you

unto liberty, only use not liberty for an oc
1 Acts 15 1 * Or, who did drive you lack 21 Cor 5 6

casion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbour as thy self

15 But if ye bite and devour one another, take heed that ye be not consumed one of

another

16 This I say then Walk in the Spirit, and by e shall not fulfil the lust of the flesh

17 For the fesh histoth against the Spirit and the Spirit against the flesh and these are contrary the one to the other so that records do the things that he would.

18 But if we be led of the Spirit, we are not under the low.

IS Now the works of the flesh are manifest, which are trese; Adultery, fornication and courses lascinousness

10 Idelatry, witchcraft, hatred, variance cmulations, virath, strife, seditions heresiss.

21 Envyings, murders, drunt enress revellings, and such like of the v high I tell you before, as I have also told you in true past, that they which do such things shall not inherit the kingdom of God

22 But the fruit of the Spirit is love. The peace, longsuffering gentleness, goodness

faith.

23 Meckness, temperance: against state there is no lat.

24 And they that are Co-sister cifed the flesh with the lusts.

25 If we live in the Fried walk in the Spirit

26 Let us not be described provoling one arother.

Verse 7 "Ie dul ran well, who did hunder you? —The is a zer a call retapher wrong, by cutting off or running across your course? for to 11th the zert of interruption racer, which the original agonistical term (1722-2) coareers.

20 ' Buter craft'—The original word (221222 2, has been the cartering for many across your course).

crime of which there were certainly but too many examples among the Greeks, Romans, and Je vs. But it is not easy to see why this should not be comprehended under the word murders, nor does any reason appear why this should seem a work of the flesh so much more than any other kind of murder as to require to be thus specially set down We need not remaind the reader that our word "pharmacy" comes from the one here employed 'It is certain," observes Doddridge, "that, on account of the drugs made use of in some supposed magical compositions, thus word is often used to express those practices in which combinations with invisible malignant powers were believed and intended, to which (whether they had or had not that real foundation which has generally been believed) it is well known that the Gentiles, even in the most learned nations, were very much addicted "

21. "Revellings"-The round, or "revellings" here alluded to, were, among the Greeks, as Locke explains, a disorderly spending of the night in feasting, with a licentious indulgence in wine, good cheer, music, dancing, &c.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden 6 to be liberal to their teachers, 9 and not weary of well doing 12 He sheweth what they intend that preach circumcision 14 He glorieth in nothing, save in the cross of Christ

Brethren, 'if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meckness, considering thyself, lest thou also be tempted

2 Bear ye one another's burdens, and so

fulfil the law of Christ

3 For if a man think himself to be something, when he is nothing, he deceiveth himself

- 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another
- 5 For every man shall bear his own burden
- 6 Let him that is taught in the word communicate unto him that teacheth in all

7 Be not deceived, God is not mocked for whatsoever a man soweth, that shall he

also reap

8 For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life

9 And let us not be weary in well doing

for in due season we shall reap, if we faint

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

11 Ye see how large a letter I have writ-

ten unto you with mine own hand

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumeised, only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory

in your flesh

- 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world
- 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature
- 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God

17 From henceforth let no man trouble me for I bear in my body the marks of the

Lord Jesus

18 Brethren, the grace of our Lord Jesus Christ be with your spirit

¶ Unto the Galatians written from Rome

1 Or, although #1 Cor 3.8. 42 Thess 3 13 5 Or, whereby

Verse 11 "How large a letter," &c — Taking the words rendered "large" (anlies), and "letter" (gammara), in their usual significations, the ancient commentators, and some of the modern (as Whitby, Doddridge, &c), produce the following somewhat startling interpretation, "You see with what great mis-shapen letters I have written this with my own hand" This, it is conjectured, might be because he was not well versed in the Greek characters, or might be owing to that infirmity of the flesh to which he has referred, and which some suppose to have been an affection of the nerves. Heinsius, however, supposes that these words only refer to the passage which follows, since it was usual for St. Paul to write with his own hand the concluding lines of his epistles. Thus, "You see in what large letters I have written what follows, as deserving your most serious attenuon, viz, AS MANY AS DESIRE," &c, to the end What gives more probability to this, is the fact that, at this time, all Greek writing was in capital letters, so that the only way to give emphasis to a particular passage was to write those letters much larger than usual. The mystery of underscoring, with single or double lines, to denote italics or capitals, was not then known.

To show the perplexity which the passage has occasioned, we may set down the following different interpretations

To show the perplexity which the passage has occasioned, we may set down the following different interpretations. The Vulgate has, usth what letters, Castalio, with how many letters, Erasmus, how large a letter, Beza, how long a letter ters employed, as Jerome, and others to the deformity of the characters, as if Paul could not well write Greek, as Theophylact and Chrysostom Considering how well Paul was acquainted with the Greek language, that he was a man of education, and brought up at Tarsus, a famous seat of Greek learning, and where Greek was the language of society and education, the notion that Paul could not decently write the Greek letters seems not a little absurd, it not

disrespectful That genmun = 1 is in the plural, and that its usual meaning is that of letters, that is, characters of writing, is certain, and it is also certain, that not Paul himself, nor any classical writer, ever uses the word for an epistle. Nevertheless, that our venerable translators are right in assigning it this sense, may appear when we observe, that this very word, in the same plural form is used by the sacred writers not merely to describe the characters of a writing, but the writing itself. In John v. 27, it is used to signify a written account, as distinguished from a verbal relation or discourse. In the Acts it is used for an epistle, and in 2 Tim in 15, St. Paul himself applies it to the whole body of the Old Testament Scriptures. That the apostle should call it "large" is not surprising, although it be true that others are larger. For this was written a good while before any of the larger epistles, and it is really large, as compared with the usual epistolary communications of that or indeed of any age—even the present. In fact, it is a long letter. And to St. Paul, who usually dictated to an amanuensis, it must have appeared the larger, from being all written by his own hand. He might well therefore refer to its largeness, being so written, as a proof of the interest he felt in the well-doing of the Galatian church.

17 "I bear in my body the marks of the Lord Jesus"—Archbishop Potter supposes that the apostle here alludes to the stigmata, or brands, with which the Greeks used to mark those who were appointed to serve in the wars, lest they should make their escape. The stigmata were also sometimes impressed upon slaves for the same reason. Others suppose the reference may be to those marks by which the votaries of particular deities were distinguished. All these customs we have had former occasions of explaining. If any of these conjectures be true, we must suppose that the allusion is metaphorical, not that the apostle had really caused any such marks to be impressed upon his person to denote him the servant of Christ, but intimating that the meaning expressed by such stigmata was, in his case, exemplified by the weals and marks of the sufferings and punishments he had sustained in his Lord's service. It is, however, very easy, and perhaps preferable, to suppose that he al'udes to those marks upon his person, without any reference to such stigmata as we have mentioned

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

CHAPTER I.

1 After the salutation, 3 and thanks giving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.



AUL, an apostle of Jesus Christ by the will of God, to

the saints which are at Ephesus, and to the faithful in Christ Jesus

2 Grace be to you, and peace, from God our Father, and from

the Lord Jesus Christ

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,

8 Wherein he liath abounded toward us in all wisdom and prudence,

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in bleaven, and which are on earth, even in him

If In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will

12 That we should be to the praise of

his glory, who first 'trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation in whom also after that ye believed, ye were sealed with that holy Sprint of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the piaise of his glory

15 Wherefore I also, after I heard of your faith in the Loid Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him

18 The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power,

that is named, not only in this world, but | things to the Church, also in that which is to come

22 And Thath put all things under his I that filleth all in all.

and might, and dominion, and every name | feet, and gave him to be the head over all

23 Which is his body, the fulness of him

7 Paul. 8 6.

EPHESIANS -St Luke closes his narrative of the Acts of the Apostles by informing us that St Paul spent two years in imprisonment at Rome During these two years—that is, from the spring of a D 61 to the early part of 63—the apostle wrote the Epistles to the Ephesians, Philippians, Colossians, and to Philemon This appears from the contents, in which he alludes to the bonds he then wore The present epistle appears to have been written the first of these, and probably within a few months after his arrival at Rome This conclusion is founded on the absence of any expressed expectation, as in the other epistles, of a speedy deliverance, as well as on the circumstance that the name of Timothy is not mentioned, as it is in the other epistles, from which it is collected that that attached follower had not yet joined the apostle at Rome.

Verse 13 "Ye were sealed"—This has been explained on the same principle as Gal vi 17—that is, as an allusion to a mark impressed upon a votary or servant, to denote that he was the property of the god or master whose mark he bore That such an allusion may be intended is very possible, for we see it employed most distinctly in Rev vii 3, but the text does not need the illustration thus supplied, since it may be sufficiently explained as a metaphor derived from the use of a seal to impress validity and confirmation, and to insure the security of that to which it was affixed. It is certain that many of the allusions in this epistle will appear the clearer when it is borne in mind that the goddess Diana was zealously worshipped at Ephesus Hewlett, by his note here, seems to think that the present allusion may receive some illustration from the fact, that those who were initiated into the mysteries of Diana received a seal or ring, with the figure of a he-goat, as the mark of their initiation.

14. "Earnest,"—The word agentur is very happily rendered by the word "earnest," which is of course here used in the sense of the first part of a payment deposited as a security for the whole, or rather, perhaps, in the larger sense, in which the word "earnest" is still used in, at least, our south-western provinces, with reference to any deposit to aftest the sincerity of an intention, as when a person leaves a deposit with a person of whom he agrees to take a house

18 "The eyes of your understanding"-This is a phrase which often occurs in the Rabbinical writings. Some of the Greek copies, with the Vulgate, and all the Oriental versions, have "the eyes of your heart," which also is much used in the Jewish writings.

CHAPTER II

1 By comparing what we were by 3 nature, with what we are 5 by grace 10 he declareth, that we are made for good works, and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God

And 'you hath he quickened, who were dead

in trespasses and sins,

- 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience
- 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling 'the desires of the flesh and of the mind, and were by nature the childien of wrath, even as others

4 But God, who is rich in mercy, for his

great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus

7 That in the ages to come he might shew the exceeding riches of his grace in I

his kindness toward us through Christ

8 For by grace are ye saved through faith, and that not of yourselves it is the gift of God

9 Not of works, lest any man should

- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before bordained that we should walk in them
- 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us,

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace,

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity 'thereby:

17 And came and preached peace to you which were afar off, and to them that were

18 For through him we both have access

by one Spirit unto the Father.

19 Now therefore ye are no more strangers |

4 Or, in Immself

5 Rom 5 2

Lord

Spirit

Verse 2 "Prince of the power of the air"—Satan is so called probably with reference to the Jewish notion, that the air was peopled by evil spirits. But indeed the heathen also were familiar with the idea that the air was inhabited or pervaded by spiritual beings (dæmons), and this was, in particular, a dogma of the Pythagorean philosophy, with which the Ephesians were imbued.

14. "The middle wall of partition"—This is an acknowledged allusion to the middle or partition wall in the Temple, which separated the court of the Gentiles from the court of Israel, and beyond which it was death for any foreigner to

18. "Through him we both have access"—That is, "Through him we have, both of us, introduction," &c. The word squagray, rendered "access," refers to the custom of introducing one to the presence of some great prince or other eminent personage, when decorum required that he should be ushered in by some person appointed for the purpose,—a custom of all courts, ancient and modern.

20 "Are built upon the foundation"-Here Doddridge quotes Lord Shaftesbury as observing, that the apostle accommodates himself to the taste of the Ephesians, who were extremely fond of architecture, by frequent allusions to building, and of the majesty, order, and beauty of which their temple consecrated to Diana was so celebrated a masterpiece. There may be something in this, although, as Doddridge himself observes, many allusions of the same kind

are to be met with in other Epistles
"The chief corneratore"—Signifying a large massy stone, so formed that when placed at a corner, it binds together two outward walls of an edifice. Now this properly makes no part of a foundation, from which it is distinther two outward walls of an edifice Now this properly makes no part of a foundation, from which it is distinguished at Jer. li. 26, though, as the edifice rests upon it, it may be so called. Sometimes the term denoted those massive slabs which, being placed towards the bottom of any wall, served to bind the work together, as in Isa. xxviii.

16, where this very word occurs Of these there were often two layers without cement or mortar.

CHAPTER III

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation 8 and to him was that grace given, that 9 he should preach it 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 (If ye have heard of the dispensation of the grace of God which is given me to

3 How that by revelation he made known unto me the mystery, (as I wrote lafore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-

heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

and foreigners, but fellowcitizens with the

the apostles and prophets, Jesus Christ

together groweth unto an holy temple in the

20 And are built upon the foundation of

21 In whom all the building fitly framed

22 In whom ye also are builded together for an habitation of God through the

saints, and of the houshold of God,

himself being the chief corner stone;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the un-

searchable riches of Christ,

2 Gal 1.16.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus

10 To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord

12 In whom we have boldness and access with confidence by the faith of him

13 Wherefore I desire that ye faint not

at my tribulations for you, which is your

14 For this cause I bow my knees unto

the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven

and earth is named,

16 That he would grant you, according to the niches of his glory, to be strengthened with might by his Spirit in the inner

17 That Christ may dwell in your hearts by faith, that ye, being rooted and grounded

in love.

Verse 3 "As I wrote afore."-That is, as he had already written in this same Rpistle, alluding doubtless to ch 1. 9, 10.

without end.

8. "Less than the least."-See the note on 2 Cor. iv. 17.

10 " The principalities and powers in heavenly places."-This, and similar expressions elsewhere, is thought to denote the angels of highest place in heaven.

15. " The whole family in heaven and earth"-In the Jewish writings there is frequent reference to "the family of holy angels," and "the family above," and to "the family below," which mode of expression the apostle seems here to have adopted.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his Church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meckness, with longsuffering, forbearing one another in

3 Endeavouring to keep the unity of the

Spirit in the bond of peace

4 There is one body, and one Spirit, even as ye are called in one hope of your calling,

5 One Lord, one faith, one baptism,

6 One God and Father of all, who as above all, and through all, and in you all

7 But unto every one of us is given grace according to the measure of the gift of Christ

8 Wherefore he saith, 'When he ascended up on high, he led 'captivity captive, and gave gifts unto men

9 (Now that he ascended, what is it but that he also descended first into the lower

parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that

he might 'fill all things) 1 Or, in the Lord 2 Phillip 1 27 Col. 1 10. 1 Thess. 2.12. 3 Mal 2 10 6 Or, fulfil. 7 1 Cor 12 28 6 Or, into the unity 9 Or, age. 10 Zech. 8 13 Rom. 1 21. 14 Or, hardness.

11 And he gave some, apostles, and some, prophets, and some, evangelists; and some, pastors and teachers,

18 May be able to comprehend with all saints what is the breadth, and length, and

19 And to know the love of Christ, which

20 Now unto him that is able to do ex-

passeth knowledge, that we might be filled

ceeding abundantly above all that we ask

or think, according to the power that work-

Christ Jesus throughout all ages, world

Amen.

21 Unto him be glory in the Church by

12 For the perfecting of the saints, for the work of the ministry, for the edifying of

the body of Christ

depth, and height,

with all the fulness of God

13 Till we all come on the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the 'stature of the fulness of Christ

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive,

15 But 10 11 speaking the truth in love, may grow up into him in all things, which is

the head, even Christ

16 "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the 1814blindness of their heart

19 Who being past feeling have given

³ Mal 2 10 4 1 c. ¹⁰ Zech. 8 16 4 Psal 68 18 6 5 Or, a multitude of captives 16 11 Or, being sincere. 12 Col. 2.19

27 Neither give place to the devil

28 Let him that stole steal no more but

29 Let no corrupt communication pro-

30 And grieve not the holy Spirit of God,

31 Let all bitterness, and wrath, and

32 And "be ye kind one to another,

ceed out of your mouth, but that which is

good 22 to the use of edifying, that it may

whereby ye are sealed unto the day of re-

anger, and clamour, and evil speaking, be

tenderhearted, forgiving one another, even

as God for Christ's sake hath forgiven

rather let him labour, working with his

hands the thing which is good, that he may

have 21 to give to him that needeth

minister grace unto the hearers

put away from you, with all malice

themselves over unto lasciviousness, to work | all uncleanness with greediness

20 But ye have not so learned Christ,

- 21 If so be that ye have heard him, and have been taught by him, as the truth is in ${
 m Jesus}$.
- 22 That ye 15 put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts,

23 And "be renewed in the spirit of your

mind;

- 24 And that ye put on the new man, which after God is created in righteousness and 17true holiness
- 25 Wherefore putting away lying, "speak every man truth with his neighbour for we are members one of another
- 26 Be ye angry, and sin not let not the sun go down upon your wrath

18 Zech 8 16 19 Psal 4 4 20 James 4 7 23 2 Cor 2 10 Col 3 12, 13. 15 Rom. 12 2. 17 Or holiness of truth. 22 Or to edify profitably 11 Or, to distribute

you

The apostle has been Verse 8 " He led captivity captive"—The idea is that of vanquished enemies led captive thought to allude to a custom of the triumphal processions of Roman conquerors, in which the captives were led in chains behind the car of the victor. Captives of the highest rank were, in general, specially reserved for this purpose It is very possible that the apostle had this circumstance in view in adapting this passage, which is borrowed from David (Ps. lxviii 18), who lived long before Rome existed. The custom was not however peculiar to the Romans, but

prevailed from the most remote antiquity in Egypt and the East
"Gave gifts unto men."—If the preceding illustration be founded on a correct impression, the present text may be understood, under the same point of view, as an allusion taken from the custom for ancient conquerors to distribute

gifts or largesses to their friends and countrymen, as part of the solemnity of their triumph

14. "Sleight of men"—The word translated "sleight" (zvenz) literally means a playing at dice, and in that sense has been adopted by the Jewish writers from the Greek. The word therefore implies of itself dextenty, in an indifferent sense, but as mountebanks have always cheated the eyes of the multitude at dice, and by various tricks of sleight of hand of a similar nature, so it came to denote craft and trickery in general, which it unquestionably does in this place. The word may thus be understood as an allusion derived from cogging the dice, thimble-rigging, and other tricks of the same sort. It is observable that dice are of very high antiquity, and thimble-rigging was a trick known to and practised by the ancient Egyptians

25 "Putting away lying"—This was by no means a superfluous injunction, for the heathen had no principle of truth among themselves, or any thing on which a high standard of moral sentiment might be erected. Whitby in a note on this text, shows, by various citations, that lying was expressly allowed by the wisest of the heathen philosophers, whenever a lie might seem more convenient or profitable than the truth. Thus, Menander,—"A lie is better than a hurtful truth," Plato,—"He may lie who kno is how to do it in a fit season," and Proclus,—"Good is better than truth."

26 "Let not the sun go down upon your wroth"—This also was a Pythagorean precept Plutarch (De Frat Amor.) relates, that when there had been any difference or misunderstanding among the scholars of Pythagoras, they were bound to embrace each other and shake hands before the sun went down

CHAPTER V.

2 After general exhortations, to love, 3 to fly formcation, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wires ought to obey their husbands, 25 and husbands ought to love their wires, 32 even as Christ doth his Church

Br. ye therefore followers of God, as dear

2 And 'walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour

- 3 But 'fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints,
- 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God

6 Let no man deceive you with vain words for because of these things cometh the wrath of God upon the children of disobedience

7 Be not ye therefore partakers with

8 For ye were sometimes darkness, but now are ye light in the Lord walk as children of light

9 (For the fruit of the Spirit is in all goodness and righteousness and truth,)

10 Proving what is acceptable unto the

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them

12 For it is a shame even to speak of those things which are done of them in

secret.

13 But all things that are 'reproved are made manifest by the light for whatsoever doth make manifest is light

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ

shall give thee light

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redceming the time, because the days are evil

- 17 Wherefore be ye not unwise, but understanding what the will of the Lord
- 18 And be not drunk with wine, wherein is excess, but be filled with the Spirit,
- 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ,

21 Submitting yourselves one to another in the fear of God

22 Wives, submit yourselves unto your

own husbands, as unto the Lord

23 For the husband is the head of the wife, even as Christ is the head of the Church and he is the saviour of the body

24 Therefore as the Church is subject unto Christ, so let the wives be to their own

husbands in every thing

25 'Husbands, love your wives, even as Christ also loved the Church, and gave himself for it,

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish

28 So ought men to love their wives as He that loveth his wife their own bodies

loveth himself

29 For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church

30 For we are members of his body, of his flesh, and of his bones

31 ¹⁰ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they "two shall be one flesh

32 This is a great mystery but I speak

concerning Christ and the Church

33 Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her hus-

⁵ Isa 60 l ⁶ Col 4 5 7 Col 3 18. Tit. 2 5 1 Pet. 3 1 ¹⁰ Gen 2 24 Matt. 19 25 Mark 10 7 ¹¹ 1 Cor 6 16 4 Or, discovered 8 1 Cor 11 3

Verse 12 "Done of them in secret"-Whitby, Chandler, and others, think there is here an allusion to the sacred mysteries of the heathen They were celebrated in the night, and, although none of the initiated might divulge them, on pain of death, it transpired that all manner of abominations were committed on such occasions. This may be included, but the apostle's allusion seems to have a larger and more general application.

- 18 "Be not drunk with wine"—We are disposed to take this as a general dehortation from excess in wine, under any circumstances, without supposing it bears any exclusive reference to the notorious Bacchanalia of the heathen no doubt, such celebrations are included, as offering too conspicuous an exhibition of excess, to be by any possibility overlooked or left out of consideration. These dissolute ceremonies were celebrated in honour of the god of wine, and during their continuance, men and women made it a point of religion to intoxicate themselves, and ran tumultuously about the streets, fields, and vineyards, with wild songs and shoutings. Some think that the apostic glances at this last part of such celebrations in the ensuing recommendation of decent and edifying psalmody. Plato says that, during the Bacchanalia, scarcely a sober person could be found in the whole territory of Athens, and the case seems to have been much the same in other places
- 19 "Psalms and hymns and spiritual songs"—Some think that these are synonymous terms, associated to strengthen the sense. In itself, this would be not unlikely, since the ancient taste was studious of that accumulation of synonymous mous and cognate words, which the modern taste rejects and avoids as a blemish But, in the present case, we are disposed to agree with those who conclude that different things are intended by these words. The praims $(\psi \alpha \lambda \mu s)$, some explain of the Psalms of David only, but it appears rather that, while the term includes these, it also comprehends other compositions adapted, as they were, to instruments and voices. The hymns (invo) may be presumed to have been other and plainer compositions (chiefly of praise), both in words and as set to music, and were perhaps in one part, if not entirely, without instrumental accompanions. The spiritual songs (adai), Bloomfield (whom we are following here) agrees with the ancient and best modern commentators in regarding as signifying not merely religious, or spiritual and edifying, in opposition to the carnal and impure songs at the heathen festivals and entertainments, but as being suggested by the Holy Spirit. These, as may be conjectured, were sung by one person alone, like our solo

the allusions being to "armour," this must be comprehended as part of the "whole armour," which the apostle exhorts the Christian warrior to put on It was therefore the military girdle, which was not only one of the most ornamental parts of military equipment, but was also important for defence, covering, as it did, the joints of the armour, keeping the whole compact and firm, as well as strengthening the louis of those who were it. See the note on 1 Sam. xvii. 5 "Breastplate"-See the note on 1 Sam xvii 5

15. " Your feet shod," &c .- Here military sandals or boots are classed with armour, the propriety of which will appear from the note and cuts under Ruth iv. 3 If, with some commentators, we suppose the reference is to firmness of standing, as in the base or foundation of an edilice, the apostle may be well imagined to have had in view those military caligas which were furnished with spikes, to enable those that wore them to stand firm and unmoved. Or if, with others, the allusion is supposed to be merely to the defence of the feet from the roughness of the way, and from the designs of enemies, who were wont to throw caltrops into the fields and to set spikes in the ground, to impede the march and wound the feet of the soldiers—then we may well conclude the text to bear a reference to the boots, greaves, or sandals, which, to defend the feet from such annoyance, were composed of, or furnished with, brass, iron, or other metals. Specimens, serving to illustrate either explanation, will be found in the cuts under Ruth v, and to the note there we may also again refer

16 "Shield."—See the note on Judges v 8 "Fiery darts."—This is an evident allusion to the arrows and javelins which, being charged with combustible matters and set on fire, were discharged against the enemy These were easily extinguished if opposed by a shield, for while on this, being covered with metal, the fire could take no effect, we learn from Arrian that these "fiery darts" were easily extinguished by any rapid or sudden jerk, for they had no great force, as, if arrows, they were necessarily discharged from a slack bow, as the fire went out if a tight one were employed. It was also necessary that, in order to have their destined effect, they should meet some soft substance in which they might fix Hence, on both grounds, we see the peculiar propriety with which the apostle describes these missiles as being extinguished by a shield. These fiery darts, whether as fire-bearing arrows or javelins, were used both to distress and injure the persons of the enemy, or to set their tents and wooden buildings on fire. These missiles were, in their more simple form, twined round with tar and pitch, and discharged in a burning condition but the more complete and injurious weapon, is described by Ammianus Marcellinus (1 xxiii 4), as a hollowed reed, to the lower part of which, under the point or barb, was attached a round receptacle, made of iron, for combustible materials, so that such an arrow had much resemblance to a distaff The reed was filled with burning naphtha and when the arrow was discharged, if allowed to take full effect, it struck the enemies ranks, or the objects at which it was directed, and remained infixed, the flame consuming whatever it met with, and was of such a nature that water had no effect upon it, but rather increased its violence, nor could it be extinguished but by being smothered with earth.

17. "Helmet"-See the note on 1 Sam. xvu. 5. " Sword."-See the note on Num xxxi. 8.



EPHESUS.

21 For to me to live 25 Christ, and to die

 $22~\mathrm{But}$ if I live in the flesh, this n the fruit

of mylabour yetwhat I shall choose I wot not 23 For I am in a strait betwint two, having a desire to depart, and to be with Christ, which is far better.

24 Nevertheless to abide in the flesh 2s

more needful for you

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith,

26 That your rejoicing may be more abundant in Jesus Christ for me by my

coming to you again

27 Only "let your conversation be as it becometh the Gospel of Christ that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel,

28 And in nothing terrified by your adversaries which is to them an evident token of perdition, but to you of salvation, and

that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,

30 Having the same conflict which ye

saw in me, and now hear to be in me

11 Ephes. 4.1. Coloss, 1 10 1 Thess 2 12

PHILIPPIANS—This is another of the Epistles written by St. Paul during his imprisonment at Rome, as is manifest from various allusions which the Epistle itself contains (i. 7, 13, iv 22). And it may further appear that it was written towards the end of his confinement, and was most probably the last of the series, for there are distinct intimations that he had already been a considerable time at Rome and was in expectation of being speedily released he even meditated to allow Timothy, his most confidential assistant, to depart, and in a short time to come himself to them (1 12, 14, 11 19 26)

This is a very gratifying Epistle Philippi enjoyed the distinction of being the first city of Europe in which the Gospel was preached by St. Paul, and its church was, consequently, the first founded by him And what is more, this church appears to have remained steadfast in those doctrines which it had received, without being disturbed by those divisions and controversies, or dishonoured by those irregularities, which in most of the other churches occasioned so much anxiety to their founder. Hence this Epistle is, as Horno observes, "the only one of St Paul's letters to the churches, in which not one censure is expressed or implied against any of its members, but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of the Epistle. Its style is singularly animated,

affectionate, and pleasing

It moreover appears that the church at Philippi had on all occasions manifested the most affectionate and generous interest in the apostle's welfare and comfort. When the Gospel was first preached in Macedonia, no other church, except that of Philippi, contributed to his support Although Thessalonica was the chief city of the province, yet when the apostle was there, the considerate Philippians twice sent him money, lest the success of the great cause in which they felt so much interest, might be hindered by his becoming burdensome to the Thessalonians (iv 15, 16). They did the same when he was at the wealthy Corinth, and "to cut off occasion from them that desired occasion," declined to accept the wages of his labour from the church there And now, when the kind-hearted Philippians heard or guessed that their venerated teacher, in imprisonment at Rome, needed assistance, they hastened to send to him Epaphroditus, one of their pastors, with supplies of money On his return home, Paul sent by him this letter in which he gratefully acknowledges their kindness to him. From the manner in which he expresses himself, we learn, with some surprise, that he had really been in circumstances of considerable want at Rome but this may be easily accounted for by the recollection, that not having converted the Romans, he did not think himself entitled to receive his support from them, while in most of the other churches there were factions opposed to him, and from such churches it was his rule not to accept assistance. We may also consider that his situation at Rome, as a prisoner, probably precluded him from deriving much advantage from his trade. Under this concurrence of circumstances, it so happened that the church at Philippi was the only one to which the apostle could concede the privilege and honour of ministering to his wants.

Verse 1. "Philippi"—For some particulars concerning Philippi, see the notes on Acts xvi. 12. Specimens of the coins which, as there mentioned, substantiate the statement of St. Luke, that one of the Roman provinces of Macedonia was called Macedonia Prima, and that Philippi was a colony, we have caused to be engraved, and we here introduce them.



COIN OF MACEDONIA.



COIN OF PHILIPPI.

13. "The palace"—This is, in this original, searness, in Latin protorum; and as it has different applications, its sense here has been rather disputed. At Rome, it signified the public hall where causes were tried by the partor, but more usually it denoted the camp or quarters of the pratorian cohorts without the city. That this last is intended, is the opinion of many recent commentators. But it is also to be observed that the name of protorium was, in the provinces, given to the palace of the governors, both because they administrated justice and had their guards statured in their residence. Hence it is inferred that, though the aportle was at Rome when he wrote this, and elthough the creamstances to which he refers occurred in that city, yet, writing to persons a siding in the provinces, he is set the wold pratorium in the provincial sense, and means by it the emperors palace. This is the interpretation which our fravilators adopted, and in which we are ourselves most disposed to acquiesce, and that principally on account of the important corroboration which it receives from the very 22, where the apostle mentions "the sunts of Crear's household"

A Roman palace of this time, being a building which was always before the eyes of Paul and the disciples at Rome, and in which some of those disciples dwelt, would be a very suitable illustration for this place. But the remains of ro such palace are in existence. A few years after this, indeed, and subsequently to the burning of Rome, Nero built himself a glorious palace on Mount Palatine, which was named the "the golden palace". When the ergie or saw it finished he said, "Now I am going to be lodged like a man?" This splended fabric was burned and rebuilt in the reign of Commodus, and of the palace so rebuilt, in its present ruined condition, fringing the mount with its broken arches, a representation is given in our present engriving. It still bears the name of "Nero's Palace," and although of somewhat later origin than the time of St. Paul, it will be considered interesting from its approximation to his time, and from its furnishing the only idea obtainable from actual remains of the palaces in which the Roman emperors

abode.



RUINS OF THE PALACE OF NERO.

CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves

4 Look not every man on his own things, but every man also on the things of others

5 Let this mind be in you, which was

also in Christ Jesus

6 Who, being in the form of God, thought

it not robbery to be equal with God

7 But made himself of no reputation, and took upon hun the form of a servant, and was made in the likeness of men

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name.

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trem-

13 For it is God which worketh in you both to will and to do of his good plea-

14 Do all things without murmurings and

disputings

- 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom 'ye shine as lights in the world
- 16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in

sacrifice and service of your faith, I joy, and rejoice with you all

18 For the same cause also do ye 10y, and

rejoice with me

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your

20 For I have no man likeminded, who

will naturally care for your state

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel

23 Him therefore I hope to send presently, so soon as I shall see how it will go

24 But I trust in the Lord that I also

myself shall come shortly

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my

26 For he longed after you all, and was full of heaviness, because that ye had heard

that he had been sick

27 For indeed he was sick nigh unto death but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow

28 I sent lum therefore the more carefully, that, when we see him again, we may rejoice, and that I may be the less sorrowful

29 Receive him therefore in the Lord with all gladness, and shold such in reputation

30 Because for the work of Christ he was nigh unto death, not regarding his life, to 17 Yea, and if I be 'offered upon the | supply your lack of service toward me

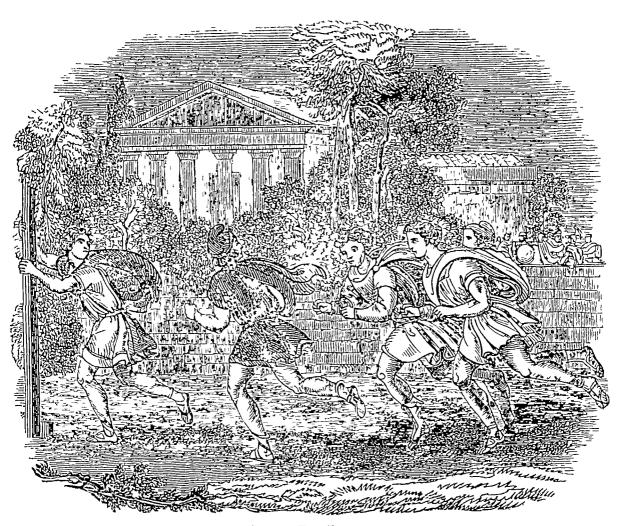
3 Or, habit 3 Or, sincere. 3 Or, shine ye 4 Gr poured forth. 5 (
B Or, honour such. 5 Or, morcover 7 1 Cor 10 24. 6 Or, so dear unto me

Verso 15 "Ye shine as lights in the world"—Doddridge paraphrases, "Shine as elevated lights," observing, in his note, after Saurin, that quarreis has this energy, and alludes to the buildings which we call light-houses, the most famous of which was that raised on the isle of Pharos, where Ptolemy Philadelphus built a celebrated tower, on which a bright flame was always kept burning at night, to direct mariners on their way, and to warn them of the rocks which they were to pass at the entrance of the haven of Alexandria. But Dr. Bloomfield thinks that Doddridge evinces less than his usual judgment, in adopting this notion from the brilliant but fanciful Sauria (who got it from Beza), and alleges that the allusion is to the heavenly luminaries which give light to the world

17 "If I be offered," &c —Better, "If I be poured out upon," &c —The term employed is a common sacrificial one, denoting the libations which, both among the Heathens and the Jews, were poured out upon the sacrific. What therefore Paul means to do, is to consider the faith of the Philippians as a sacrifice acceptable to God, for the promotion of which he could rejoice to see his life poured out, by marty rdom, as a libation

25 "Fellowioldier"—It is possible that St Paul may employ this expression in the sense, and with the force, suggested by an ancient custom in the Roman army, under which every soldier had a favourite commide, to whom he was lound to render, and from whom he had a right to expect, assistance in all dishculty, and fellowship in all danger.

we will venture to suggest, whether it may not allude to the laying hold of the pole or post, which marked the goal, by the racer who has outstripped the other competitors, and who by that act claims the victory and its reward. This explanation seems to us at least as easy as any which has yet been offered, and considerably more natural.



GREGIAN FOOT-RACERS
Designed from Antique Sculptured Representations

13 "Forgetting those things which are behind"—Not looking back to see how much ground has been passed, or how far the other racers are behind, but pressing forward with no other thought or object than to be the first to reach the goal. There is something like this in a simile which Horace derives from a chariot-race—

"Thus, from the goal when swift the chariot flies,

The character the bending lash applies,

To overtake the foremost on the plain 1

But looks on all behind him with disdain "-Serm 1. 1. Sat 1 Francis

14 "I press toward the mark"—This means the mark of the goal which was generally a pole set up in the ground, and sometimes surmounted by the leafy crown which was to be the prize of the victor. The word istration, "to reach forth towards," expresses with beautiful propriety the manner in which the racer stretches his head and hands forward in anxiety to reach the goal.

"The prize"—See the notes on 1 Cor ix 25, and supra, v 12

16 "Already attained"—The word here rendered "attained," is different from that which is similarly translated in v 12. It is still however an agonistical word, and describes not to have arrived at the goal, thereby completing the race, but to be foremost in the race which is still in progress.

"The same rule"—See the note on 1 Cor ix 26

CHAPTER IV.

1 From particular admonitions 4 he proceedeth to general exhartations, 10 sheving how he rejuced at their liberality towards him lying in frison, at their twertainy towards of his own trants, as not so much for the supply of his own trants, as for the grace of God in them 13 And so he confor the grace of God in them for the grace of God in them cludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly heloved

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the

Lord.

- 3 And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.
 - 4 Rejoice in the Lord alway. and again

5 Let your moderation be known unto all I szy, Řejoice.

6 Be careful for nothing; but in every The Lord 15 at hand. thing by prayer and supplication with thanksgiving let your requests be made known

7 And the peace of God, which passeth all understanding, shall keep your hearts unto God.

and minds through Christ Jesus 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think

9 Those things, which ye have both on these things. learned, and received, and heard, and seen in me, do: and the God of peace shall be

10 But I rejoiced in the Lord greatly, that now at the last your care of me, hath with you.

flourished again; wherein ye were also care-

ful, but ye lacked opportunity.

11 Not that I speak in respect of want. for I have learned, in whatsoever state I

am, therewith to be content 12 I know both how to be abased, and I know how to abound every where and in all things I am instructed both to be full and to be hungry, both to abound and to

13 I can do all things through Chris suffer need. which strengtheneth me.

14 Notwithstanding Je have well done, that ye did communicate with my affliction

15 Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and

16 For even in Thessalonica ye sent once receiving, but ye only.

and again unto my necessity.

17 Not because I desire a gift but I desire fruit that may abound to your account.

18 But 'I have all, and abound I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-

19 But my God shall supply all your pleasing to God need according to his riches in glory by

20 Now unto God and our Father be Christ Jesus

glory for ever and ever. Amen. 21 Salute every saint in Christ Jesus The brethren which are with me greet you

22 All the saints salute you, chiefly they that are of Cæsar's houshold

23 The grace of our Lord Jesus Christ be with you all. Amen.

The Was written to the Philippians from Rome by Epaphroditus. 40-, I face received all.

Vers 2. "Purilias... Syntyches"—These are Lames of women, between whom there appears to have been some senous dissension, but who, as appears from the next verse, had "laboured with Paul in the Gospel." 3 " Clement "-Some think that this was the same person as the Clement who was afterwards hishop of Rome, and need in him. but are secribed to him. but are important to sail the County and it still extend as well as other writings which are ascribed to him. but are Where of the annexis were of monon that he is here intended and although we should not like to express a summer. Must of the annexis were of monon that he is here intended.

whose important episte to the Countrians is still extant as well as other writings which are ascribed to him, but are spinous. Must of the anneals were of opinion that he is here intended and although we should not like to express a spinous. Must of the anneals were of opinion that he is here intended and although we should not like to express a spinous. Must of the anneals were of opinion that he is here intended and although we should not like to express a spinous. The anneals of the anneals were of opinion that he is here intended and although we should not like to express a spinous. species. Most of the endenis were of opinion that he is here intended and although we should not like to express a very decided opinion on the subject, we think this conclusion has been rather hastily, and scarcely on sufficient grounds, rejected by most modern commentators.

rejected by most modern commentators.

22. The rands... of Carar's houlded—Some think that this must mean some of Casar's relations; but it is more of the carary of Carar's houlded—Some think that this must mean some of them may have been of high rank.

23. The rands... of Carar's houlded—Some think that this must mean some of them may have been of high rank.

24. The rands... of Carar's houlded—Some think that this must be manner in which they became and cincar's particularly freed-men. Some of them may have been of high rank.

25. The rands... of Carar's houlded—Some think that this must be manner in which they became and cincar in manner in which the ranks are conjecture. There is however no difficulty in seeing conjugated with the doctrines of Carar's must be matter of mere conjecture.

26. The rands... of Carar's houlded—Some think that this must mean some of Casar's relations; but it is more than the manner in which they became and cincar in the caracteristics and cincar in the caracteristics and cincar in the caracteristics and cincar in the manner in which they became and cincar in the manner in which they became and cincar in the caracteristics and cincar in the manner in which they became and cincar in the manner in which they became and cincar in the manner in which they became and cincar in the manner in which they became and cincar in the manner in which they became and cincar in the manner in the manner in which they became and cincar in the manner rejected to most modern commentators. cuanted with the doctrines of Christ, must be matter of mere conjecture. There is however no difficulty in seeing that some maniers of so large an establishment may have had opportunities of being acquainted with persons who had embraced the Christian faith, and were acquainted with the history and character of the apostle; and that have led to the derive of such further information as ultimately procured for them the honourable distinction of the "games" of Casar's houshold." the " earnis of Centr's horahold."

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.



AUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother.

2 To the saints and faithful brethren in Christ which are at Colosse · Grace be unto you, and peace, from God Father and our the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel,

6 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of et, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ,

8 Who also declared unto us your love in the Spirit

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with | unreproveable in his sight:

the knowledge of his will in all wisdom and spiritual understanding,

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness,

12 Giving tnanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of 'his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins.

15 Who is 'the image of the invisible God, the firstborn of every creature

16 For by him were all things created that are in heaven, and that are in earth visible and invisible, whether they be thrones or dominions, or principalities, or powers all things were created by him, and for him

17 'And he is before all things, and by

him all things consist

18 And he is the head of the body, the Church who is the beginning, the firstborn from the dead, that in all things he might have the preeminence

19 For it pleased the Father that in him

should all fulness dwell,

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven

21 And you, that were sometime alienated and enemies sin your mind by wicked works,

yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and

1 Gr. the Son of his love, \(2 \) Heb 1 3 3 John 1 3 41 Cor 8 6 John 1 3 51 Cor 15 30 Revel. 1 5. \(\subseteq 6 \) Or, among all 7 Or, making peace. 8 Or, by your mind in wicked works 423

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister,

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's

sake, which is the Church.

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, 'to fulfil the word of God,

9 Or, fully to preach the word of God, Rom. 15 19

26 Even 10the mystery which hath been hid from ages and from generations, but now is made manifest to his saints

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ

"in you, the hope of glory

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus

29 Whereunto I also labour, striving according to his working, which worketh in me mightily

10 Rom 16 25 Eph. 3 9 11 Or, amongst you

Colossians—This town lay in the southern part of Phrygia, near to Laodicea and Hieropolis, which are mentioned together in ch. iv. 13. The Acts of the Apostles record two journeys of St. Paul into Phrygia, but it is not on either occasion mentioned that he visited any of these places. Indeed, from considering the route taken by him on those occasions, it appears that both times he travelled through the northern part of the extensive country of Phrygia, whereas Colossæ, and the other cities named, lay in the south. This therefore shows the probability that the church to which St. Paul now writes was not founded by himself, and this probability seems rendered a certainty by ch. u. 1, where—although the passage has been sometimes differently interpreted—he seems to say as clearly as possible that the churches of Colossom and Laodicea had never "seen his face in the flesh." It therefore appears probable that the Colossians became acquainted with Christianity through persons who had been converted by St. Paul, and with himself only from verbal accounts. It is not improbable that Epaphras, mentioned in ch. 17, and iv 12, 13, was one of the earliest teachers of this church, although there appears no satisfactory reason for supposing, with Rosenmuller, that he was its founder—It appears, from Acts xix. 10, that during Paul's residence at Ephesus, many, both Jews and Greeks, came from various parts of Asia to hear the Gospel, and Michaelis supposes that several Colossians, and especially Philemon, may have been of this number. He adds in a note, "As St. Paul subjoins the name of Timothy to his own (ch. 1), it is not improbable that Timothy had taught Christianity at Colosso—Throughout the whole of the first chapter St. Paul speaks in their joint names, and uses the plural number 'we,' except where the subject relates to his own imprisonment, and where Timothy therefore could not be included. From ch. 1, he proceeds in the first person singular—Here again, therefore, he distinguishes what concerned only himself from that in which the first person singular. Here again, therefore, he distinguishes what concerned only himself from that in which

Timothy was concerned."

There is a very remarkable similarity between this Epistle and that to the Ephesians, so much so, indeed, that, says Michaelis, "Whoever would understand these Epistles must read them together, for the one is in most places a says Michaelis," commentary on the other, the meaning of single passages in one Epistle, which alone might be variously interpreted,

being determined by the parallel passages in the other Epistle."

This circumstance would alone suggest the probability that the two Epistles were written at nearly the same time But this is further confirmed when we read that this, as well as the Epistle to the Ephesiaus, were sent from Rome to Asia Minor, by the hand of Tychicus from the present Epistle we also learn that Onesimus was with him, and, consequently, that the Epistle to Philemon was despatched on the same occasion. We do not see any thing, against the strong times of these givenessages, which requires up to assent to the annuous of Michaelis, that the present Epistle was cuidence of these circumstances, which requires us to assent to the opinion of Michaelis, that the present Epistle was written towards the end of St Paul's confinement, which makes it necessary to suppose that Tychicus was sent twice into Asia Minor, first with the Epistle to the Ephesians, and subsequently with that to the Colossians, accompanied by the one for Philemon, of which Onesimus was the bearer.

Verse 12 "Partakers of the inheritance"—There seems here to be a figure derived from the distribution of the territory of the earthly Canaan, by lot, to the families of Israel, for the full force of the terms employed migis xangou, "an allotted portion"), suggests the idea of a state in which each citizen has a portion or possession assigned to him by lot.

13 "From the power of darkness"-One of the names which the Jews gave to Satan was "UTT, "Darkness."

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremomes, which are ended in Christ

For I would that ye knew what great 'conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh,

2 That their hearts might be comforted, being knit together in love, and unto all |

riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ,

3 In whom are lud all the treasures of wisdom and knowledge

4 And this I say, lest any man should beguile you with enticing words

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him

7 Rooted and built up in him, and stablished in the faith, as ye have been taught,

abounding therein with thanksgiving

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ

9 For in him dwelleth all the fulness of

the Godhead bodily

10 And ye are complete in him, which is

the head of all principality and power

II In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ

12 Burned with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised

him from the dead

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nail-

ing it to his cross,

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it

16 Let no man therefore judge you 'in meat, or in drink, or 'in respect of an holyday, or of the new moon, or of the sabbath days

17 Which are a shadow of things to

come, but the body is of Christ.

18 Let no man begule you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together,

increaseth with the increase of God

20 Wherefore if ye be dead with Christ from the "rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not,

- 22 Which all are to perish with the using,) after the commandments and doctrines of men?
- 23 Which things have indeed a shew of wisdom in will worship, and humility, and "neglecting of the body, not in any honour to the satisfying of the flesh

Or, elements. 4 Rom 6.4. 5 Lines 2 1 6 Or in himself 7 Or, for cating and drinking 8 Or, in part 9 Or, judge against you 10 Gr being a voluntary in humility 11 Or, elements 12 Or, punishing, or, not sparting.

Verse 8. "Spoil you through philosophy and vain deceit"—It appears very plainly that in the church of Colossæ, as in most others to which Paul writes the pure and simple truths of the Christian faith had already been corrupted by an infusion of erroneous and superstitious notions and practices. What these were, we can only collect from the apostle's animadversions upon them, and from our knowledge of the kinds of error which were in those times prevalent. It will appear that most of the mistakes and unseemly practices of the early Christian churches arose from an imperfect forgetfulness, on the part of the converts, of the old things in which they had been brought up, from which proceeded a disposition to relinquish as little as possible of the old leaven, which, however applied, could only serve, not to quicken, but to adulterate the bread of life. This applies both to the Jews and the heathen, but is with peculiar emphasis applicable to the former. In some instances, the principle of amalgamation produced new and distinct forms and systems of error, which are doubtless sometimes alluded to in the apostolical writings, although we are not ourselves by any means disposed to see references to them so frequently as Hammond and some other commentators

any means disposed to see references to them so frequently as Hammond and some other commentators. In the present Epistle, St. Paul, in mentioning the errors which endangered the Colossian church, has been thought by some to allude to the doctrines or practices of the Essenes, while others determine the references to the Gnostics. There are many who suppose, however, that the apostle alludes to the tenets of the Jewish doctors who at this time mixed, to some extent, the philosophy of the heathen with their own ceremonial worship, which they learned to allegorize but others conclude that he means to censure the heathen philosophy in general, seeing that it was altogether hostile to the Gospel, and could not be mixed with it without serious detriment to the latter. Lastly, some divide the matter between Jews and Gentiles, and in this we are inclined to concur, considering it most probable that the tenets condemned by the apostle are in part those of superstitious Judaizing teachers, who zealously inculcated not only the Law of Moses, but with it the stupid traditionary lore and the dogmas of the Rabbins, and partly those which were retained by partial converts from heathenism, who blended Platonic notions with the doctrines of the

14 "Nailing it to his cross"—This is generally supposed to contain an allusion to an ancient method of cancelling bonds, decrees, and writings in general, by striking a nail through them

15 "Made a shew of them openly, triumphing over them"—Here is another allusion to the custom of the Roman triumphs, in which the picked captives were paraded before the chariot of the conqueror—the kings and queens wearing their crowns, and all with their hands bound behind them. From this grand pageant the unhappy captives were, originally, led away to slaughter

18 "Horshipping of angels"—This may be explained under almost any of the alternatives suggested in the note on verse 8, since there was scarcely any system at this time which was not, more or less, infected with an undue reverence of angels. In this there was, as the apostle intimates, an unsound semblance of humility, since it proceeded on the notion, that God was too high and holy for man to appear worthily before Him, and hence, that angels acted as mediators and intercessors to present the prayers of men before Him, and to procure them favourable acceptance with \$5 \text{ E}\$

Him. Nearly such as these were the opinions of the Platenna's concerning demons, whom they represent as employed Him. Nearly such as these were the opinions of the Platron's concerning demons, whom they represent as employed in carrying the prayers of men to God, and returning with the desired blessons. The opinions of the Jews differed limits from this. After their return from the Babylonian captivity they talked and throught very much along and angels, and that fine him in high reneration. They alleged that the Law was promulgated and delivered by angels, and that in their him, sy, the affilia terveen God and men had been, for the most part, transacted by the agency of angels. Hence they began to woming and invoke them as intercessons and mediators. They indeed named an angel, called Sandalphin, whom they regarded as more immediately set over the prayers of the righteous; and their ideas in this matter are sufficiently unimated in their still existing Litergies, as in this:—"O ye angels of mercies, ministers of the most High, entreating the face of God for coold". men High, entreat in v the face of Gud for grad!

21. There may there may have made a "F.—In the time of Christ and his aprofes there was a sect among the Jews called Reserves, which is not menumed by name in the New Testament, but the principles of which are considered by some commentations to be not very concurse alluded to in this and the following verses. There seems some ground for this commentation; not is in itself by any means unlikely that some of the leading Jews in the church at Colosses should be members of this section disposed to inclinate its tenets. Of these we have some account in Josephus and Phill; and they have not been alterether completed by Pings. From these sources we learn that the Essense were directed into two classes: I. The provided, who lived in somety, and some of whom were married. They lived in toward their resolutions had applied incomments to himbandry and other occupations which they deemed innocent. Thus far they were distinguished from, 2. The orderelative Essenes, who led an ascend life in cases and wilde messes, Thus far they were distinguished from, 2. The ordereditive Essenes, who led an ascent life in caves and wilde messes, and also and from the society of women, in the hope of acquiring a high degree of painty, and of rendering the use wes more meet for the kingdom of God. These are supposed to be those whom our Lord describes as equators who had made themselves such for the kingdom of hearten's sake. (Math. nr. 12) They pretended that their confemiplative life trying a tree mitto scale a state of elevation and abstraction, as made them peculiarly acquainted with the toings of the mitto world, and particularly and prefer coming events. Hence what the appears and qualities of angels, and enabled them to unive! Inturty and prefer coming events. Hence what the appears are more strict in the observance of the Subbit than even the Jews in greatly. They were no couldness that of ordered world. They abstracted from animal food, confining themselves to vergetables, and indeed trying or effy on course tread, and dimking nothing but water. They were so strict that they or a faref themselves polluted by the train of any person not of their own sent and were careful to cleanse fremselves by at limit as from the impurity they had centracted. Now certainly, some of the expressions of the apostle on online remarks your productions at their were in many other places out of Judges; and that some of the Constitute, less and all your many the time apostle of the Constitute, lemgit of headers at Colorses, as there were in many other places out of Judges; and that some of the Constitute, lemgit of more inclined to Judges, as there were in many other places out of Judges; and that some of the Constitute, lemgit on mice inclined to Judges, as there were in many other places out of Judges; and that some of the Constitute, lemgit of more facilities of this sect, which may be the reason of the apostle of mice and of the section, and to such practices as they observed. much be dies aliade to some stem monories as the Essenes entertained, and to such practices as they observed.

CHAPTER III.

1 He about there we should seek Christ. 5 He existing to restination, 10 to put of the old run, and to rut on Christ, 12 exhibiting to cha--ty, fraility, and other several duties.

Is ye then be risen with Christ, seek those things which are alove, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For re are dead, and your life is hid with Christ in God.

4 When Christ who wour life, shall appear, then shall re also appear with him in

5 Mortify therefore your members which are upon the earth. Tornication, uncleanness, mordinate affection, evil concupiscence. and coretousness which is illolatry.

6 For which things sake the wrath of God cometh on the children of disobed.cree:

7 In the mich we also walked some time, Then je lived in them.

S But for re also put off all these. munication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Il Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ 25 all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bovels of mercies, kindness, humbleness of mind, meekness, long-

13 Forbearing one another, and forgiving one another, if any man have a 'quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule myour hearts, to the which also ye are called in one body, and be ye thankful

16 Let the word of Christ dwell in you richly in all wisdom: teaching and admorishing one another in psalms and hymns anger. wrath malice, blasphemy flithy com- | and spiritual songs, singing with grace in your hearts to the Lord.

17 And 'whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him

18 Wives, submit jourselves unto jour

own husbands, as it is fit in the Lord

19 Husbands, love your wives, and be

not bitter against them

20 Children, obey your parents in all things for this is wellpleasing unto the

21 'Fathers, provoke not your children to

anger, lest they be discouraged.

41 Cor 10 1 21 pt cs 5 22 Tit. 2 5 1 Pet. 3 1 61 phes 5 25 71 phes 6 1 10 Rom 2 11 1 phe 6 9 #1 phes 6 4 Probes G. 5 Til 2 9

Verse 3 " Year life is hid with Christ in God"-This is very p soibly a figure, derived from the custom of hiding valuable property in times of danger and alarm

19 " Indicence litter against there"-" He we they who specified to Juno Nuptibles south Plutarch (Percepta Conjugatin' p 141) did separate the gail from the sacrifice, and throw it away, signifying, that there should be no bitterness or writh betwixt those that were married -II hitby

CHAPTER IV

1 He exhauleth them to be ferrent in prayer, 5 to wall wisely toward them that are not yet come to the true Inouledge of Clrist 10 He saluteth then, and wisheth them all prosperity

Mastine give unto your servants that which is just and equal, knowing that ye also have a Master in heaven

2 Continue in prayer and watch in the

same with thanksgiving

- 3 With a praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am dso in bonds
- I That I may make it manifest, as I ought to speak
 - 5 'Wilk in wisdom toward them that are

without redecining the time

to lat your speech be alway with grace, servored with salt, that we may know how re ought to answer every man

22 'Servants, obey in all things your masters according to the flesh, not with eyeservice, as menpleasers, but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily,

as to the Lord, and not unto men,

24 Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ

25 But he that doeth wrong shall receive for the wrong which he hath done

10there is no respect of persons

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments if he come unto you, receive him.)

11 And Jesus, which is called Justus. who are of the circumcision These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always Iabouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God

13 For I bear him record, that he hath a great zeal for you and them that are in Laodicea and them in Hierapolis

14 Luke, the beloved physician and Dc-

mas greet you

15 Silute the brethren which are in Laodicea and Nymphas, and the church which is in his house

16 And when this constle is read corning



Colosie —Present stite.
From Annals's "L'imprensia New York

13. * Lordicia, and ... Hierarcia "—These two tiwns were both near Colors which was in fact's third lettern them. Landicea was the most important of the three, being indeed the capital of the promine and will come realizing under our notice in Rev. in 14. Enseous reports that the three towns were destroyed to an earing lake in the tenth year of the Emperor Nero, being but a few years after this epistle was written but, it so they must soon have been rebuilt, as their historical existence does not then term nate.

Column which claims particular notice here was with the others situated in the southern part of Paryma. Though a town of considerable note it was by no means the principal one of Paryma, for when that great province was ultimately divided into Paryma Pacatians and Paryma Silvains, it maked but as the sixth cly of the former divis one

The town was seated on an emmence to the south of the Meander, at a place where the river Lycus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander This valuable indication of the site of Colossæ, furnished by Herodotus (1 vii c 30) establishes the truth of the received conclusion, that the ancient city is represented by the modern village of Khonas. This village is described by Mr Arundell as being ancient city is represented by the modern vinage of Knows This vinage is described by Mr Arunden as being situated most picturesquely under the immense range of Mount Cadmus, which rises to a very lofty and perpendicular height behind the village, in some parts clothed with pines, in others bare of soil, with vast chasms and caverns. The immense perpendicular chasm, seen in the view, affords an outlet to a wide mountain torrent, the bed of which is dry in summer The approach to Khonas, as well as the village itself, is beautiful abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewed with broken pottery, which so generally and so remarkably indicates the sites of ancient towns in the East That these rums are all that now remain of Colossæ, there seems no just reason to doubt

16 "The epistle from Laodicea"-This has occasioned considerable discussion "Chrysostom and Theodoret remark, in their commentaries on this verse, that some understand by this, an epistle which the church of Laodicea had written For the expression and in Audintias signifies that from Landicea, not that to the Landiceans, and weeks Several are of the same opinion. The words may however signify both, and contain in either case a Tous Amodineis very harsh ellipsis — Cause the epistle to be brought to you from Laodicea, which they have received from me, or, Cause the epistle to be brought to you from Laodicea, which they have written to me." (Hug, sect. cxx)

The explanation which supposes this to be an epistle which the Laodiceans had written to St. Paul, presumes that the Laodiceans had written to him concerning the errors of certain false teachers, and soliciting his advice, and that the apostle replies in the present epistle, which he addresses to the Colossians, perhaps because this was the larger church, though Laodicea was the more considerable city, and also, probably, because the same false teachers had caused still greater disturbance among the Colossians But he directs them, nevertheless, to send the same epistle to the Laodiceans, and obtain in return a copy of their letter to him, in order that they might the better understand his answer. This explanation is adopted by Mr. Horne, in his Introduction to this epistle, although, when speaking of that to the Ephesians, he prefers a different view It is hable to some very serious objections, since it requires us to suppose that Paul should have written to the Colossians what related properly to the Laodiceans, that he returns no answer to the Laodiceans, who had doubtless not written to him without a cause, that he wrote to the one what they could not understand, and did not write to the others who could understand him. Besides, the epistle to the Colossians, after all, is not so arranged as to refer to a preceding epistle from any party whatever it merely refers to verbal But, notwithstanding these objections, we would far more willingly concur in this hypothesis than admit, with Doddridge and others, that the apostle refers to an epistle written by him specially to the Laodiceans, and which has since been lost. But we are not driven to this alternative, since it is fairly open to us to conclude that the apostle means the epistle which is known to us as to the Ephesians, and which was envyclical or circular, being addressed to the Ephesians, Laodiceans, and some other churches in Asia Minor, or else, more simply, with Dr Mackinght, that St Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians At any rate, that the epistle to the Ephesians is intended, is so highly probable in itself, is so well supported by certain peculiarities in that epistle, so well meets all the conditions of the question, and is so amply supported by ancient testimonies, that we are fully justified in our acquiescence, although absolute proof of the fact is necessarily wanting.

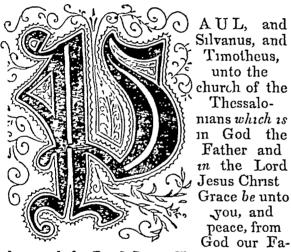
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

CHAPTER I.

1 The Thessalomans are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God



her, and the Lord Jesus Christ.

2 We give thanks to God always for ou all, making mention of you in our

work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father,

4 Knowing, brethien beloved, your elec-

tion of God

5 For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake

6 And ye became followers of us, and of the Lord, having received the word in much

affliction, with joy of the Holy Ghost 7 So that ye were ensamples to all that

believe in Macedonia and Achaia

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve

the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, 3 Remembering without ceasing your | which delivered us from the wrath to come

> 1 Philem 4. Y Or beloved of God, your election.

I THERSALONIANS -The account of the first establishment of the faith of Christ at Thessalonica, by St. Paul, is given n Acts xiii., to which the reader may advantageously refer before perusing this and the next epistle apital of Macedonia by the rage and malice of the Jews, the apostle retired to Berea, whence also the pursuing latred of the Thessalonian Jews compelled him to withdraw to Athens, from which, after a time, he proceeded to Corinth Silas and Timothy had, however, been left behind at Berea, and from thence the latter at the apostle's lesire, went to visit the Thessalonians (ch. 11, 2, 5) It seems that Paul had intended to stay at Athens till his commanions joined him, but he had left that city and proceeded to Corinth before they arrived. Now the epistle being written in the names of Paul, Silas, and Timothy, it is evident that it was not composed until they had met together in hat city, thus disproving the statement in the spurious subscription, that it was written from Athens The accounts which were brought to the apostle, by Silas and Timothy, of the state in which they left the Thessalonian church, proably gave the immediate occasion to this epistle

It will be observed that this explanation gives a very early date to the present epistle. In the introductory note on hat to the Galatians, we have shown that it was written by St. Paul during this same residence at Corinth, and that it s generally conceived to be the first, or one of the two or three try first, which the apostle wrote. In short, the question, on this point, lies between that epistle and the one (or indeed the two) now before us. Opinion is equally divided to the control of the c in the subject. As these epistles were written at the same place, and nearly at the same time, it may be allowed to remain doubtful whether the priority should be assigned to the one epistle to the Galatians, or the two to the Thessaonians, or whether the former may not take date between the two latter And this is really of little consequence, when we have more certain evidence for the conclusion, that the three together form, in point of time, the first part of

that invaluable portion of Sacred Scripture of which the apostle Paul was the writer.

430

Verse 1 "The Thessalonians"—It is proper here to take some notice of the city, to the church in which the two

Epistles now before us were addressed

Thessalonica was a port, very advantageously situated at the bottom of the Thermatic Gulf It stood on the slope of a mountain, rising in the manner of an amphitheatre, and protected at the summit by an acropolis of vast extent. Strabo says that originally, when only a village, it boie the name of Therma. But when it had been greatly aggrandized by Cassandra, who removed thither the inhabitants of several neighbouring towns, he changed its name to Thessalonica, which was that of his wife, the sister of Alexander the Great When the country was conquered by the Romans (n.c. 168), it was divided into four parts, of which Thessalonica was the special capital of the second, and the general capital of the whole.

Thessalonica adored many gods, but principally Jupiter, as the father of Hercules, the alleged founder of its ancient This rich and powerful city had, for public spectacles and for the amusement of the citizens, a famous amphitheatre, where also gladiatorial combats were exhibited, there was also a circus for public games Pliny says Thessalonica was in his time a free city, to which the more important distinction of a colony was substituted by the emperors Valerian and Gallien It also bears on coins the title of Nevcoros, concerning which see the note on

This important place still survives, as a town of great consequence, under the abridged name of Salonica. As there is no better account of this place than Dr Clarke has given, we transcribe the descriptive part of his statement. "The walls of Salonica give a very remarkable appearance to the town, and cause it to be seen to a great distance, being whitewashed, and, what is still more extraordinary, they are also painted. They extend in a semi-circular manner from the sea, enclosing the whole of the buildings within a peribolar, whose circuit is five or six miles, but a great part of the space within the walls is void. It is one of the few remaining cities which has preserved the ancient form of its fortifications, the mural turrets yet standing, and the walls that support them, being entire. Their antiquity is perhaps unknown for although they have been ascribed to the Greek emperors, it is very evident that they were constructed in two distinct periods of time, the old Cyclopean masonry remaining in the lower parts of them, surmounted by an upper structure of brickwork. The latter part only may properly be referred to the time of the Greek emperors, being also characterized by the method of building, which then became very general, of mixing broken columns and fragments of the early Grecian architecture and sculpture, confusedly among the work. Like all the ancient and modern cities of Grecce, its wretched aspect within is forcibly contrasted with the beauty of its external appearance, Like all the ancient and rising in a theatrical form upon the side of a hill, surrounded with plantations of cypress and other evergreens and The houses are generally built of unburnt bricks, and for the most part they are little better than so many hovels The citadel stands in the higher part of the semi circular range from the shore, and there is a bastion, with a battery, at either extremity towards the sea but no fosse on the outside of the walls "

Some considerable ancient remains are still to be seen at Salonica. There is the citadel or castle, which is the old Greek citadel or Acropolis in this there are some verde antique pillars, supposed to be the remains of a temple of Hercules. There is also a triumphal arch of Marcus Aurelius, and the colossal torso of a female statue supposed to be that of the wife of Cassander, whose name was given to the city. The other antiquities besides those found in the citadel are-two triumphal arches at each end of the principal street, one of Augustus and the other of Constantine, a rotunda built after the mode of the Pantheon at Rome, an ancient temple of the Thermean Venus, now turned into a Turkish mosque, and the ancient church of St Sophia, which corresponds, on a smaller scale, with the cathedral church of that name at Constantinople and is now also, like that famous edifice, used as a mosque. But the most remarkable monument is the magnificent Countlin propylaum of a large enclosed place, which is usually supposed to have been the hippodrome, and of which the attic over the entablature is charged with figures as large as life, in alto relieve, which are among the finest Grecian sculptures which have escaped the ravages of time. This work is attributed, by Beaujour, to the reign of Nero. To this summary we may add that, at some distance without the walls of the city, there is a tumulus, which Dr Clarke considers the largest he had seen in Turkey In the cemetery, also without the walls, there are many shafts of ancient columns, while, in different parts of the town, several marble soroi

are now used as cisterns.

The situation of Thessalonica was so judiciously selected, that it is still a flourishing commercial town, from which is exported the corn, cotton, wool, tobacco, bees'-wax, and silk of all Macedonia It is the seat of a pasha, and has a large population, containing, as in the time of St Paul, a very considerable proportion of Iews, and Dr Clarke thinks he can trace, from the two epistles before us and from the Acts of the Apostles, that the Jews, in those times, at Thessalonica, were a very similar set of persons to those which he found there at the beginning of the present century.

- 5 "In much assurance"—In this (πλ τζοφορία), there is a metaphor derived from a ship in full sail—that is, with all her sails set and filled by the wind
- 8 "Your futh... is spread abroad"—Grotius very properly remarks here that many schants traded from Thessalonica, which was a rich commercial city, to all parts of Greece and hence they had more than usually favourable apportunities of making known than 10 miles and opportunities of making known their own conversion, and of promulgating the leading truths of the Gospel.

CHAPTER II

1 In what manner the Gospel was brought and preached to the Thessalonians, and in what sort ulso they received it 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them

For yourselves, brethren, know our entrance in unto you, that it was not in vain

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at 'Philippi, we were bold in our God | ousness, God w witness

to speak unto you the Gospel of God with much contention

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile

4 But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth

5 For neither at any time used we flattering words, as ye know, nor a cloke of covet-

CHAPTER III

1 Saint Paul testifieth his great love to the Thessalomans, partly by sending Timothy unto them to strengthen and comfort them partly by rejoicing in their well doing 10 and partly by praying for them, and desiring a safe coming unto them

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith

3 That no man should be moved by these afflictions for yourselves know that we are

appointed thereunto

- 4 For verily, when we were with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know
- 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain
 - 6 But now when Timotheus came from

you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desning greatly to see us, as we also to see you

7 Therefore, brethren, we were comforted over you in all our affliction and distress by

your faith

8 For now we live, if ye stand fast in the

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, 'direct our way unto you

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you

13 To the end he may *stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints

1 Or, guide

*1 Cor 1 8 Chap. 5 23

Verse 2 "And sent Timotheus," &c .- See the introductory note.

8 "Now we live, if ye stand fast"—In the Scriptures, as well as in the classical writers, "to live" often occurs in the sense of "to enjoy life,"—"to be happy," and so doubtless is here to be understood

CHAPTER IV

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business 13 and last of all to sorrow moderately for the dead 17 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more

2 For ye know what commandments we gave you by the Lord Jesus

- 3 For this is the will of God, even your sanctification, that ye should abstain from
- 4 That every one of you should know how to possess his vessel in sanctification and
- 5 Not in the lust of concupiscence, even as the Gentiles which know not God
- 6 That no man go beyond and defraud his brother in any matter because that the

Lord is the avenger of all such, as we also have forewarned you and testified

7 For God hath not called us unto uncleanness, but unto holiness

8 He therefore that 'despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit

9 But as touching brotherly love ye need not that I write unto you for ye yourselves are taught of God to love one another

10 And indeed ye do it toward all the brethren which are in all Macedonia but we beseech you, brethren, that ye increase more and more,

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you,

12 That ye may walk honestly toward them that are without, and that ye may have

lack fof nothing

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope

14 For if we believe that Jesus died and

1 Or, request Or, oppress, or, overreach 4 Or, in the matter. 7 Or, of no man TOr, beseech. 5 Or, rejecteth 6 John 13 34, and 15 12.

in Jesus will God bring with him.

15 For this we say unto you by the word ! of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep

16 For the Lord himself shall decrend from heaven with a shout, with the voice of I there varily

rose again, even so them also which sleep ; the arch angel, and , ith the trump of God. and the dead in Christial Marie feet.

17 Then ye which are also in directly a rhall be eaught up together with them in the clouds, to most the Lord in the sur, and to shall be ever be with the Lord

18. Where fore From fort or except a with

*1 C + 15 ** Sty est 1 #1 (2+ 15 2)

Verse 5. "Even as the Gentiler"—That the Gentiles pere ally held forested the rolling of the rolling is true but we are disposed to think there is here a special reference to true processes of the rolling of the rolling to the rolling the female sex of that place in particular, had I the process of the rolling as the rolling sex and this virtue atool generally in the city of the large rest after the rolling in the excursions of its mental factor. There is a first that the rolling is the rolling as the rolling is the rolling as the rolling as the rolling is the rolling as the rolling is the rolling as the rolling a

The word in its in indisposition the feeth of a to the first of the state of the st

Synop in loo)

"The dead in Christ shall rue feet."—The Jeru also lad a r ', n, that each near to figure as well to see others. Their opinion allowed this distinction to all those Jewe who late ' in the six ' in his part of the anxiety which so many of the nation have in all ages exhibited to e ' the surprise of F ey a six of the those who studied the Law as they ought should rise first to life ever attraction. It we cannot eas the rise of the law as they ought should rise first to life ever attraction. this means that those Jews who did so in other lands should ent, this planter one of with elected for the land died in the Holy Land, or that those who thus studied the Lewin triat lands of the first of all times.

CHAPTER V

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers frecepts 23 and so concludeth the emstle

But of the times and the seasons, brethren, ye have no need that I write unto you

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief

5 Ye are all the children of light, and the children of the day we are not of the night, nor of darkness

6 Therefore let us not sleep, as do others, but let us watch and be sober.

7 For they that sleep sleep in the night, and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, *putting on the breastplate of faith and 1 Math 24 43,44 2 Pet 3, 10 Re- 3 2, and 10 15. 2 Isa, 59 17 6 Or dunderly 7 Prov 17 13, and 20 52

love, and for an helmet, the hope of sal-

9 For God Lath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we make or sleep, we should live together with

11 Wherefore *comfort yourselves together, and edify one another, even as also

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you,

13 And to esteem them very highly in love for their work's sake And be at peace

among yourselves
14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men

16 Rejoice evermore

Eph. 6 16 17 3 Or extort. 4 Heb. 13 17 Matt 5 44 Rom. 12 17 1 Pet 3.9 3 O. lestech

CHAPTER II.

Ie willeth them to continue stedfast in the truth eceived, 3 sheweth that there shall be a departure rom the faith, 9 and a discovery of antichrist, before the day of the Lord come 15 And thereupon repeateth his former exhortation, and prayth for them

ow we beseech you, brethren, by the ming of our Lord Jesus Christ, and by ur gathering together unto him,

2 That ye be not soon shaken in mind, r be troubled, neither by spirit, nor by -ord, nor by letter as from us, as that the ay of Christ is at hand

3 Let no man deceive you by any means or that day shall not come, except there ome a falling away first, and that man of

in be revealed, the son of perdition, 4 Who opposeth and exalteth himself "ibove all that is called God, or that is worhipped, so that he as God sitteth in the temple of God, shewing himself that he is God

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what 'withholdeth that he might be revealed in his time

7 For the mystery of iniquity doth already work only he who now letteth will : let, until he be taken out of the way

8 And then shall that Wicked be revealed, whom the Lord shall consume 'with | in every good word and work

the spirit of his mouth, and shall destroy with the brightness of his coming

9 Even him, whose coming is after the working of Satan with all power and signs

and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved

11 And for this cause God shall send them strong delusion, that they should be-

lieve a lie

12 That they all might be damned who believed not the truth, but had pleasure in

unrighteousness

- 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.
- 14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you

1 Or, holdeth

2 Isa. 11 4 Hos 6 5 Rev 2.16

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

CHAPTER I.

1 Saint Paul certifieth them of the good omnion which he had of their faith, love, and patience. 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of



AUL, and Silvanus, and Tımotheus, unto the church of the Thessalomans in God our Father and the Lord Jesus Christ .

2 Grace unto you, and peace, from God our Father and the Lord Jesus

Christ

3 'We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth,

4 So that we ourselves glory in you in him, according to the grace of our God and the churches of God for your patience and the Lord Jesus Christ

faith in all your persecutions and tribulations that ye endure.

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trou-

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire 'taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day

11 Wherefore also we pray always for you, that our God would scount you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in

11 Ten 12,3 = 1 There 4 16. 2 Gr. the angels of his power 4 Or, yielding 3 Or, touchenfe

II The sale was —It is endent that this epistle was written soon after the other, and from the same place. For S lyans of S las, and Timotheus, were still with him when it was written, both their names being joined to Paul's own in the inscription of this, as of the former epistle, and we know that both of them left him on his departure from Counth (Acts xviii 15) It appears to have been occasioned by the intelligence brought back by the person by whom the first of the had been sent. This intelligence seems to have been to the effect, that the Thessalomans had so miscoccared a passage in 1 s former letter as to apprehend him to intimate that the second coming of Christ and the end of the world was close at hand; in consequence of which they became anxions and alarmed, and generally laid aside all socials has ness, as incompatible with due preparation for that important and awful event. Hug, indeed, and some of the hin. I that their alarm was occasioned by a spurious letter, written in the apostle's name, and write incompatible approaching moment of the Lod's appearance, and written perhaps less with a bad intention than with a west of accelerating their amendment. This is not impossible; but the conjecture supplies no explanation which is necessarily recurred, since it is easy to perceive that I Thess, in 13, &c., might be so taken as to furnish some ground for the misance charge which the Thessalomians entertained. for the many chension which the Thessalomans entertained.

CHAPTER II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come 15 And thereupon repeateth his former exhortation, and prayeth for them

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by

our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand

3 Let no man deceive you by any means for that day shall not come, except there come a falling away first, and that man of

sin be revealed, the son of perdition,

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time

7 For the mystery of iniquity doth already work only he who now letteth uill let, until he be taken out of the way

8 And then shall that Wicked be revealed, whom the Lord shall consume 'with | in every good word and work

the spirit of his mouth, and shall destroy with the brightness of his coming

9 Even him, whose coming is after the working of Satan with all power and signs

and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved

Il And for this cause God shall send them strong delusion, that they should be-

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12 That they all might be damned who believed not the truth, but had pleasure in

unrighteousness

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the

14 Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you

1 Or, holdeth

* Isa. 11 4 Hos 6 5 Rev 2. 16

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

Finally, brethren, 'pray for us, that the word of the Lord 'may have free course, and be glorified, even as it is with you

2 And that we may be delivered from unreasonable and wicked men for all men have not faith

3 But the Lord is faithful, who shall sta-

blish you, and keep you from evil

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you

5 And the Lord direct your hearts into !

the love of God, and into 'the patient waiting for Christ

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us

7 For yourselves know how ye ought to follow us for we behaved not ourselves disorderly among you,

8 Neither did we cat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you

9 Not because we have not power, but to make ourselves an ensample unto you to

follow us

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat

3 Gr alerra

4 Or, the jource of Clinit

-alk among you disorderly, -orking not at a dimonish him as a brother.

all. but are busybodies.

12 No-them that are such we command and embort by our Lord Jesus Christ, that be with you all with quietness they work, and ear their own

13 But ve, brethren. "The not weary in 1 I write.

14 And if any man obey not our word, be with you all Amen. Toy this epistle, note that man, and have no company fith him, that he may be ashamed.)

If For we hear that there are some which; 15 Yet count him not as an enemy but

16 Nov the Lord of peace himself give von peace always by all means. The Lord

17 The salutation of Paul with mine orn hand, which is the token in every episte: so

15 Tae grace of our Lord Jesus Christ

The second spills to the These'cnians was written from Athens.

SELES. t De feet nit. ಿರಿಸಿ ಸ್ಪೇಷ್ಟ್ ಕೆಟ್ ಹಾಗು ಕೈದು ಫ್ರಪ್ಟ್

Vers 10 - The flag with solve that solve that he self—This has regumble the six of a generic sold in his there was such a part in the flag manual as examplify form. I shall a chapt his class that it is classed which his posts fixed to the manual in both his epistes to the Treest was to write appear that many of the convers was disposed to give over which and holded for their manual as the realistic of more industrial beating.

If first our our land which is the liber or every entitle.—This combinates the clearant in the in the nike on Romant 12. See also the contribing lines of the mindicatory nice. Taking this in coment or with other, in the world seem that the approximations their amening to the last community which his gentine critical might be haven because of them being them imposed in our and first maged by a mobiling written in his name. As he would contain the name of the name of the contains to an amanessa imposition much be easy, online, as he have minute them that he always did he was a name of sindam with his own hand finning to every equals a taken which call into be always.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

CHAPTER I

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia 5 Of the right use and end of the law 11 Of Saint Paul's calling to be an aposile, 20 and of Hymenaus and Alexander



AUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope,

2 Unto Timothy, my own son in the faith Grace, mercy, and peace, from God our Fa-

ther and Jesus Christ our Lord

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 'Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith so do

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfergred

6 From which some chaving swerved have

turned aside unto vain jangling,

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm

8 But we know that the law is good, if a

man use it lawfully,

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious Gospel of the blessed God, which was committed to

my trust

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry,

13 Who was before a blasphemer, and a persecutor, and injurious but I obtained mercy, because I did it ignorantly in unbelief

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus

15 This is a faithful saying, and worthy of all acceptation, that BChrist Jesus came into the world to save sinners, of whom I am chief

16 Howbert for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and

glory for ever and ever Amen

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

19 Holding faith, and a good conscience, which some having put away concerning

faith have made shipwieck

20 Of whom is Hymenæus and Alexander, whom I have 'delivered unto Satan, that they may learn not to blaspheme

6 Who gave himself a ransom for all, to

be testified in due time 7 'Whereunto I am ordained a preacher,

and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity

8 I will therefore that men pray every where, lifting up holy hands, without wrath

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly

10 But (which becometh women professing godliness) with good works

11 Let the woman learn in silence with

all subjection

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence

13 For Adam was first formed, then Eve

14 And Adam was not deceived, but the woman being deceived was in the trans-

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

51 Pet 3 3. 6 Or, placed. 7 1 Cor 14 34. 3 Or, a testimony 42 Tim 1 11

Verse 8. "Pray every where"—This, as Gill conjectures, probably implies an opposition to the Jewish notion that the temple of Jerusalem was the only proper place of prayer, and that prayer made elsewhere should be directed towards it. In fact, the Jews appear to have entertained a notion that prayer could not directly ascend to heaven from any jother place, but, in distant places, travelled, so to speak, to Jerusalem, and mounted to heaven from the sanctuary

"Lifting up holy hands."—Alluding to the custom common to Jews and Gentiles, and almost universal, of raising the

hands in prayer

9 "Broudered harr," &c.—We have already, particularly under Isa. 111., illustrated the subject of female dress and ornament, in sufficient amplitude to render unnecessary any further details in this place. Many commentators understand from the context, that the limitations here imposed, apply to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at the assemblant formula to the dress and appearance of women at t blues for public worship, but if so, what is said with such an application may doubtless be safely extended, mutation mutandia, to other times and other places. Indeed, any sedulous attention to personal appearance and ornament, whether in woman or man, can obtain no countenance from the principles laid down in the New Testament, as those by which the conduct and deportment of a Christian should be regulated. Even the pride of heathen philosophy did not deem this matter unworthy of its attention. Justin (1 xx. c 4) relates, that when Pythagoras was at Grotona, he taught the men philosophy, and the women modesty, and, by his exhortations, so far prevailed upon the latter that they laid aside their costly garments and ornaments of gold as instruments of layous and took them to the tarmle of they laid aside their costly garments and ornaments of gold, as instruments of luxury, and took them to the temple of Juno, where they offered them to that goddess.

CHAPTER III

2. How Bishops, and Deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things 15 Of the Church, and the blessed truth therein taught and professed

THIS is a true saying, If a man desire the office of a Bishop, he desireth a good work

- 2 'A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to
- 3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous,

4 One that ruleth well his own house, having his children in subjection with all gravity,

5 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the

- 7 Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil
- 8 Likewise must the Deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a

pure conscience

10 And let these also first be proved; then let them use the office of a Deacon, being found blameless

11 Even so must their wives be grave, not

slanderers, sober, faithful in all things

12 Let the Deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have sused the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus

14 These things write I unto thee, hoping

to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself the living God, the pillar and 'ground of | the truth

in the house of God, which is the Church of mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed 16 And without controversy great is the on in the world, received up into glory

Verse 2 "Blameless"-This is a metaphonical expression, the original word (un-ner-) I cing an egopatical firm

describing one who gives his adversary no opportunity to lay hold of him
"The husband of one unfer '-This has given occasion to immense discussion, the question being whether the opo the means that a bishop should not have more than one wife at a time, or that he should not be one who I id married again after the death of his first wife. Reason, analogy, and authority, seem to us decidedly to preporderate in ta our of the former opinion. And since, at this time, divorce was more common than even polygical -or, in other words, men did not so much keep two or more vives simultaneously, as for quantly change the n by charge —re cannot but consider that this is also forbidden to the bishops, in the present text, as leing only a modification of polygam. It is remarkable that it was a rule among the Jews that although a plurality of "was was allowed to offers a high prest could have but one wife. If he had two previously, he was obliged to divorce one of them, before he could succeed to The Egyptian priests were under a similar restriction (Diod Sie I i il) and so we eithe Fiantines Indeed, many of the qualifications which the apostle proceeds to crumerate, were such as even that high office among the Romans the heathen required of their pricits

8 "Not greedy of filthy lucre"—The wives of the deacons (or rather probably the female deacons, or deaconesses) are also, in verse 11, told to be faithful in all things." It is possible that this may not have been taken to the deacons, which if they were existent or unfaithful persons, might reable them, with little fear of detection to emberzle the money contributed by the church for the rather of the poor. It should be observed that the word also generates is of very large meaning, denoting not merely a lover of filthy lucre, but one who will get money be accounted. And this were the lattern of the statement of the statement of the poor. who will get money by any means, however discreditable. And this seems to be its sense I ere.

CHAPTER IV

1 He foretelleth that in the latter times there shall be a departure from the faith 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto;

Now the Spirit speaketh expressly, that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron,

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth

4 For every creature of God 25 good, and nothing to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God

and prayer

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness

8 For bodily excicise profifeth little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come

9 This is a faithful saying and worthy of

all acceptation

10 For therefore we both labour and suffor reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe

11 These things command and teach

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity

13 Till 1 come, give attendance to read-

ing, to exhortation, to doctrine

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the pres-

15 Meditate upon these things, give thyself wholly to them, that thy profiting

may appear 2to all

16 Take heed unto thyself, and unto the doctrine, continue in them. for in doing this thou shalt both save thyself, and them that hear thee

12 Tim 8.1

2 Or, for a little time

3 Or, in all things

Verse 2 "Seared with a hot iron"—It may be doubtful whether this metaphor is derived from the custom of branding certain criminals with a hot iron, or from the practice of surgeons, in cauterizing or searing affected or wounded parts, by which they were rendered insensible of feeling. When we recollect how common the use of the actual cautery was among the ancient doctors, as it still is in the East, the latter may seem a very probable conclusion.

12 "Let no man despite thy youth"-This is one of the passages which has been strongly insisted upon by those who contend for the early date of the epistle. "But it is replied, that Servius Tullius, in classing the Roman people, 442

I. TIMOTHY

as Aulius Gellius relates (Noctes Attice 1 x e 25), divided their age into three periods. Childhood he limited to the age of seventeer, youth from that to forty six, and old age from forty-six to the end of life. Now, supposing Limithy to have been twenty years old, and 50 when he became Paul's assistant, he could not have been more than thirty-four man 64 two years after the apostle's release when it is supposed that this epistle was written since, therefore. Throthy was then in that period of life which, by the Greeks as well as the Romans, was considered as youth, the spostle with property, might say to him 'Let no man despise the youth.' (Horne's Introduction,' more 3-7). This is very good, but it is even sufficient to account for the expression, to know that Timothy was much younger than the persons usually appointed as presiding ministers in a church. In our own country, a bishop or a judge of thirty-four, or even of forty, would, in like manner, be called young.

CHAPTER V

1 Rules to be observed in reproving 3 Of widows 17 Of elders 23 A precept for l'imothy's health 21 Some men's sins go before unto judgment, and some men s do follow after

Ribuki not an elder, but intreat him as a father, and the younger men as brethren,

2 The elder women as mothers, the younger as sisters, with all purity

3 Honour widows that are widows indeed

1 But if any widow have children or nephews, let them learn first to shew 'piety at home, and to requite their parents for that is good and acceptable before God

5 Now she that is a widow indeed, and devolate, trusteth in God, and continueth in supplications and prayers night and day

6 But she that liveth in pleasure is dead while she liveth

7 And these things give in charge, that they may be blameless

8 But if any provide not for his own, and specially for those of his own shouse, he hath demed the faith, and is worse than an infidel

11 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, it she have washed the sunts feet, if she have relieved the afflicted, if she have diligently followed every good

11 But the younger widows refuse for when they have begun to wax wanton against Christ, they will marry.

12 Having dumnation, because they have < stoh their fir t futh

13 At I with I they learn to b adle, wan-

dering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not

14 I will therefore that the younger womon marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully

15 For some are already turned aside after Satan

16 If any man or woman that believe the have widows, let them relieve them, and let not the church be charged, that it may rehere them that are widows indeed

17 Let the elders that rule well be counted worthy of double honour, especially they who

labour in the word and doctrine

18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn And, The labourer is worthy of his reward

19 Against an elder receive not an accusation, but before two or three witnesses

20 Them that sin rebuke before all, that

others also may fear

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality

22 Lay hands suddenly on no man, neither be partaker of other men's sins. keep

thy self pure

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often

21 Some men's sins are open beforehand, going before to judgment, and some run they follow after

25 Likewise also the good nords of some are manifest beforehand and they that are otherwise cannot be hid

that in the mild climates of the East, house-room need not perhaps be indispensably included among the necessaries

12 "Fight the good fight," &c.—This and what follows are agonistical metaphors, drawn from the eagerness with CHAP. VI] of life

- 19 "Fight the good fight," &c.—This and what follows are agonistical metaphors, drawn from the eagerness with which those who contended in the Grecian games struggled for and land hold on the crown which was the victor's rewhich those who contended in the Grecian games struggled for and land hold on the crown which was the victor's re-which those who contended in the Grecian games also be an allusion to the vast numbers of persons who were arrestation of the those who contended in the Grecian games struggled for and total on the crown which was the victor's re-The "many witnesses" may also be an allusion to the vast numbers of persons who were spectators of the
- 19 "Laying up in store for themselves," &c.—The idea of "laying up treasure in heaven," as our Saviour expresses it, was familiar to the Jews The B Talmud relates an illustrative story of one lying Munrab, who distributed his father's treasures to the poor, which brought to him his brethren and friends complaining of his conduct. He replied to them, and the poor, which brought to him his brethren and friends treasured up for others, I treasure up for myself, and the poor, which brought treasure up above the world to come."

 My fathers treasured up below, I treasure up for the world to come."

 My fathers treasured up for this world, I treasure up for the world to come." contest, and whose presence animated the competito-5.

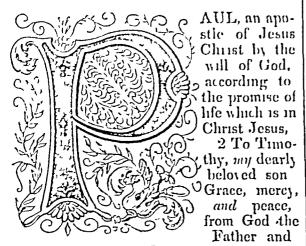


VICTORS IN THE OLTUPO, PYTHIAM, NOVERN, AND INTRALIA GLYNN, -DRIFT POIN ANTI-E STATE

TIMOTHY.

CHAPTER I.

1 Paul's love to Timothy, and the unfergred faith which was in Timothy himself, his mother, and grandmother 6 Heas exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him 15 Phygellus and Hermogenis, and such like, are noted, and One uphorus is highly commended



Christ Jesus our Lord

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled

with joy,

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands

7 For God hath not given us the spirit

of fear, but of poor, and of love, and of a sound mind

8 Be not then therefore the mel of the testimony of our Lord, nor of the help resoner but be thou partal er of the 29 extens of the Gospel according to the police of God.

9 Who hith faved us, and called us with an holy calling, 'not according to our works, but according to his own purpose and grace which was given us in Christ Je us toefore the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ as ho hath abolished death, and hath brought life and immortality to light through the Gospel

11°W hereunto I am appointed a prewier, and an apostle, and a teacher of the Gentiles

12 For the which cause I also suffer these things—nevertheless I am not ashamed—for I know whom I have 'believed, and am persuaded that he is able to keep that which I have committed unto him against that day

13 Hold fast the form of sound words, which thou hast heard of me, in faith and

love which is in Christ Jesus

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not asltamed of my chain

17 But, when he was in Rome, he sought

me out very diligently, and found me

18 The Lord grant unto him that he may find mercy of the Lord in that day and in how many things he ministered unto me at Ephesus, thou knowest very well

II Timothy —Some facts concerning this epistle appear evident from its contents, namely, that Paul was a presoner when it was written (ch i 8, 12, 16, ii. 9), that Rome was the place of his imprisonment, and that he was in such immediate expectation of being put to death, that he considered these as his dying advices to his faithful and attached follower, unless he should be able to join him very shortly. But then the question is, whether the imprisonment, during which this epistle was written, was the apostle's first imprisonment, in which he wrote so many of his other epistles, including, as we suppose, the first to the same person, or whether it was in a second imprisonment there, which the uniform tradition of the church avers to have taken place. High names are found among the advocates of both alternatives, but, upon the whole, we have no hesitation in considering the latter to be best supported by the general tone of the epistle, as well as by various indicative details, which it contains. These we have no room to trace Mr Horne, who has done so in his valuable 'Introduction,' arrives at the following conclusion, in which we concur—"That this epistle was written by Paul at Rome, and during an imprisonment different from that recorded in Acts xxviii. Paul was released from his flist confinement a D 63, and, after visiting several churches, returned to Rome early in 61, where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom a D 66. Now, as the apostle requests Timothy to come to him before winter (2 Tim iv. 21), it is probable that this epistle was written in the month of July or August, a D 65." A large and acute investigation of the matter may be seen in Michaelis, ch xxii sect 2, and Paley has some very satisfactory observations in 'Horm Paulinme,' ch xii No. 1.

Verse 6 "That thou sto up the gift"—There is a metaphor in this, taken from the act of stirring or blowing up a fire that has become dull or almost extinct.

15 "Phygellus and Hermogenes"—Of these persons nothing certain is known. The ecclesiastical traditions allege that they were two of the seventy disciples, and in the end became followers of Simon Magus. We imagine that this is little more than conjecture.

16 "Onesiphorus"—also, on the same authorities, stated to have been one of the seventy disciples, and ultimately bishop of Corone We may here observe, once for all, that we have always had a strong suspicion that the pretended lists of the seventy disciples, have been made out on the principle of including all the names incidentally mentioned in the sacred books and not otherwise appropriated

CHAPTER II.

1 He is evhoited again to constancy and persoverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings 17 Of Hymenæus and Philetus 19 The foundation of the Lord is sure 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself

Thou therefore, my son, be strong in the

grace that is in Christ Jesus

2 And the things that thou hast heard of me 'among many witnesses, the same commit thou to faithful men, who shall be able to teach others also

3 Thou therefore endure hardness, as a

good soldier of Jesus Christ

- 4 No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier
- 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully

6 The husbandman that laboureth must

be first partaker of the fruits

7 Consider what I say, and the Lord

give thee understanding in all things

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel

9 Wherein I suffer trouble, as an evil doer, even unto bonds, but the word of God

10 Therefore I endure all things for the

elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory

11 It is a faithful saying For if we be dead with him, we shall also live with him

12 'If we suffer, we shall also reign with him bif we deny him, he also will deny us

13 If we believe not, yet he abideth faith-

ful he cannot deny himself

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth

16 But shun profane and vain babblings for they will increase unto more ungodliness

17 And their word will eat as doth a ⁷canker of whom is Hymenæus and Philetus

18 Who concerning the truth have erred, saying that the resurrection is past already,

and overthrow the faith of some

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his And, Let every one that nameth the name of Christ depart from iniquity

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, 'and some to honour, and

some to dishonour

Or, by 2 Or, The husbandman labouring first, must be parlaker of the fruits 3Rom 6 5 8 4 Rom. 8 17 Matt 10 33 Mark 8 33.
6 Rom 3.3 7 Or, gangrene 8 Or, sleady 9 Rom 9 21

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work

prepared unto every good work

22 Flee also youthful lusts but follow
righteousness, faith, charity, peace, with
them that call on the Lord out of a pure

heart.

23 But ¹⁰ foolish and unlearned questions avoid, knowing that they do gender strifes

10 1 Tim. 1 4. Tit 3.9 11 Or, forbearing

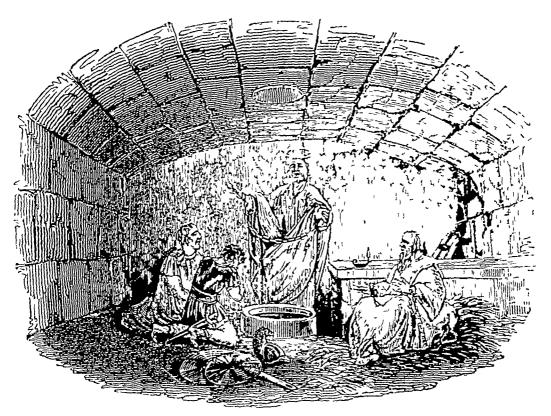
24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, "patient,

25 In meckness instructing those that oppose themselves, if God peradventure will give them repentance to the acknow-

ledging of the truth,

26 And that they may "recover themselves out of the snare of the devil, who are "taken captive by him at his will.

12 Gr awake. 18 Gr taken alme.



THE MAMERTINE PRISON, ROME.

The subterranean cell in which Paul and Peter were confined.

Verse 4 "No man that warreth entangleth himself with the affairs of this life"—It was a prominent object of the Roman military laws to keep the soldiers free from the cares and distractions of civil life. They were not allowed to marry, or to engage in any husbandry or trade, and they were forbidden to act as tutors to any person, or curators of any man's estate, or proctors in the causes of other men. In short, they were excluded from those relations, agencies, and engagements which were thought calculated to divide their minds with that which was designed to be the sole object of their present existence

- 5 "He is not crowned, except he strive lawfully"—In the agonistical contests, he who transgressed the rules in the least matter, not only failed of the prize, even though the apparent victor, but was sometimes disgraced and punished
- 9 "Even unto bonds"—During St Paul's first imprisonment he was allowed to remain "in his own hired house with a soldier that kept him" How he was circumstanced in his second imprisonment, during which this epistle appears to have been written, we have no means of knowing with certainty, but the probability seems to be that his treatment was then much less favourable than in the first instance it had been. The old ecclesiastical traditions state that, just before the end of their lives, the apostles Peter and Paul were together confined in the Mamertine prison at Rome. Of this joint imprisonment we shall say nothing, nor of that of St. Peter in particular. But since it seems that St. Paul was kept as a prisoner at Rome, and since it is probable that his treatment was not very favourable, we are inclined to consider it probable that he was kept in a prison, and, if so, we are induced to think the Mamertine prison the more likely to have been the place of his confinement, from finding it frequently mentioned in the old martyrologies as the place in which many of the early martyrs were imprisoned.

 The Mamertine prisons date from the earliest times of Rome. being constructed, according to Livy, by Ancus

The Mamertine prisons date from the earliest times of Rome, being constructed, according to Livy, by Ancus Martius, and enlarged by Servius Tullius. The lower prison, however, assigned to the latter king, is supposed by

some to have been a quarry, and by others one of those subterranean granaries which were used in very ancient times. Be this as it may, these prisons, which still exist, offer a striking instance of the durability of Roman works. They occur on the descent of the Capitoline Mount towards the Forum, and near the entrance were the Scalæ Gemoniæ, by which the culprits were dragged to the prison or out of it to execution. They consist of two apartments, one above the other, built with large uncemented stones. There is no entrance, except by a small aperture in the upper roof, and by a similar hole in the upper floor leading to the cell below, without any staircase to either. The upper prison is twenty-seven feet long by twenty wide, and the lower one, which is elliptical, measures twenty feet by ten. The height of the former is fourteen feet, and of the latter eleven. In the lower dungeon is a small spring, which is said at Rome to have arisen at the command of St. Peter to enable him to baptize his keepers, Processus and Martinianus, with forty-seven companions, whom he had converted. They also show the pillar to which it is alleged that this apostle was bound. The prison itself, with a small chapel in front, is now dedicated to him, and over it is the church of S. Giuseppe de' Falegnami, built in 1539. Dr. Burton says that a more horrible place for the confinement of a human being can scarcely be conceived, and Sallust, in a passage adduced by him, says that, from uncleanness, darkness, and foul smells, its appearance was disgusting and terrific. See Burton's 'Description of the Antiquities of Rome,' 1821.

19 "Having this seal."—Doubtless the meaning is, as in common language, the impression of a seal, and hence perhaps, by extension, any inscription. The word certainly has sometimes that meaning, and has thus been understood here by many recent commentators, who also suppose there is a more special reference to the inscriptions which, in ancient as well as in modern times, were sometimes engraven on one of the foundation stones of a building, denoting the purpose of its erection.

then's also was

CHAPTER III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy Scriptures

This know also, that 'in the last days perilous times shall come

- 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- 3 Without natural affection, trucebreakers, *false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of

pleasures more than lovers of God,

5 Having a form of godliness, but denying the power thereof from such turn away

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come

to the knowledge of the truth

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth men of corrupt minds, *reprobate concerning the faith 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived

Christ Jesus shall suffer persecution

them all the Lord delivered me

suffering, charity, patience,

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them,

9 But they shall proceed no further for

10 But thou hast fully known my doc-

11 Persecutions, afflictions, which came

12 Yea, and all that will live godly in

their folly shall be manifest unto all men, as

trine, manner of life, purpose, faith, long-

unto me at Antioch, at Iconium, at Lystra,

what persecutions I endured but out of

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus

16 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness

17 That the man of God may be perfect, throughly furnished unto all good works

³ Or of no judgment ⁵ Or, perfected 4 Or, thou hast been a diligent follower of

1 1 Tim 4 1 2 Pet. 3 3. Jude 18 2 Or, make bates
2 Pet 1 21

Verse 8 "As Jannes and Jambres withstood Moses"—These names do not occur in the Scriptures, but they were familiar to the Jews, who from their records and traditions affirmed them to belong to the chiefs of the Egyptian magicians, who were sent for by Pharaoh when Moses and Aaron came before him, and who by their enchantments strove to emulate the miracles which the prophet was commissioned to perform. Hence the Targum of Jonathan thus paraphrases Exod vii 11 "And Pharaoh called the wise men and the magicians, and Janis and Jambres, the magicians of the Egyptians, did so by their enchantments". This paraphrast also mentions the same names in Exod 1.15. The Jews have many statements concerning these noted personages, but which do not seem to us worth relating. It may be more important to observe that, with many misconceptions, these names were known to the heathen. Many of their writers (cited by Eusebius, 'Preparat Evang' 1 ix.) speak of Jannes and Jambres as Egyptian scribes, famous for their skill in magic arts, who opposed themselves to Moses when the Jews were driven forth from Egypt. This they probably picked up from the Jews. Origen says that there was a book purporting to be written by them, and entitled 'Jannes et Mambres Liber'

9. "They shall proceed no further," &c.—Dr. Hammond, who has the Gnostics ever in view, supposes that this alludes

There is a reading, however, which, instead of a cloak, makes this to have been nothing of the kind, but a sort of bookcase or capsula (see the note on Deut vxx1 24) or at least something containing the books and parchments next men-This is possible but that as some others suppose, it was a casket containing valuable property, or a scrutoire, or a writing-desk, or even a book, distinguished from the rest as of more importance—are conjectures which appear to

"Books . parchments"—See the note on Deut xxxi 24 There has been considerable speculation with respect to the contents of these books, and "especially the parchments" Of this we shall state nothing, as it is manifest that

nothing but the most gratuitous conjecture can be offered

16 "At my first answer no man stood with me"-This may seem very extraordinary when we consider to what eminence of faith the apostle himself, in his epistle to the Romans, declares the church at Rome had attained Let us not also overlook the significant fact, that the salutations which the apostle sends in this epistle, are from persons he had not mentioned before, and that he is silent concerning persons of note in that church and his own particular friends, whose names we should expect to find here, and at whose forsaking the apostle in his distress we should have just reason for astonishment and grief. It is more likely that most of these had already suffered martyrdom, or had fled from Rome during the furious persecution which had lately taken place, and the terrible memories of which, with a dread of its renewal, may well be conceived to have been the cause which inspired the surviving Christians with such fear, as prevented them from taking the apostle's part when he was brought up for examination Indeed it would seem that, on this occasion, he was even forsaken by those members of the Asiatic churches who appear to have accompanied him to Rome, probably to assist him in collecting and re-establishing the Roman church after the first storm of persecution had subsided

To understand this better, the reader will recollect that, according to Tacitus, this persecution raged at Rome during the consulate of C Lucrius and M Licinius, a D 64 and 65 Its immediate cause was the conflagration of Rome, of which the Christians were most falsely accused by Nero, who endeavoured to transfer to them the public odium which he had himself most richly deserved. Tacitus thus relates the consequences —"At first, they were apprehended who confessed themselves Christians, and then, by their information, a vast multitude, who were convicted, not so insomuch that they were clad in the skins of wild beasts, and torn to pieces by dogs, or they were crucified, or they were covered with combustibles, and set fire to, when day-light failed, to serve as torches by night in Nero's gardens, which he had offered for the spectacle during the Circensian games, in which he mingled with the populace, dressed as a charioteer." The annalist adds, that, "Notwithstanding the wickedness of the sufferers, deserving the severest punishments, public commiseration was excited, as if they were destroyed not so much for the common weal as to glut the cruelty of one individual"

Consistently with the allowance of a due interval between the first and second visits of Paul to the imperial city, it is impossible to suppose that he was there before this persecution commenced, and that he was not there, neither as a prisoner nor as free, during its violence, is evident enough, for then, we may be sure, the process against him would have been much shorter than that which the present chapter describes, nor then, probably, would Demas, Crescens, Titus, and Tychicus, whom he mentions as having left Rome, have been suffered to depart unmolested

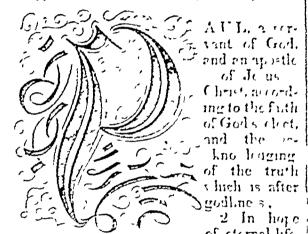
17 "Delivered out of the mouth of the hon"- From this expression we may conclude that the danger which St Paul apprehended was not that of suffering death by the sword, but that of being exposed to wild beasts in a Roman amphitheatre, as several Christians had already been, and that in a very cruel manner. As sentence was not passed in this first hearing, a nondum liquet, according to the forms of the Roman law, must have been declared, and his prosecutors directed to continue the suit An opportunity therefore was offered him of making a second defence, and as the games of the amphitheatre were then over, he might conclude that he would survive the following winter (Michaelis, ch xxii sect. 2) With respect to the deliverance from the mouth of the lion, other explanations have been given Some suppose that by the lion he means Nero, while others, who find that at this time Nero had gone to Greece, and had left the government of the city to Tigellinus and Sabinus, prefects of the prætorian guard, and to that monster Helius, conclude that the last-named personage is intended There are some who regard it as a proverbial expression, for a deliverance from any great and imminent danger but others conclude that Paul had been actually delivered from a hon let loose against him in the amphitheatre, or else, with Michaelis, as above, that he was delivered for the time from the danger of being exposed to wild beasts, which would have been the result had sentence been passed upon him at the first hearing. However understood, we are persuaded that the phrase does contain an allusion, if only metaphorical, to the combats of the amphitheatre.

* 5 H 2

TITUS.

CHAPTER I

1 For what end Titue was left in Creie to He they that are to be chosen minuters eight to be qualified. In The mouths of earl teachers to t stopped 12 and what is nirefrontheyle



which God, that cannot lie, promised *be-

forc the world began,

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour,

4 To Titus, mine own son after the common faith Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are 'wanting, and ordain clders in every city, as I had appointed thee:

6 'If any be blamcless, the husband of 'reprobate.

ore tile, lairy fathful of lines, 1st coeared of rot or varily

7 Lord Billiop rast to the at large the ste and of Gol, reserved a same ange, not on an to time, in exercise not given to fat a light

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10 Forthere are more than a till a talker and elected up and they eller

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II Who emostes root it topped with s luch is after subvertable house to and in the grant le they ought not for filting norce whe

12 One of themselve, its a project of of eternal life, their over, end. The Cretions are alway har ,

es il l'easts, c'on bellics

13 This rathe s is true. Wherefore rebuke them sharply, that they may be sound in the faith.

14 Not giving heed to Jewish fibles and commandments of men, that turn from the

15 Unto the pure all things ere pure but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled

16 They profess that they know Gol, but in works they deny him, being abominable. and disobedient, and unto every good work

41 Tim C 2 Km. 40mg of U ogs. 40mm to 1 mg. 1 Tim L 4 2 On m 4155 dyn m. 10.fn. *2Tim.L.2 1Pet.L.50 * Kom 14 10

Tires.—The name of Trins does not once occur in the Acts of the Apistus, that is frequently ment ned in the Frist es of St. Parl, for mwhich we learn trait le was high that heather, that new as not a controved, as Timother was Gall in 3), that he sum-times accompanied St. Parl, and was occasionally such as a deputy to different Constant communities. How him the was esteemed by the apostle, appears from the affect material manner in which he repeated yis, make of find in his decord here to the Countrians. When the present Frishes was written to Time he was in Club hard. If, as we have supposed, the Second his settle the characteristic hard. If, as we have supposed, the Second his settle that his most appears to the countries of the second his settle that the characteristic plants and the second his settle that the characteristic plants and the second his settle that the characteristic plants and the second his settle that the second his s was written by the apostle during his second impresent at Rome and not long before his martyrdom. Titus must at that time have left Crete; for, in that episte, Timothy is informed that Titus was gone into Dalmatia. Indeed, the apostle himse files rea Titus (ch. 1 to 12) to come to him at Nicopo is, where he intended to spend the winter. And the probability seems to be that Titus did jo n him, and afterwards went with him to Rome, and was thence sent into Dalmatia. This, of course, supplies that the present epistle was written by the apostle in the interval between his 452

first and second imprisonments. The date of the epistle has indeed been greatly disputed, and the different alternatives which have been adopted, range between the years 52 and 65 But the conclusion we have stated, appears to us the most reasonable, and is strongly supported by the very great resemblance between this epistle and the second to Timothy, suggesting that the two epistles were written nearly at the same time, and while the same ideas and phrases dwelt in the writer's mind We have no certain information concerning Titus subsequently to his journey to Dalmatia. But if the old ecclesiastical traditions are to be credited, he must have returned ultimately to Crete, and settled there, for we are told that he died and was buried in that island, at the good old age of ninety-four years.

Verse 12 "A prophet of their own"—That is, a poet, for the terms "poet" and "prophet" were often used indifferently by both the Greeks and Romans, perhaps on account of the inspiration which the poets were constantly claiming, and which some supposed actually to reside in them. The poet alluded to is generally supposed to be Epimenides, one of the earlier bards, and a native of Crete. Some indeed think the allusion is to Callimachus, in whose hymn on Jove, the Cretaus are said "to be always hars," but this is only the first part of the verse cited by St. Paul Callimachus moreover, was not a Cretau, but a Cyrenean, and it is probable that, as Jerome alleges, he borrowed the expression from the native poet Epimenides The character given to the Cretaus is however by no means peculiar to these poets, but was very generally applied to them Polybius, for instance, never mentions the Cretans without some severe expression. Their mendacity, in particular, was so notorious, that "to he" was proverbially expressed as "to Cretize," or to speak like a Cretan. The reader who wishes to trace the corroborations, to be found in the ancient writers, of the character which the text gives to the Cretans, can consult the citations given by Wetstein, in loc,, Warburton ('Div Leg': 159), and Hug (sect. xci)
"Evil beasts"—The preceding note refers to the whole citation. Here zaza ênçia seems to have a sense very

similar to our "brute" as a term of reproach

"Slow bellies"—This literally translates yas rigis agyai, which appears to describe two bad qualities at once, and may be explained to mean "lazy gluttons."



Therenance—Reanolds

say of you

world;

good works

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life 9 Of the duty of servants, and in general of all Christians

Bur speak thou the things which become sound doctrine.

- 2 That the aged men be 'sober, grave, temperate, sound in faith, in charity, in patience
- 3 The aged women likewise, that they be in behaviour as becometh *holiness, not *false accusers, not given to much wine, teachers of good things,

4 That they may teach the young women to be 'sober, to love their husbands, to love

their children,

- 5 To be discreet, chaste, keepers at home, good, 'obedient to their own husbands, that the word of God be not blasphemed
- 6 Young men likewise exhort to be sober minded
- 7 In all things shewing thyself a pattern of good works in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be con- I spise thee

1 Or, tigilant 2 Or ho'y women. 7 Ephes. 6.5 Coloss. 3.22 1 Pet. 2 18

3 Or, make-lates 4 Or v 8 Or, gamsaying 9 O 10 1 Cor 1 7 Phil. 3 20

4 Or wise. 5 Ephen 5 23 5 Or, distres,
9 Or, that bringeth salvation to all rien fash appeared
iii.3 20

demned, that he that is of the contrary part

may be ashamed, having no evil thing to

in all things, not "answering again,

of God our Saviour in all things

our Saviour Jesus Christ,

salvation hath appeared to all men,

9 Exhort servants to be obedient unto their own masters, and to please them well

10 Not purloining, but shewing all good

11 For the grace of God 'that bringeth

12 Teaching us that, denying ungodliness

13 Dooking for that blessed hope, and

14 Who gave himself for us, that he

15 These things speak, and exhort, and rebuke with all authority Let no man de-

and worldly lusts, we should live soberly,

righteously, and godly, in this present

the glorious appearing of the great God and

might redeem us from all iniquity, and purify

unto himself a peculiar people, zealous of

fidelity, that they may adorn the doctrine

Verse 5. "Keepers at home?—The word sizespor is very expressive denoting not only keepers at home, but those who, being at home, keep or take care of the house. This quality of a woman was highly valued by all the ancients whether Jews or heathens. The former taught, that what was meant by woman being a help-meet for man, was that she should be sitting at home, and taking care of the house, while he was abroad, minding his business ('Tzeror Hammor' fol 5 4). And among the heathen, the tortoise, which never leaves its house which is indeed a part of itself, was the emblem of a good housewife. Plutarch says (in 'Precept Conjug.') that the famous statuary Phidias represented Venus as treading upon a tortoise.

10 "Not purloining"—The domestic slaves of the Romans, and doubtless of others, in this age were notoriously addicted to pilfering the property of their masters, and to fraudulent practices in buying and selling for them. The masters were obliged to be always watchful and on their guard, and locks and seals were in great requisition. Thus the word fur in the Latin language is used both for a servant and a thief

CHAPTER III

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach 10 He is willed also to reject obstinate hereticks 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth

Put them in mind 'to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

- 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men
- 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another

4 But after that the kindness and alove of God our Saviour toward man appeared,

5 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,

6 Which he shed on us sabundantly

through Jesus Christ our Saviour,

- 7 That being justified by his grace, we should be made heirs according to the hope of eternal life
- 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men
 - 9 But avoid foolish questions, and genea-
- 42 Tim. L9 5 Gr richly 61 Tim. 1 4, 2 Tim. 2, 23

logics, and contentions, and strivings about the law, for they are unprofitable and

10 A man that is an heretick after the

first and second admonition reject,

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis for I have determined there to winter

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them

14 And let our's also learn to maintain good works for necessary uses, that they be

not unfruitful

15 All that are with me salute thee Greet them that love us in the faith. Grace be with you all Amen

¶ It was written to Titus, ordained the first Bishop of the church of the Cretians, from Nicopolis of Macedonia

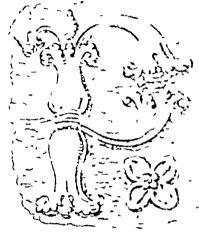
7 Or, profess honest trades

Verse 12 "Artemas"—The name occurs no where else, and nothing is known of the person who bore it, and therefore, as might be expected (see the note on 2 Tim 1 16), he is thrust into the list of the seventy disciples. This is also the case with "Zenas the lawyer," mentioned in the next verse. Although his name is Greek, he may have been a Jew, as was his companion, Apollos. From this connection, Zenas was probably one who had been a Jewish lawyer, or scribe. If not a Jew, he was doubtless a Greek, and as such may have been called a lawyer with reference to the

Roman law, for Greeks were admitted to the Roman bar "Nicopolis"—There were many places of this name, and it may not be easy to say which of them is here denoted. The subscription fixes it to Nicopolis of Macedonia, meaning, of course, the town of this name upon the river. Nessus, in that part of Thrace which bordered on and belonged to Macedonia. But unfortunately for this determination, the town in question was founded by the emperor Trajan, a good while after the death of St. Paul. The principal place of the name, and the one then nearest to Crete, and which, without a mark of distinction, would most naturally occur to a person there, was Nicopolis in Epirus. This city was founded by Augustus to commemorate his victory over Antony, at Actium, and he ensured its prosperity by bestowing upon it the privileges of a Roman colony. We are inclined to draw from the situation of this town, an inference which we leave to the reader's judgment. From the date we assign to this epistle, we, of course, suppose that Paul was at this time upon the journey which he took before he went to Rome for the last time. Of this journey we only know that he had intended to visit Asia Minor and Philippi We suppose present circumstances are best explained, by concluding that he had already fulfilled those intentions, that from Philippi he had, as on a former occasion, passed through Macedonia into Illyria, and thence turned southward into Greece, probably intending to embark at Nicopolis for Italy as soon as the winter should have passed. We have the rather inclined to this explanation from the circumstance that when Titus arrived, as desired, Paul sent him into Dalmatia, with the condition and wants of which this route could not fail to have made him acquainted. It is very possible that the apostle sent him word to join him, for the very purpose that he might depute him to perform the same service in Dalmatia which he had already executed in Crete.

PHILEMON.

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Archippus our fellowsoldier, and to the

charch in thy house

3 Grace to you and peace from Gole ir Tather and the Lord Jesus Christ

4 I thank my God making mention of

thee always in my prayers.

5 Hearing of the love and faith which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy futh may become effectual by the acknowledging of every good thing which is in you in Christ Jesus

7 For we have great joy and consolution in thy love, because the bowels of the saints are refreshed by thee, brother

8 Wherefore, though I might be much bold in Christ to injoin thee that which is

convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged and now also a prisoner of Jesus Christ

10 I beseech thee for my son Onesimus,

whom I have begotten in my bonds

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20 Yea, brother let red regret to a in the Lord refreshment else into Lord

21 Having contilerse in thy obediese I wrote unto thee knowing that the walth's do more than I say

22 But with all prepare me also a lodging for I trust that through your prayers I still

be given unto vou

23 There salute thee Epophras my fellowprisoner in Christ Jesus.

21 Marcus Aristarchus, Demas, Licas my fellowlabourers

25 The grace of our Lord Jesus Clrist be with your spirit. Amen

Written from Rome to Philemon, by Onesimus a servant.

Their L.C. STheir 1 3.

Cc out 4 9

PHILPHON - See the note on Coloss w 9 It appears from verses 11 13 that after St Paul had been instrumental in converting the fugitive slave Onesimus, at Rome, he kept him with him for some time to wait upon himself, and became so attached to him, and so pleased with his assiduity and attention that he would willingly have retained him There can be no doubt that if he had written to Philemon on the subject, without sending Onesimus, the former would cheerfully have acquiesced in the apostle's request. But this would have been less graceful and delicate than the course which he actually took, and the reason for which he explains, with all the nice propriety of the most refined feeling —"Without thy mind I would do nothing, that the benefit should not be as it were of neces-

sity, but willingly It has been supposed from verse 18, that Onesimus had robbed or defrauded his master before he ran away seems probable, but not very certain, since the expressions may apply to the loss which Philemon had sustained, by being deprived of those services from Onesimus which he was entitled to claim. But, whatever loss might have been sustained in this or any other way, the apostle promises under his own hand to make good, thus giving Onesimus the advantage of standing before his old master in the condition of one provided with the means of reparation for the wrong he had caused In fact, the affectionate and earnest apostle overlooks no consideration which might assure the favourable consideration of his suit. On Philemon's good and kind dispositions he appears to have placed the utmost reliance, but he may seem to be apprehensive lest that person should be swayed by considerations beyond the mere kindness and benevolence of his individual character Something of this seems necessary to account for the various considerations which the apostle offers, and for the earnestness and solicitude with which he feels it necessary to enforce his application. Mackinght conjectures, with great probability, that Philemon had a number of slaves on whom the pardoning of Onesimus too easily, might be supposed calculated to have a bad effect, and that hence he might of himself have felt disposed to punish Onesimus, by way of example. This the apostle may have feared.
We do not know what subsequently became of Onesimus. There can be no reasonable doubt that Paul's letter was

successful in procuring him his master's pardon and as the apostle had intimated an expectation that he would do more than he had asked (verse 21), it is possible that he even granted him his freedom. When Ignatius wrote his epistle to the Ephesians, their bishop's name was Onesimus, and this is by some thought to have been the same person to whom this letter refers but we are not aware of any ground on which this rests, beyond the identity of name, which is not a strong one, even when the name is, as in this instance, unusual Still less weight appears to be due to the statement of the "Apostolical Constitutions," that Onesimus became bishop of Berwa. A copy of this epistle is mentioned by Mill at the conclusion of which it is stated that Onesimus suffered martyrdom at Rome by having his legs broken. To this we may as well add, that Philemon himself has been inserted in the list of the seventy disciples, and is

said to have ultimately become bishop of the church at Gaza.

With respect to the language, nearly all modern writers on the subject seem to agree that it was originally written in Greek, as we now have it, although it was an ancient opinion, advocated by Michaelis and a few other moderns, that it was originally composed in Hebrew, and translated into Greek by either Luke or Barnabas.

Different writers have ascribed this epistle to Barnabas, Luke, Silas, Apollos or Clement of Rome, while some have confessed that they could not guess by whom it was written. That it does not, like the thirteen preceding epistles, commence with or contain the name of St. Paul, that it does not exhibit his style of writing, or tone of thought, or manner of reasoning,—are the causes usually alleged for doubting that he was its author. But these have been rebutted by an overwhelming mass of various evidence, external and internal, which not only shows that the Epistle to the Hebrews was written by St Paul, but scarcely leaves it possible that it could be written by any one else We caunot state this evidence, as it will not bear the abridgment which our limits require, but the reader may be referred for a satisfactory exhibition of it in Professor Stuart's Introduction to his translation of the Epistle, and in the general

'Introduction' of the Rev T H Horne, vol iv pp 409-422
Assuming that St Paul was the author of this epistle, the notes of time intimate very plainly that it was written towards the end of his first imprisonment at Rome, or before he had left Italy after his release. This is evinced by his sending the salutations of the saints in Italy (ch xiii 24), and by his promise to see the Hebrews shortly (ch xiii 23). It is scarcely necessary to add, that the epistle could not possibly have been written after the destruction of the

Temple and the cessation of its ordinances

There has been some difference of opinion with regard to "the Hebrews" to whom this epistle is addressed suppose that it denotes those Jews who, on account of the persecutions which they suffered, or from being forewarned of the approaching destruction of Jerusalem, had left their own country, and were at this time dispersed through Asia Minor But there seems greater probability in the more ancient opinion, to which also the great body of modern critics and commentators adhere, which is, that the epistle was intended for the use of the Jewish converts in Palestine, who were called Hebrews, par excellence, to distinguish them from the Jews in foreign countries who were styled Hellenists and Grecians The object of the writer manifestly is to cheer and reassure them, under the discouragements which they sustained, and the threats, reproaches, and persecutions to which they were exposed, from the unbeheving Jews

- Verse 2. "The worlds"—There is much allusion in this epistle to Jewish notions and modes of expression. The Hebrew writers very frequently speak of "worlds" in the plural. They counted three worlds,—namely, the upper world, or heaven, the middle world, meaning the regions of the air and the himment, and the lower world, or the earth. The two first they also mention as the world of angels, the world of orbs
- 4 "Better than the angels"-The Jews, in like manner, were wont to say, that the Messiah would be higher than Abraham-higher than Moses-higher than the angels
- 5 "Thou art my Son"-It is worthy of being noted that every one of the passages quoted here, and applied to Christ, were by the Jews themselves unhesitatingly applied to the Messiah
- 7 "His ministers a flame of fire."—By "his ministers" we are to understand "his angels," as before In the Old Testament, angels are sometimes described as appearing in fiery forms. The Jews held that the angels were of a fiery nature, and that their horses, chariots, spears, and all instruments of war, were of fire also ('T Hieros Roshhashana,' 58 1) Part of this notion appears to have been founded on the circumstance that Elijah was taken away by a chariot and horses of fire

CHAPTER II

1 We ought to be obedient) to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary

THEREFORE We ought to give the more earnest heed to the things which we have heard, lest at any time we should 'let them

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of re-

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him,

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and 'gifts of the Holy Ghost, ac-

cording to his own will?

5 For unto the angels hath he not put in

subjection the world to come, whereof we

- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest hım?
- 7 Thou madest him 'a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands

8 Thou hast put all things in subjection under his feet For in that he put all in subjection under him, he left nothing that es not put under him But now we see not yet all things put under him

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death

for every man

10 For it became him, for whom are all things, and by whom are all things, in bring-

1 Gr run ou as leaking ressels

² Or, distributions ³ 1 Cor 15 27

³ Psal. 8 4 & c. ⁶ Or, by 1 Or, a little while inferior to



"Hath builded the house."—Among the Jews, a house means not only the material building, but all which it contains—that is, the family by which it is occupied. Hence, to build a house, not only means to erect a building, but to beget or establish a family. There are still familiar Oriental metaphors, and that oize, is in this text employed in the sense of "family" seems to be the general opinion of commentators.

CHAPTER IV.

1 The rest of Christians is attained by faith 12 The power of God's word 14 By our High Priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it

2 For unto us was the Gospel preached, as well as unto them but 'the word preached did not profit them, 'not being mixed with

faith in them that heard it

3 For we which have believed do enter into rest, as he said, 'As I have swoin in my wrath, if they shall enter into my rest. although the works were finished from the foundation of the world

4 For he spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all his works

5 And in this place again, If they shall

enter into my rest

- 6 Seeing therefore it remained that some must enter therein, and they to whom it was first preached entered not in because of unbelief
- 7 (Again, he limiteth a certain day, saying in David, To day, after so long a time, as it is said, To day if ye will hear his voice, harden not your hearts

8 For if 'Jesus had given them test, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to

the people of God

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his)

11 Let us labour therefore to enter into that rest, lest any man fall after the same

example of sunbelief

- 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart
- 13 Neither is there any creature that is not manifest in his sight but all things are naked and opened unto the eyes of him with whom we have to do

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession

15 For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need

1 Gr the word of hearing 2 Or, because they were not united by faith to. 3 Panl. 95. 11 4 Gen. 2 2 5 Or, the gospel was first preached 5 That is, Joshua 7 Or, keeping of a subbath 8 Or, disubedience

Verse 8 "Jesus"—This should have been rendered "Joshua," to prevent confusion for 1noou,, Jesus, is merely the Greek form of the Hebrew name, Joshua.

12 "Dividing as under the joints and marrow"—It is probable that there is here an allusion to the dividing of the victim in the Jewish sacrifices, by which all its parts were penetrated, searched, and laid open. The process is minutely described in the Mishna (Tamid. iv 2) "When the lamb for the daily sacrifice was slain, the priest hung it up by the foot, and flayed it. And when he had flayed it down to the breast, he cut off the head, after which he finished the skinning. He next divided the heart, and cleared out the blood, then he cut off the shoulders, and when he came to the right leg he cut it off. Lastly, he cut the carcase down through the chine bone, and thus all its parts were manifest before him." The last expression it will be observed, is the same which the apostle uses and to the last part of the process, the cutting down through the back-bone, he may be thought more especially to refer.

13 'Naked. opened"—There seems to be here a continued application of the allusion just explained "naked," as the victim when it is flayed, "open," as the same victim when it is cut open, or rather when its back-bone has been cut down all through.

CHAPTER V.

1 The authority and honour of our Saviour's priesthood 11 Negligence in the knowledge thereof is reproved

For every High Priest taken from among men is ordained for men in things per tain-

ing to God, that he may offer both gifts and sacrifices for sins

2 Who 'can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

and an oath for confirmation is to them an ! end of all strife

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, 'confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have | ever after the order of Melchisedec

fled for refuge to lay hold upon the hope set before us

19 Which hope we have as an anchor of the soul, both sure and stedfast, and entereth into that within the veil,

20 Whither the forerunner is for us entered, even Jesus, made an High Priest for

5 Gr interposed himself by an oath



HOPE -REYNOLDS.

Verse 8 "Whose end is to be burned"—This is in allusion to the common practice among the Oriental and Roman agriculturists, of burning bad and barren lands. The apostle's argument requires him to stop his simile at this, making it appear as an act of punishment. But in agriculture the ultimate object was, of course, to render the land available for useful purposes. Perhaps the strongest point of illustration is afforded by Pliny "There are some who burn the stubble on the field, chiefly upon the authority of Virgil the princip."

burn the seeds of weeds." ('Nat Hist.' xvin 30.) The authority of Virgil, to which Pany refers, may be for d in Georg 1 1.84, &c.

"Smpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus mere flammis"

"It has often been useful to set fire to barren lands, and burn the light stabile in cracking firmer"

The rest of the passage referred to describes the useful purposes accomplished by this operation (See more largely on this subject in Dickson's 'Husbandry of the Ancients,' vol. 1. ch. 12)

19 "Entereth into that within the veil"—Here and elsewhere in this epistle there is a reference to the vel which separated the most holy sanctuary from the holy place, and within which the high prost entered only o ee a year, to make expiation for the sins of the people. "The Jews had the highest expictations from the service of the high prost entering into the Holy of holies if on the day of expiation he came out alive, there was great jeg, for then they thought they were accepted." (Gennara, iit Yoma, in Whithy)

CHAPTER VII

1 Christ Jesus is a Priest after the order of Melchisedee, 11 and so, far more excellent than the Priests of Aaron's order

For this 'Melchisedec, king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him,

2 To whom also Abraham gave a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace,

King of Salem, which is, King of peace, 3 Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually

4 Now consider how great this man was, unto whom even the patiench Abraham

gave the tenth of the spoils

- 5 And verily they that are of the sons of Levi, who receive the office of the priest-hood, have a commandment to take tithes of the people according to the law, that is, of their biethren, though they come out of the loins of Abraham.
- 6 But he whose 'descent is not counted from them received tithes of Abraham, and blessed him that had the promises

7 And without all contradiction the less is blessed of the better

- 8 And here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth.
- 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham
- 10 For he was yet in the loins of his father, when Melchisedec met him
- Il If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
 - 12 For the priesthood being changed, heavens,

there is made of necessity a change also of the law

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake no-

thing concerning priesthood

15 And it is yet far more evident for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life

17 For he testifieth, 'Thou art a Priest for ever after the order of Melchisedec

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof

19 For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God

20 And masmuch as not without an oath he was made Priest:

- 21 (For those Priests were made without an oath, but this with an oath by him that said unto him, The Lord sware and will not repent, Thou at a Priest for ever after the order of Melchisedec)
- 22 By so much was Jesus made a surety of a better testament
- 23 And they truly were many Priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an *unchangeable priesthood

- 25 Wherefore he is able also to save them ¹⁰to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them
- 26 For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens,

Gen. 14. 18, &c. ² Gr without pedigree ³ Num 18. 21 ⁴ Or pedigree ⁵ Psal. 110 4 ⁶ Or, but it was the bringing in 464.

9 Or, which passeth not from one to another 10 Or, ecermore.

CHAPTER IX.

1 The description of the rite on 11th drain if of the law 11 far inferior to the decenty or deper Jection of the Physical Secretic of Class

This verily the fir treasurant had dea or- hand Go 12 dinances of divine vervice, and a world,

ranctuary

2 For there was a filternacle mide. The first, wherein was the candle tiel, and the table, and the theabread, thick it either The sanctuary

3 And after the second veil the file

nacle which is called the Hol est of all

4 Which had the golden every, end the ark of the coverant overlud round about with gold, wherein was the golden jot that had manny, and 'A iron' rod that budded and the tables of the coven ent.

5 And fover it the cherubing of plet, shadowing the merey eat, of which we car

not now speak particularly

6 Now when these things yere thus ordained, the Pricets went draws into the first tabernale, accomplishing the crivic of

7 But into the second went the High! Priest alone fonce every year, not vithout blood, which he offered for himself, and for the errors of the people

S The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the fir t tabernacle

nas yet standing .

- 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the con-
- 10 Which clood only in meats and drinks, and divers washings and carnal fordinances, imposed on them until the time of reformation

11 But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained

eternal redemption for us

13 For if "the blood of bulls and of goats, and "the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ·

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21 Moreover 10 +1 - 61 1 1 1/1 1 1 total the tober to all all the end is of the vanites

22 And almost all thange on the fire parged with block, and one total linger blood is no rear is o

23 It was therefore receiving that the patterns of things in the larger of mill purified with the early that the lementy thank themselves with better confines than these

21 For Christ is not entered into the Loby places made with lands, releastly factor of the true, but into heaven itself now to appear in the pre-ence of Golfe-ve

25 Nor yet that he should offer Limiest often, as the High Priest entereth into the holy place every year with blood of others,

26 For then must be often have succeed since the foundation of the world but row once in the end of the world bath he appeared to put away sin by the sperifice of himself

27 And as it is appointed unto men orce

to die, but after this the judgment.

25 So "Christ was once offered to Lear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation

¹⁰⁻cere - et 2Fx 1.40 4 20-lety 4Fx 1.10 51 1201 25 22 8Fxel 6 10 Imit 16 2 20 met or cere 1201, le brought in 1401, jurified 1201, perj e

- Verse 2 "Tabernacle...cundlesinck," &c.—All the particulars here enumerated, have been sufficiently noticed and illustrated in the Pentateuch, under the texts which the marginal references indicate
- 3 "The second veil"—Only one veil is mentioned in the Scriptural account of the tabernacle and the temple of Solomon, and this was the one between the holy place and the holy of holes. There was indeed a hanging for the door of the tabernacle, but this is nowhere called a veil. The case was, however, different in the temple which stood when the apostle wrote, for it had two veils between the holy place and the holy of holes. That is, there was an outer or first veil, facing the holy place, and an inner, or second veil facing the sanctuary and between them there was the space of a cubit. In the temple of Solomon there was a wall a cubit thick, between the holy place and the holy of holes, and the veil was that of the entrance in this wall. But in the second temple there was no wall, but these two large veils, a cubit apart, in its place. The reason of this difference was, that although the builders of the second temple knew of the wall in the previous temple, they could not tell whether its thickness, of one cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary and, from this perplexity, they abstained from building any wall, but gave the full measures of forty and twenty cubits to the holy place and sanctuary respectively, and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall. This, in brief, is the account which Maimonides gives of this affair, and with him agree other Jewish writers, who often refer to this difficulty, and to what they regard as the ingenious device by which it was obviated
- 6 "The first tabernacle."—That is, the first, or outer part of the tabernacle, the same as the "holy place," into which it was necessary that the priests should enter daily to burn incense and to attend the lamps, and also, once a week, to remove and renew the shewbread.
- 7 "The High Priest alone"—It was death for any one else, priest or layman, to enter the sanctuary So carefully was this observed and provided for, that, to prevent its being necessary for any one to enter to bring out the body of the high-priest, in case he should die there, before the Lond, on the great day of expiation,—a cord was fastened to his foot, the end of which was left beyond the veil, that he might be drawn out by it, if such a circumstance occurred. It should be observed that the Jews were always in dread lest the high-priest should perish in performing the services of that great day

"Once every year"—That is, on not more than one day in the year for it appears that he entered more than once on that day He went in the first time to offer incense, the second time to sprinkle the blood of the bullock, the third time with the blood of the goat, and the fourth time to bring out the censer. It was held that if, on that day, he

entered a fifth time, he was worthy of death

22 "Almost all things," &c .- The writer says "almost," because some things might be purified by water, and others

by fire. (See Num xxxi 23)

"Without shedding of blood is no remission"—It is evident that the word "almost," expressed in the preceding clause, must be supplied or understood here also For in Levit v 11-13, a man who has sinned, and is so very poor as to be unable to bring a living victim for atonement to the altar, is allowed to bring "the tenth part of an ephali of fine flour for a sin offering," and with this, "the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him."

CHAPTER X

1 The weakness of the law sacrifices 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins 19 An exhortation to hold fast the faith, with patience and thanksgiving

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect

2 For then would they not have ceased to be offcred? because that the worshippers once purged should have had no more conscience of sins

3 But in those sacrifices there is a remembrance again made of sins every year

4 For it is not possible that the blood of bulls and of goats should take away sins

- 5 Wherefore when he cometh into the world, he saith, 'Sacrifice and offering thou wouldest not, but a body 'hast thou prepared me
- 6 In burnt offerings and sacrifices for sin thou hast had no pleasure
 - 7 Then said I, Lo, I come (in the volume

- of the book it is written of me.) to do thy will, O God
- 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law,

9 Then said he, Lo, I come to do thy will, O God He taketh away the first, that he

may establish the second

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all

11 And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God,

13 From henceforth expecting still his

enemies be made his footstool

14 For by one offering he hath perfected for ever them that are sanctified

15 Whereof the Holy Ghost also is a witness to us for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them

17 And their cins and iniquities will I

remember no more

18 Non where remission of there is, there

25 no more offering for sin

- 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus
- 29 By a nev and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

21 And having an High Pricet over the

house of God.

22 Let us drawnear with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering, (for he is faithful

that promised)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaling the assembling of ourselves together, as the manner of some in, but enhorting one another: and so much the more, as we see the day approaching

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

- 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries
- 28 He that despised Moses' law dicd without mercy 'under two or three witnesses.

29 Of ho much corer punishment, suppose ye, shall he be thought vorthy, who hath trodden under foot the Son of God, and hath counted the blood of the corenant, where, ith he was smelifed, an unholy thing and hith done despite unto the Spirit of grace?

20 For no I now him that hath coid, Vengeance belongs the unto me I will recompense, suith the Lord. And again, The Lord shall

Judge his poople.

31 It is a fearful thing to fall into the

hands of the living God

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affactions,

33 Partly, whilst ye vere made a gazingstock both by reproved and afflictions, and partly, whilst ye become companions of them that vere so used

34 For ye had compassion of me in my bonds, and took josfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not at ay therefore your confidence, which hath great recompense of re-

ward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise

"77 For 'yet a little while, and he that

shall come will come, and will not tarry

25 Now the just shall live by faith but if any man draw back, my soul shall have no pleasure in him

39 But we are not of them who draw back unto perdition, but of them that be-

lieve to the saving of the soul.

Verse 1 "A thador.. and ret the very image"—Here is a beautiful aims on to the d'Gerent states of a picture, the first faint shetch or outline, being contrasted with the figure so filled up and finished, as to offer an exact portruiture of the represented objects.

- 11. "Every Priest standetn daily"—All the services of the Levi cal prestneed were performed by them in a standing Priese.
- 22. "A great fight."—Here there is an acknowledged agrantical motaphor, but we touch the allumon is rather to the modal compations of the gladiators than to the competitions of the Olympic games.
- 33. "Againgstock," or "special's."—The metaphorical allus on is here continued; and seems to refer to those who, in the presence of arismiled multirules, were expected to wild beasts in the amph theatre.
- 34. "In my brak."—If it were certain that is disp i pus were the true reading here, the passage would offer conclusive evidence that St. Paul was the author of this existe, but as this is disputed even by many of those who assign the epistle to that appatie, we have not addiced its authority in the introductory note. Several MSS, produce a different meaning by the insertion of a single letter in the word dispute, which they give as dispute; in conformity with which, the Synas, Vulgate, and other versions, translate, "Ye had compassion on trosp who were in bonds." There are, however, girld reasons for heatering at the conclusion that this, and not the other, is the genuine reading. The current reasong is decimed by Grouns, Hammand, Mill, Whithy, Waterland, and Boothroyd, among others, but is accepted by Hichaels, Mackinght, Bloomfield, and others.
- 35 " Car' m' away therefore your confidence"— Some find have a metaphor, taken from the act of soldiers who throw away them shields. This was regarded as an infamous action, and was in some countries punished as a capital country. (See the note on Judges 7.8)

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God 1 The worthy fruits thereof in the fathers of old time

Now faith is the 'substance of things hoped for, the evidence of things not seen

2 For by it the elders obtained a good

report

3 Through faith we understand that 'the worlds were framed by the word of God, so that things which are seen were not made

of things which do appear

4 By faith 'Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead 'yet speaketh

5 By faith Enoch was translated that he should not see death, and was not found, because God had translated him for before his translation he had this testimony, that

he pleased God.

6 But without faith it is impossible to please him for he that cometh to God must believe that he is, and that he is a rewarder

of them that diligently seek him

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith

S By faith 'Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise

10 For he looked for a city which hath foundations, whose builder and maker is

Goa

11 Through faith also 'Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died ¹⁰in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and ¹¹confessed that they were strangers and pilgrims on the earth

14 For they that say such things declare

plainly that they seek a country

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned

16 But now they desire a better country, that is, an heavenly wherefore God is not ashamed to be called their God for he hath

prepared for them a city

17 By faith ¹²Abraham, when he was tried, offered up Isaac and he that had received the promises offered up his only begotten son.

18 13 Of whom it was said, 14 That in Isaac

shall thy seed be called

19 Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure

20 By faith 'SIsaac blessed Jacob and

Esau concerning things to come

21 By faith Jacob, when he was a dying, ¹⁶blessed both the sons of Joseph, and ¹⁷worshipped, *leaning* upon the top of his staff

22 By faith ¹⁶Joseph, when he died, ¹⁶made mention of the departing of the children of Israel, and gave commandment

concerning his bones

23 By faith ²⁰Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's ²¹commandment.

24 By faith **Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter,

25 Choosing rather to suffer affliction with the people of God, than to enjoy the

pleasures of sin for a season,

26 Esteeming the reproach ²³ of Christ greater riches than the treasures in Egypt for he had respect unto the recompense of the reward

27 By faith he forsook Egypt, not fearing the wrath of the king for he endured,

as seeing him who is invisible

28 Through faith the kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them

29 By faith ²³they passed through the Red sea as by dry *land* which the Egyptians assaying to do were drowned

30 By faith 26the walls of Jericho fell down, after they were compassed about

seven days

31 By faith ²⁷the harlot Rahab perished not with them ²⁸that believed not, when ²⁸she had received the spies with peace

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets.

33 Who through faith subdued kingdoms, wrought righteousness, obtained pro-

mises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valuant in fight, turned to flight the armies of the aliens

35 Women received their dead raised to life again and others were sotortured, not accepting deliverance, that they might obtain a better resurrection

36 And others had trial of ciuel mockings and scourgings, yea, moreover of bonds and

imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword. they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented,

38 (Of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth

39 And these all, having obtained a good report through faith, received not the promise

40 God having ⁸¹provided some better thing for us, that they without us should

o flight the armies of the aliens | not be made perfect | not be made perfect | 25 Exod. 14 22 | 25 Josh 6 20 | 27 Josh 6 23 | 28 Or, that were disobedient. | 29 Josh 9 1 | 30 9 Mac. 7 7 | 31 Or, forescen

- Verse? "The worlds"—In the note to chap 1 2, we have explained the popular sense, in which the Jews were accustomed to speak of the universe, as composed of three worlds, and to which the apostle may be supposed to have some reference. The Jews, however, were wont also to speak of a plurality of worlds in another sense, for they alleged there were many worlds, each with its visible heaven, its earth, stars, and planets. They sometimes spoke of three hundred and ten, and sometimes of as many as eighteen thousand of such worlds. These old notions may have some interest to those who, in our day, speculate concerning a plurality of worlds.
- 23 "A proper child"—That is, a handsome good-looking child, which was the sense in which the word "proper" was used in the time of our translators. The same sense is conveyed as by the "goodly child" of the original narrative (I and in 2)
- 24 "Refused to be called the son of Pharaoh's daughter"—In this, as in several other instances, the apostle supplies information not to be found in the original narrative. Josephus says that Pharaoh's daughter adopted Moses for her own son, and that he was designed to be her father's successor, but that when he came to full age, he refused to be regarded as the son of Pharaoh's daughter, and chose rather to take his part with the oppressed Hebrews from whom he sprung ('Antiq' in 9.7). How much more of this story than the apostle sanctions is true, we know not, but it may justly be doubted whether the laws of Egypt would, under any circumstances, have permitted a prospect of his succession to the Fgyptian throne, however high, in other respects, the distinction of being called "the son of Pharaoh's daughter" must have been
- 33 "Sublued Lingdoms"—As did Joshua, David, and others—But in the following enumeration we need not specify the instruces which the writer appears to have in view, as they will occur to most readers, or, if not, are indicated by the marginal references
- 37 "Saum anuader"—There is no certain instance in the Old Testament, of such a punishment as this being inflicted, but that such a punishment existed, and had been of old inflicted on rightcous men, is evinced by this passage. Indeed, there are some who think that wherever "cutting in two" is mentioned, in the Old and New Testaments, the punishment of the same is intended, but this seems to us a very uncertain matter. It is however known, that such a punishment did exist in different nations, although it does not appear to have been anywhere common. Instances might be addicted of its infliction by the Persians Greeks, Thraciaus, and Romans. Among the latter people, the laws of the twelve tall his fixed this as the punishment of certain crimes but this mode of execution was, at least in later times, were rare since Aulus Cellius says, that in his time, there were none who remembered to have seen it practised. However, it appears from Suctomus, that the emperor Caligula often condemned persons of condition to be sawn through the niddle. There is an old Levish tradition, which was adopted by the early Christian fathers, and from them has become the current notion, that the prophet Isaiah was sawn asunder by order of king Manasseh, and if so, the apostle may could flees be supplied to refer to this among other examples. Calmet, virting above a hundred years since, says, I am assured that the punishment of the saw is still in use among the Switzers, and that they put it in practice not have years ago upon one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They I thim into a kind of coffin, and saved him lengthwise, beginning at the head, as a piece of wood is sawn." (See his 1) and 1-thin such a kind of coffin, and saved him lengthwise, beginning at the head, as a piece of wood is sawn." (See his 1) and 1-thin such a kind of coffin, and saved him lengthwise, beginning at the head, as a piece of wood is sawn." (See his

an assured if at the punishment of the saw is still in use among the Switzers, and that they put it in practice not not not y years ago upon one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They I thin into a kind of coffin, and saved him lengthwise, beginning at the head, as a piece of wood is sawn." (See his 1) so station surles Supplieds, and Dictionary, (1732) art. "Saw")

But it is very possible that the use of the term "sawn asunder," may convey an idea to us of something very different from the which the sacred writer intends to indicate, if we take it to mean that the instrument of punishment was nearly a large blade with a toothed edge. Indeed, the Jews, by telling its that Isaiah was sawn asunder with a "conserved clarky had something different in view. It is thought David's putting the captive Ammonites "under saws" is easy that I e thus put them to death. Whether so or not, if we turn to Amos 1.3, we find the same word that I are the same the death. Whether so or not, if we turn to Amos 1.3, we find the same word that I are the same thing is doubtless intended. We have already (Deut xxv. 4, Isa xxviii. 27) noticed it a result mach a employed to separate the Grain, and to reduce the straw to a crushed and broken condition

for fodder, as a large, heavy roller, commonly of wood, armed with numerous teeth or sharp points of iron. The Jewish writers use the same word, and no doubt mean the same thing, when they speak of the death which Isaiah suffered; and they properly call it wooden, with respect to the cylinder of wood in which the points were inserted. Under this explanation, the punishment may be supposed to mean that this machine was drawn over the sufferer as he lay on the ground, and that his body was crushed, broken and divided by the weight of the machine, and by the large and deep punctures which its numerous points inflicted. It will be recollected that Amos, who has been referred to above, was contemporary with Isaach. It is very probable that it is to this punishment that the apostle refers, although the other form of sawing asunder, with a tooth edged blade, could not have been unknown to him, if only from the consumers as anything which had lately been offered by Calcula of maked the supplements and other than the consumers as anything which had lately been offered by Calcula of maked the supplements and other than the consumers as anything which had lately been offered by Calcula of maked the supplements and other than the consumers as any lately been offered by Calcula of maked the supplements and other than the consumers are also as a constant of the consumers and the constant of the constant o spicuous examples which had lately been offered by Caligula, if indeed the punishments inflicted by that savage prince are so to be understood for the punishment by the threshing machine is mentioned by Virgil.

CHAPTER XII

1 An exhortation to constant faith, 1 attence, and godliness 22 A commendation of the new testament above the old.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the 'author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds

4 Ye have not yet resisted unto blood,

striving against sin

- 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou ait rebuked of him
- 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he
- 7 If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?
- 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be paitakers of

his holiness

11 Now no chastening for the present seemeth to be joyous, but grievous nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make *straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed

14 Follow peace with all men, and holiness, without which no man shall see the

15 Looking diligently lest any man 'fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled,

16 Lest there be any formicator, or profane person, as Esau, who for one morsel

of meat sold his birthright

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected for he found no 10 place of repentance, though he sought it carefully with

18 For ye are not come unto "the mount that might be touched, and that burned with fire, nor unto blackness, and darkness. and tempest,

19 And the sound of a trumpet, and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more

20 (For they could not endure that which was commanded, 18 And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake

22 But ye are come unto mount Sion, and unto the city of the hving God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and Church of the firstborn, which are "written in heaven, and to God the Judge of all, and to

the spirits of just men made perfect,

24 And to Jesus the mediator of the new 15covenant, and to 16the blood of sprinkling, that speaketh better things than that of \mathbf{A} bel

*Joh 5 17 Prov. 3 11 3 Nev 3 19 4 Isa 35 3 5 Or even 9 Gen. 27, 38 10 Or way to change his mind 11 Trod. 19 12 13, 19 14 Or, enrolled. 13 Or, testament 15 1 Pet. 1, 2, 1 Or beginner 8 Gen 25 33 ⁵ Rom 12 18 12 Exod, 20 19 7 Or, fall from 13 Fxod 19 13,

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

26 Whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but

also heaven

27 And this word, Yet once more, signifieth the removing of those things that "are shaken, as of things that are made, that those things which cannot be shaken may remain

25 Wherefore we receiving a kingdom which cannot be moved, "let us have grace, whereby we may serve God acceptably with

reverence and godly fear:

29 For "our God in a consuming fire

13 0-, -- y be 1 sle-12 Or. le' us Fo'd fail. 12 Deat 4 21, and 9 3. 17 Hagg, 2 6.

Verse 1. "So great a cloud of wilnesses"—This verse consists of a scress of ago-stical metaphors. The primary reference here seems to be to the dense mass of the speciators attracted b, the context, but there is probably also an allusion to the persons who were stationed at the goal to observe who reached it first, and neced ding to whose test impay the crown was awarded. The word "cloud," as applied to a large body of men, occurs f equently in the Greek and

Lan writers, particularly the poets.

"Lay ande every weight'—This clearly refers to the practice of the racers in the Grecian games, who, as indeed racers always are, were studious to lay aside whatever might retard or encumber their course. To this end they sometimes directed themselves of all clothing, lest even light clothing, by its waving in the wind, or from the resistance of

the air, should confuse or impede them in their course

- 3 ' Lest ye be weared and faint"—These also appear to be agonistical allus one, derived from those 7 ho, being tired, or exhausted and disheartened, are disposed to give over their contest in the race.
- 4 "Rensted unto blood."—The profusion of agonistical metaphors in the context, would oursously suggest that this also is one. It seems to be taken from the contest of the pugues, or boxers, who were frequently covered with blood and sometimes died in the contest. This also occurs among our own boxers, who fight will unarmed hands but was much more frequent among the ancient pugiles, who some imes fought with balls of lead or stone in their hands, but more commonly were provided with the ceitus, which consisted of thougs of leather, bound around the hands and sometimes the arms also, and to give greater force and weight to the blow, these were commonly furn shed with plummets of lead or iron.
- 8 "If ye be without chastitement", then are ye bastards and not tink "—Bastards were very numerous in the disclute times in which the apostle wrote, and he here probably refers to the neglect with which they were treated, and the general want of proper care in their education and discipline -

"Lost in the world a wide range, enjoin'd no aim, Prescrib d no duty, and assign d no name "-Savage

This, indeed, has always been proverbial. Some think they are here called "not sons," not with respect to their proper fatner but with reference to the husband of the woman, whose adulterous offspring they are supposed to be, and whom he refuses to acknowledge as his children. But this appears rather an unnecessary limitation. Even in the law of our orn country, a bastard is termed nullius filius

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The con-

Let 'brotherly love continue

- 2 Be not forgetful to entertain strangers for thereby some have entertained angels unawares
- 3 Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled · but whoremongers and adul-

terers God will judge

- 5 Let your conversation be without covetousness, and be content with such things as ye have for he hath said, 'I will never leave thee, nor forsake thee
 - 6 So that we may boldly say, The Lord | suffered without the gate

- as my helper, and I will not fear what man shall do unto me
- 7 Remember them which have the rule over you, who have spoken unto you the word of God · whose faith follow, considering the end of their conversation:

8 Jesus Christ the same yesterday, and

to day, and for ever

9 Be not carried about with divers and strange doctrines For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein

10 We have an altar, whereof they have no right to eat which serve the tabernacle

Il For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp

12 Wherefore Jesus also, that he might sanctify the people with his own blood,

* Rom. 12. 13. 1 Per 4.9 * Gen Or, are the grades. ² Gen. 12.3 and 19.2. ⁴ Dept. 31.8 John 1.5. ⁵ Perl. 55. 4, 11, and 112.6 cgrden. ⁷ Let 14. II, 12, and 6 W, and 15.27 1 Eom. 12.10

HEBREWS.

13 Let us go forth therefore unto him without the camp, bearing his reproach

14 'For here have we no continuing city,

but we seek one to come

15 By him therefore let us offer the saerifice of praise to God continually, that is, "the fruit of our lips "giving thanks to his

16 But to do good and to communicate forget not for "with such sacrifices God is

nell pleased

17 "Obey them that "have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief for that is unprofitable for you

18 Pray for us for we trust we have a good conscience, in all things willing to live

19 But I beseech you the rather to do this, that I may be restored to you the rooner

n Mr. 2 10 11 Phil. 4 18 2 11 voll 9 30 Gr confessing to

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting "covenant,

21 Make you perfect in every good work to do his will, "working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever

22 And I beseech you, brethren, suffer the word of exhortation for I have written a letter unto you in few words

23 Know ye that our brother Timothy is set at liberty, with whom, if he come shortly,

I will see you

24 Salute all them that have the rule over you, and all the saints They of Italy salute you

25 Grace be with you all. Amen

Written to the Hebreus from Italy by Timothy

1" 1 Thesa 5 12 13 Or, guide 14 Or, testament

In the note on Mark xvi 2, we promised to say something with respect to the site of Calvary, otherwise Golgotha, where our Lord was crucified, and in or near which he was entombed. The circumstance which particularly connects the present passage with the question is that the spot which has for ages been considered the site of these memorable transactions is nearly in the very heart of the modern city of Jerusalem, whereas the present text most distinctly intimates that the crucinaion took place without the Holy City. We know indeed that this was the usual custom of the Jews, and that moreover, interments were not allowed within the city. Besides, the present passage is not by any means singular in its intimation. The manner in which the evangelists describe his being 'led away,' and 'going forth' would authorise a similar conclusion as to 'the place' being without the walls of Terusalem, even if 5t John had not added that the place where Jesus was crucified was night to the city,' which is decisive as to its not being without it? The added the place where Jesus was crucified was night to the city,' which is decisive as to its not being within it ' (See I clectic Review,' Feb 1820)

Non the question is whether what now bears the name of Mount Calvary answers to these indications of locality? On this question—or rather whether the sacred sites be really those which are now pointed out?—the opinions of travellers and others have been very much divided. Dr. Clarke very strongly impugned the claims of the alleged Mount Calvary and he has been followed by a considerable number of other writers, while another portion apparently equal in weight and number relying upon the evidence of authority have adhered to the established opinion. In fact, the evidence in this matter is chiefly from local probabilities on the one side, and from authority, on the other, and the countersailing evidence appears to be on both sides so strong as to offer very reasonable grounds for hesitation

for the site seemingly authenticated by the history and triditions of many ages, the following may be taken as the substantial endence - There can be no reasonable ground for doubt but that to those first Christians, who resided at Jerusalem and who could not be mistaken in the facts, the spots where their Lord was crucified, and that which had been the seem of his resurrection were places in which they took considerable interest, and which, consequently, could not I it lie well known to all of them and as the faith of Christ became extended, were pointed out by them to such

co verticas came to Jerusalem from distrut places.

Low were lot the approaching destruction of Jerusalem, the Christians in the devoted city timeously withdrew from it. and retired to Pellie b word Jo dan. Before that generation had passed away, motions were made for the rebuilding of the c is, and to the rebuilt cits mins of the Christians returned and the church of Jerusalem was re organised under a returned to hive been much interested before their departure. It is true that since then Jerusalem had been over-timent the surrounding and produced the surrounding and surrou is rim that he from the same principle of the recignition of sites, even when all the works of man are derived. The strong disacteristics of the spin- is little and excavations—would surely the test appear all else were thank a drained. Because it unlikely that the repolability has the rest distinct the war of the parameters of the formula of the recognition of the place of creening, which alio elect i bica 6 diar or direction

Note that have the ending the emocial of the destruction and after it was rebuild lived out the first of the above access to a melanthe clurch at large were before the destruction and discussing a large was any other scalar to a large with a chiral and a large temporal of the above and the above above and the above and the above and the above and the above above and the above above above and the above abo the ending to the little of the entrance of th

It is the clotter that the clotter as well that down to the date, the Constitute we expected your contributions in question to a test the time of the Contribution of 2 image of Japiter marked the site of the Holy Sepulchre, and that a marb's statue of Venus was set on the place of the crucifinon to be we shipped by the people. This was to insult the Christians; their persecutors thinking to depute them of their faith in the resurrection and the cross, if they could but pollute those sacred spots with idols. (Ep.st. ad Pau-Emmi) And it is further stated, that these very pollutions served to identify these spots to Helena, the pious, and then very aged mother of Constantine, when she repaired to Jerusalem, and caused the present church of the Holy Sepulchie to be eracted over the sites thus escentained. There is no question that this building marks the site on ch size was induced to fix, and which has ever since been regarded as the place of the cruc.fixion and resurrection. This is what we make out to be the historical evidence for the affirmative side of the question.

The spot thus inducted is nearly in the centre of the present city. The Blown Calvary is a little hill, about fifteen feet high near the base of which is the Sepalchie. Here we must refer for particulars to the note on Mark xvi. 2, where it will be seen that both the mount and the tomb are enclosed within the building erected by Helenz.

Many objections to this spot have been urged by Clarke and others. but it does not seem to us that there are any which with a single exception, might not be sufficiently, or at least plausibly answered by their opponents. The one exception does, however, seem fatal and insuperable. This is not only the difficulty, but the impossibility, of making out that this spot could ever have been beyond the walls of the city, in the midst of which it now is. It is indeed answered, that the Alia of Hadrian did not exactly occupy the same site as the old city, seeing that Mount Sion, to the sorth, was executed from it, in compensation for which it was extended more to the north; so that Mount Calvary came to be mounded within the city. But this explanation is manifestly made for the nonce, and is clearly an inference from the fact that the alleged Calvary is within the walls. It is true that Alia like the present Jerusalem, seems to have excluded Mount Sion, but we hold that it was by so much smaller than the audient city, not that it was proportionat y enlarged northward. Let the reader place before him a plan of Jerusalem, with the description of that city which Icsephus gives, and let him draw, on the former any line he thinks best for the purpose of placing Mount Calvary beyond the walls: he will then find tout, with this senous curtailment, he has destroyed all agreement between his plan and the historian's description; and he will probably arrive at the conviction that the alleged Mount Calvary never could have been outside the town. The same results follow when this use is made of the topographical notices which the Baubimeal waters offer. We will add to this, that if this little hill had been beyond the city, together with the rock from which the sepulchre is hewn, both would have been swept away by the Roman soldiers when, with vast labour, they levelled the ground from Scopes to the northern well of Jerusalem. We do therefore feel bound to suppeas test the knowledge of these spots was lest during the number of years in which the Jews and Christians were excluded from Auz; and that Helena was, in some way or other, deceived in her conclusi n.



FARILY OF PERSONNEL HERRYL-BINDERAM. (See Chap XI, p. 470)

JAMES.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter 26 Otherwise men may seem, but never be truly religious



A M E S, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting

2 My brethren, count it all joy when ye fall into divers temp-

tations,

3 'Knowing this, that the trying of your faith worketh patience

4 But let patience have her perfect work, that ye may be perfect and entire, wanting

nothing

- 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him
- 6 But let him ask in faith, nothing wavering For he that wavereth is like a wave of the sea driven with the wind and tossed

7 For let not that man think that he shall

receive any thing of the Lord.

8 A double minded man a unstable in all his ways

9 Let the brother of low degree rejoice

in that he is exalted.

10 But the rich, in that he is made low because 'as the flower of the grass he shall pass away

¹ Rom. 5 3. ² Matt. 7, 7 ² Or, glory ⁴ Isa. 40 6. 1 Pet. L. 24. ⁸ Matt. 7, 21 Rom. 2, 13.

II For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth so also shall the rich man fade away in his ways

12 Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord

hath promised to them that love him

13 Let no man say when he is tempted, I am tempted of God for God cannot be tempted with 'evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed

15 Then when lust hath conceived, it bringeth forth sin and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning

18 Of his own will begat he us with the word of truth, that we should be a kind of

firstfruits of his creatures

19 Wherefore, my beloved brethren, let every man be swift to hear, 'slow to speak, slow to wrath:

20 For the wrath of man worketh not the

righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls

22 But be ye doers of the word, and not

hearers only, deceiving your own selves

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what

manner of man he was

25 But whose looketh into the perfect

1 Pet. L 24 9 Joh 5 17. 6 Or, evils. 7 Prov 17. 27

law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but delate to keep himself unspotted from the world

law of liberty, and continueth therein, he ceiveth his own heart, this man's religion to being not a forgetful hearer, but a doer of vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world

Or, donng

James —Although the writer of this epistle does not style himself an apostle, but spells of himself only as "a sevant of God, and of the Lord Jesus Christ,"—a style which belongs equally to the humblest of Christia is, and the most endowed of apostles—there is no doubt but that its author was an apostle. There were two apostles of this name, James, the son of Zebedee and brother of John, and James, the son of Alpheus and Institute of Simon and Jude. The former, with his brother John and Peter, seems to have enjoyed a part in the more peculiar confidence of our Lord, and was by him admitted, with the two we have named, to be present at the Transfiguration, and on some other important occasions at which the other apostles were not present. He see the names of Peter, James, and John are often associated in the Gospels and, observing that those were also the names of the writers of the Gueral Epistles, some have been led by the analogy, to suppose that the writer of the one now before a vas the son of Zebedee. Hence the ancient Synac version calls the whole collection, "The three epistles of the three apostles before whose eyes our Lord was transfigured,—Peter, James, and John." But although this correlation this found advocates, it is more generally, and with much better reason, conceived that this epistle was write in by the offer James, sometimes distinguished as "the Lord's brother," that is, his cousin, as explained in the note on Gal. 18, 19. James, the son of Zebedee, was slain by Herod in the year 44 a.d., when we have no reason to conclude that Chris arity had made that progress, beyond the bounds of Palestine, which this epistle supposes, and still less that those corruptions had spring up to which it refers. The destruction of Jerusalem seems also clearly chough to be allufied to as a very near event, in ch. v. 1—8. and there are allusions to a state of society, which if applicable before the death of James the elder, were more eminently and pointedly applicable about the year 60 or 61, when this epistle

Verse 6 "He that wavereth is like a wave"—Few languages would admit of so happy a trunslation as this for the metaphor of the apostle by which an unstable, fluctuating character is compared to a wave is contained also in the verb to waver, here used by our translators with such effect as to give great intensity to the image

- 8. "Double minded."—Not in the sense of duplicity, but of dubiousness and indecision.
- 14 "Every man is tempted, when he is drawn away of his own tuit, and entired '—"The original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour" (Doddingor) The metaphor occurs very frequently in the classical writers, from whom Wetstein adduces many parallels
- 24 "Straightway forgetteth what manner of man he was"—Hence some have enquired, whether any one from viewing himself in a mirror, retains any distinct recollection of that which he has seen. We imagine it to be true that no one carries away from the mirror, a recollection of his own countenance, by any means so distinct as that which he entertains of the faces of other persons, whom he has often seen. But, it may be doubted whether the apostle does not rather allude to a transient and casual glance in the mirror, from which one turns, without having noticed any soil or spot thereon which, if he had observed it, he would have desired to expunge

CHAPTER II

1 It is not agreeable to Christian profession to regard the rich, and to depise the poor brethren 13 rather we are to be loving, and merciful 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with 'respect of persons

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment,

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the

poor, Stand thou there, or sit here under my footstool

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of 'the kingdom which he hath promised to them that love him?

6 But ye have despised the poor Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy

name by the which ye are called?

8 If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye 30r, well, or, seemly 40r, that, 5 Levil, 19 18 Rom. 13.9

¹ Levit. 19 15 Deat. 1. 17, and 16 19 Prov. 24 23, ² Gr. synagogue. 476

commit sin, and are convinced of the law as transgressors

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty

11 For the that said, Do not commit adultery, said also, Do not kill thou commit no adultery, jet if thou kill, thou art become a transgressor of the

12 So speak ye, and so do, as they that

shall be judged by the law of liberty

13 For he shall have judgment without mercy, that hath shewed no mercy, and

mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have

not works? can faith save him?

15 If a brother or sister be naked, and

destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it

17 Even so faith, if it hath not works, is

dead, being salone

7 Or glorieth SGr by itself Some copies read by thy works 11 Geu, 15 6 Rom 4 3, Gal. 3 6 12 Or, breath. 6 Or, that law which said

18 Yea, a man may say, Thou hast faith, and I have works shew me thy faith 'without thy works, and I will shew thee my faith by my works

19 Thou believest that there is one God, thou doest well. the devils also believe, and

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 ¹⁰Seest thou how faith wrought with his works, and by works was faith made per-

23 And the Scripture was fulfilled which saith, "Abraham believed God, and it was imputed unto him for righteousness and he was called the Friend of God

24 Ye see then how that by works a man

is justified, and not by faith only

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the 12 spirit is

10 Or, Thou seest

dead, so faith without works is dead also

Verse 2. "With a gold ring"—The word χευσοδακτυλίος might very properly be rendered "having his fingers adorned with gold rings". In more ancient times, only one ring, and that a seal ring, was worn by men, as is now the case in the East. But about the present time, the wearing of many rings had become a fashion, at least among the master people, the Romans, from whom it was probably adopted by persons of wealth and rank in the provinces. The custom is noticed by Arrian (in Epict. 1 22), and Seneca, in describing the luxury and ostentation of his time, says, "We adorn our fingers with rings, and a jewel is displayed on every joint". Such rings, or indeed any ring of gold, were not allowed to be worn by any but free citizens, and, among the Romans, they originally served to distinguish persons of sentitution or equestrian rank from the common recole. senaturian or equestrian rank from the common people.

10 "He is guilty of all"—It was the opinion of the Jews that the Law was an entire thing, and that the whole was broken if any of its parts were so. They understand this in nearly the same sense in which a covenant is said to be broken, when any one of its articles is infringed.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm 13 They who be truly wise be mild, and peaceable, without envying, and strife.

My brethren, be not many masters, knowing that we shall receive the greater 'condemnation

- 2 For in many things we offend all any man offend not in word, the same is a perfect man, and able also to bridle the
- 3 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth

5 Even so the tongue is a little member, and boasteth great things Behold, how great 3a matter a little fire kindleth!

- 6 And the tongue is a fire, a world of iniquity so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell
- 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of smankind.

8 But the tongue can no man tame, it is ! an unruly evil, full of deadly poison

9 Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God

10 Out of the same mouth proceedeth My brethren, these blessing and cursing things ought not so to be.

11 Doth a fountain send forth at the same

"place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh

13 Who is a wise man and endued with knowledge among you? let him shew out of im peace of them that make peace

a good conversation his works with meckness of wirdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth

15 This visdoin descendeth not from above, but is carthly, seen nal, devilish

16 For where envying and strife is, there

as confusion and every call work

17 But the wisdom that is from above is first pure, then peaccable, gentle, and easy to be intreated, full of mercy and good fruits, 'without partiality, and without hypocrisy

18 And the fruit of righteousness is sown

" Gr tw-ult or, unga cinett * Or, will rat servery! ag 7 Or, Enterel

Verse 6 "Course of nature"-Literalls, "the wheel," or perhaps, more freely, ' the circle of nature." Commentators are not well agreed whether this means the succession of human generations or the course of an individual life. The expression would be true enough in both senses, and both may very possibly have been in the apostle's mind. As to the metaphor, a wheel in its revolutions very naturally suggests the course of years or of generations, compared another coming on, without break or intermission, while its intact circumference uptry denotes the complete series. If it might not be pushing too far the metaphorical allusion, there might also in the choice of this word be supposed an allusion to the self-ignition of a wheel, which is often the result of its rapid motion, and by which itself and all consented with it are constituted determed. nected with it are sometimes destroyed

7. ' Hath been tamed of mankind"—See the note on Job xlul. There is perhaps no kind of creature, to much man has access, which might not be tamed by him, with proper perseverance. The ancients seem to have made exertions to this end, and with much better success, than ourselves. The examples given by Pany, of creatures tamed by men, relate to elephants, lions, and tigers, among beasts, to the cagle, among birds, to aspend other servents; and to crocodiles, and various fishes, among the inhabitants of the water ('Nat. Hist.' vii. 9 16. 17, x 5, 41) The lion was very commonly tamed by the ancient Egyptians, and trained to assist both in hunting and in war

CHAPTER IV.

1 We are to strive against covelousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence

From whence come wars and inghtings among you? come they not hence, even of your lusts that war in your members?

- 2 Ye lust, and have not ye kill, and desire to have, and cannot obtain ye fight and war, yet ye have not, because ye ask
- 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your
- 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of
- 5 Do ye think that the Scripture saith in vam, The spirit that dwelleth in us lusteth 'to envy?

6 But he giveth more grace Wherefore

he saith, 'God resisteth the proud, but giveth grace unto the humble

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

S Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep let your laughter be turned to mourning, and your joy to heaviness

10 Humble yourselves in the sight of the

Lord, and he shall lift you up

11 Speak not evil one of another, brethren He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy "who art thou that

judgest another?

13 'Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.

14 Whereas ye know not what shall be on

20-, pleasures 20r, pleasures, 40r, entionally 2 Prot 27 L 10-, leculings Pro 3,34. 1 Pet. 5.5 Ephes 4 27 71 Pet 5.6 the morrow 'For what is your life? '10It is even a vapour, that appeareth for a little time, and then vanisheth away

15 For that ye ought to say, "If the Lord will, we shall live, and do this, or that.

10 Or, For it is

11 1 Cor 4, 19

all such rejoicing is evil

Verse 13 "Continue there a year, and buy and sell."—The practice to which the apostle here refers, is very common in the East at this day, among a very respectable and intelligent class of merchants. They convey the products of one place to some distant city, where they remain until they have disposed of their own goods and purchased others suitable for another distant market, and thus the operation is repeated until, after a number of years, the trader is enabled to return prosperously to his home. Or, again, a shopkeeper or merchant takes only the first step in this process—conveying to a distant town, where the best purchases in his own line are to be made, such goods as are likely to realise a profit, and returning, without any further step, with a stock for his own concern. These operations are seldom very rapid, as the adventurer likes to wait opportunities for making advantageous bargains, and sometimes opens a shop in the place to which he comes, to sell by retail the goods he has brought.

CHAPTER V.

1 Wicked rich men are to fear God's vengeance 7 We ought to be patient in afflictions, after the example of the prophets, and Job 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth

Go to now, ye rich men, weep and howl for your miseries that shall come upon you

2 Your riches are corrupted, and your

garments are motheaten

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire Ye have heaped treasure together for the last days

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth and the cries of them which have reaped are entered into the ears of the Lord of sabaoth

5 Ye have lived in pleasure on the earth, and been wanton, ye have nourished your licarts as in a day of slaughter

6 Ye have condemned and killed the

just, and he doth not resist you

7 'Be patient therefore, brethren, unto the coming of the Lord Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain

8 Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh

9 Grudge not one against another, brethren, lest ye be condemned behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who shall save a soul from the spoken in the name of the Lord, for a multitude of sins.

an example of suffering affliction, and of

16 But now ye rejoice in your boastings.

17 Therefore to him that knoweth to

do good, and doeth it not, to him it is

patience

Il Behold, we count them happy which endure Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath but let your yea be yea, and your nay, nay, lest

ye fall into condemnation

13 Is any among you afflicted? let him pray Is any merry? let him sing psalms

14 Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord

15 And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him

16 Confess your faults one to another, and pray one for another, that ye may be healed The effectual fervent prayer of a

righteous man availeth much

17 Elias was a man subject to like passions as we are, and the prayed tearnestly that it might not rain and it rained not on the earth by the space of three years and six months

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit

iruit

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 Or, de long patient, or, suffer with long patience. 2 Or, groan, or, grieve not. 2 Matt. 5. 34 4 Mark 6, 13 51 Kings 17 1. 6 Or, in his grayer. 7 1 Kings 18, 42, 45, 5 Matt. 18, 15.

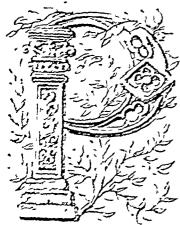
THE FIRST EPISTLE GENERAL

07

PETER.

CHAPTER I.

1 He bles eth God for his manifold sportial graces. 16 showing that the salvation in Christ is no news, but a thing prophered of old: 13 and exhorteth them accordingly to a godly conversation, fora-much or they are now born onen by the word of



ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Fathrough ther, sanctification of

the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto

you, and peace, be multiplied.

3 Bessed he the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again urto a lively hope by the resurrection of Jerus Christ from the dead,

4 To an inheritance uncorruptible, and undefied and that fadeth not array, reserved

in Learen for you,

5 Who are light by the power of Gol through faith unto eatration ready to be rerealed in the last time

6. Where's he greatly rejoice, though now for a reason, if need be, Te are in heaviness

-Frank Male I mile

through manifold temptations:
7 That the trial of your faith, being much more premous than of gold that perisheth. though it he tried with fire, might be found! pooring of Jorus Christs

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even

the calvation of your souls

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto

Il Scarching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that

should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, he sober, and hope to the end for the grace that is to be brought unto you at the

revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance.

15 But as he which hath called you is holy, so be we holy in all manner of conversation;

16 Because it is written, Be ye holy, for

17 And if ve call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forzsmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, unto praise and honour and glory at the april as of a lamb without blems h and without

1 =7,56:

"Drai", I i = 2.11 * Lore 11 46, 207 15 2, 2015 7 20 Who verily was forcordained before the foundation of the world, but was manifest

in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever

24 ¹⁰For ¹¹all flesh 15 as grass, and all the glory of man as the flower of grass The grass withereth, and the flower thereof fall-

eth away

25 But the word of the Lord endureth for ever And this is the word which by the Gospel is preached unto you

8 Rom 16 25 Coloss 1 26 1 Tim 1 10 Titus 1 2. 9 Rom 12 10 Chap 2 17 10 Or, for that.

I Petra.—There have been various opinions concerning the date of this epistle, and the place from which it was written. The former question is in a great degree determined by the latter. The apostle himself informs us that it was written from Babylon, and sent by 'Silvania, a faithful brother," to the parties for whom it was designed. But then it is asked, whether "Babylon" is here to be literally or mystically understood. Literally taken, it might denote what remained of the great Babylon on the Euphrates, or to the Babylon in Egypt, near Memphis. The latter seems at this time to have been a place of too little note to be mentioned without some mark of distinction, as "Babylon in Egypt" and to the former, so many objections have been found, that the larger proportion of Protestant interpreters, with all those belonging to the church of Rome, conclude that the city of Rome is mystically denoted. All ancient authority is also in Lavour of this conclusion, and we are disposed, upon the whole, to acquiesce in it, though not without considerable doubt and hesitation. Allowing, then, that this epistle was written from Rome, the traditions concerning the apostle's visit to that city may enable us to determine its date with tolerable precision for as he is said to have suffered marty domithere in a n 64 or 65, and there is no account of his being there prior to the year 63, it may be concluded that the epistle was written either in the year 63 or 64. All this must, however, partake of the uncertainty in which the whole of Peter's later history is involved.

Verse 1 "Pontus," &c —That the apostle mentions first that province of Asia Minor which was nearest to Babylon on the Euphrates, and the rest successively in proportion to their distance from that city, furnishes one of the arguments by which Basnage endeavours to show that this epistle was written from thence

12 "Which things the angels desire to look into"—Dr Bloomfield endeavours to convey the full force of the original by rendering "Over which the angels bend with admiration and delight to look into" See also Doddridge. It has often been observed, that there is here an apparent allusion to the posture of the golden cherubim in the sanctuary, bending over the judgment seat.

CHAPTER II.

1 He dehorteth them from the breach of charity 4 shewing that Christ is the foundation whereupon they are built 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth seriants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.

Will ril rori laying aside all malice, and all guile, and hypocrisics, and envies, and all evil speakings,

- 2 As newborn babes, desire the sincere milk of the word, that ye may grow there-by
- 3 If so be ye have tasted that the Lord is gracious
- 4 To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,
- 5 Ye also, as lively stones, 'are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
 - 6 Wherefore also it is contained in the

- Scripture, Behold, I lay in Sion a chief corner stone, elect, precious and he that believeth on him shall not be confounded
- 7 Unto you therefore which believe he is precious but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient whereunto also they were appointed

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

10 Which in time past u ere not a people, but are now the people of God: which had not obtained mercy, but now have obtained

nercy

II Dearly beloved, I beseech you as strangers and pilgrims, 'abstain from fleshly lusts, which war against the soul;

*Linkly (Ferell Gand's 10 Tom 9 23 To extensive 4Pril 119.22 Mail 51 42 Actif 11, Flex 814 Rom. 9 23, 5 M From 13.14 Gall's 16 Tom 13.14 Gall's 1

among the Gentiles that, "whereas they speak against you as evildoers. "They may by your good works, which they shall behold, glorify God in the day of visitation

13 "Submit yourselves to every ordinance of man for the Lord's sake, whether it be

to the king as supreme,

- 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do
- 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men
- 16 As free, and not "susing your liberty for a cloke of maliciousness, but as the 'ervants of God
- 17 Honour all men Love the brother Fear God Honour the king
- 18 "Servants, be subject to your masters with all fear not only to the good and gentle, but also to the froward

19 For this is "thankworthy if a man for !

12 "Having your conversation honest | concuence toward God endure grief, cufferallulguora gur

20 For vlait glory is it, if, when ye be buffeted for your failte, so shall take it potiently? but it, when we do well and ruffer for it, ye tale it potently, the reflaceptable with God

21 For even hereunto were we colled tocause Christ also suffered ! for us, leaving ue an example, that ye should follow his

22 * Who did no cin, neither was guile

found in his mouth

23 Who, when he was resided, resided not again, when he suffered, he threatened not, but "committed harrelf to him that judgeth rightcourly?

21.5 Who his or n self here our sites in his own body "on the tree, that we, being dead to sine, should live unto rightcourness by

whose stripes ve were healed

25 For ye were as sheep going astray. but are now returned unto the Shepherd and Bishop of your souls

Million 13.1 DGe / may 100 ereems Ply a f 3 ('as 2227 2.2 y z. 11 les 73.9 100 e.m. c. abbrer 1 Million 1 to 2 11 to 11 Chap 3.16 12 Or where a 13 Matt 5 16 20 Same read for y a.

Verse 2 ' New b rn babes '-The Jewish doctors often cashed recent pass lytes from land and the children "

' Sincere milt "-Pure, unadulterated mill

- 5. Leading as lively stones, are built up a spiritual home.—It was usual and gettle area to write a to describe that stone as home which has in its native state compact and unbroken in the quarts. Covery viewing the prior tipe x_i , it may possibly be perceived that the apostle by a beautiful extension of this hour collection state is $x_i = x_i$. re-united in a stately building so nicely compacted, and the joints so close that no flaw or division and area. This prohaps figures forth the unity and love which should presail among Christicial and without which they are no longer living stones
- 24 "The tree"-That is "the cross," called in Latin Arbor infelix. "The fatal tree," us d to be, in Engl 's an expression for the gallows. Hewlert.

CHAPTER III

1 He teacheth the duty of wires and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution 19 He declareth also the benefits of Christ toward the old world

Likewise, 're wives, be in subjection to your own husbands. that, if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your chaste conver-

sation coupled with fear

3 Whose adorning let it not be that outward adorning of planting the hair, and of wearing of gold, or of putting on of apparel,

4 But let it be the hudden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, I thren, be pitiful, be courteous.

which is in the sight of God of great price

- For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands
- 6 Even as Sara obeyed Abraham, realling him lord whose 'daughters ye are, as long as ye do well, and are not afraid with any amazement
- 7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered

8 Finally, be ye all of one mind, having compassion one of another, love as bre-

9 Not rendering evil for evil, or railing for railing but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile

11 Let him 'eschew evil, and do good,

let him seek peace, and ensue it

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers but the face of the Lord is against them that do evil

13 And who is he that will harm you, if

ye be followers of that which is good?

14 10 But and if ye suffer for righteousness' sake, happy are ye and "be not afraid of their terior, neither be troubled,

- 15 But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and 12fear
- 16 ¹³Having a good conscience, that, whereas they speak evil of you, as of evil- him

doers, they may be ashamed that falsely accuse your good conversation in Christ

17 For it is better, if the will of God be so, that ye suffer for well doing, than for

evil doing

18 For Christ also hath "once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit

19 By which also he went and preached

unto the spirits in prison,

20 Which sometime were disobedient, 15 when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water

21 The like figure whereunto cien baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the

resurrection of Jesus Christ

22 Who is gone into heaven, and is on r the right hand of God, angels and authorities and powers being made subject unto

⁵ Prov 17 13, and 20 22 Rom 19 17 1 Thess 5 15 7 Psal. 34 12, &c. 8 Iss. 1 16 9 Gr upon 1 12 Or, reverence 13 Chap 2 12 14 Rom. 5 6 Heb 9 38 15 Gen 6 10 Matt 5 10 11 Isa 8 12, 13,

Verse 3 "Planting the hair"-The original (ium) exer, Telkur) denotes curling, planting, and other ornamental dispo-Among both the Jewish and heathen females of this age the art of adorning the hair was carried to an extent of extravagance which certainly has not been exceeded, if equalled, in any modern time. Among the Jews there were women who made it a gainful profession to plait women's hair. The art must indeed have required some practice and skill, since it seems that the taste of the Jewish women inclined them to have their hair set up, by the aid of crisping pins, in the form of horns and towers

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the geneial end that now approacheth 12 and comforteth them against persecution

Forassiuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind for he that hath suffered in the flesh hath ceased from sin,

2 That he no longer should live the rest of his time in the flesh to the lusts of men.

but to the will of God

- 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries
- 4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the Gospel |

preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the

7 But the end of all things is at hand \cdot be ye therefore sober, and watch unto

8 And above all things have fervent charity among yourselves for 'charity 'shall cover the multitude of sins

9 *Use hospitality one to another without

grudging

- 10 'As every man hath received the gift, eien so minister the same one to another, as good stewards of the manifold grace of
- II If any man speak, let him speal as the oracles of God, if any man minister, let him do it as of the ability which God giveth. that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever Amen.

12 Beloved, think it not strange con-

cerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also

with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is

15 But let none of you suffer as a murderer, or as a thief, or as an evidoer, or as

a busybody in other men's matters.

ing to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Verse 12. "The ferry trial."—There appears here to be a metaphorical allus" in to a kind of triture by fire, which was in use at this time and which went by the name of the fiery trial," being so called by Josephus. Others, however, rather think the alluron is to the processes by which precious metals are cleared from dross by fire.

\$ 3"att 5, 11.

God?

appear?

e Prot 11.31.

CHAPTER V.

1 He exharteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre,

but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

- 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt

you in due time:

10,ಬಹಾಗೆ ಚಹನಾಗ *Or, orming. *Imm 4.6.

7 Casting all your care upon him; for he careth for you.

16 Yet if any man suffer as a Christian,

17 For the time is come that judgment

let him not be ashamed; but let him glo-

must begin at the house of God. and if it

first begin at us, what shall the end be

of them that obey not the Gospel of

where shall the ungodly and the sinner

18 'And if the righteous carcely be saved,

19 Wherefore let them that suffer accord-

rify God on this behalf

8 Be sober, be vigilant; because your adversary the devil, as a roaring hon, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith,

knowing that the same afflictions are accomplished in your brethren that are in the world

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle

11 To him be glory and dominion for

ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so

doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

: Pul 55 52 Num 6.55 4 James 4.1% · E-leie

Verse 4. "The chief Shepland"—In those countries where immense focks went forth to feel in the open pastures of the wilderness, a large to the constraint where minerise noise went from the constraint, it became necessary that one of the sheepherds should be invested with the constraint and direction of the whole. This officer supplies that greate with his metaphonical allustrate with the constraint of Christ as the "Christ Propherd." Burder illustrates this passage by a recommendation of the street of the constraint of the Christ as the "Christ Christian" burder illustrates this passage by a recommendation of the street of the Christ as the Christian of the sports with its mersphoras substant to Usinst as the "Chief Shepherd." Burder minimates this passage of a very apports distinated from some currous details, in the "Gentleman's Magazine" for 1764, concerning the sheep-walks of Spain, in which country the pastoral trages are imprestigately defined from the Arabians.—"Ten thousand sheep curry to a fock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or fire hundred sheep; strong, active, vigilant; intelligent in pasture, in the weather, and in the diseases of sheep. He has also like currently over fifty anexhands and fifty drys, five of each to a title. He chooses them, he chastises them, or discharges them, at will. He is the proportion, or chief shepherd of the whole fools.

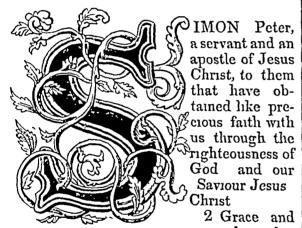
THE SECOND EPISTLE GENERAL

OF

PETER.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure 12 whereof he is careful to remember them, knowing that his death is at hand 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets



plied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us 'to glory and virtue

4 Whereby are given unto us exceeding great and precious promises—that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust

5 And beside this, giving all diligence, add to your faith virtue, and to virtue

knowledge

6 And to knowledge temperance, and to temperance patience, and to patience god-liness;

7 And to godliness brotherly kindness, and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins

10 Wherefore the rather, brethren, give diligence to make your calling and election sure for if ye do these things, ye shall never fall

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ

12 Wherefore I will not be negligent to put you always in remembrance of these tlungs, though ye know them, and be established in the present truth

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting

you in remembrance,

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me

15 Moreover I will endeavour that ye may be able after my decease to have these

things always in remembrance

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well

pleased

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more more word of programs, wherear to be do meditively et de feed, as unto a light that is not in a desi place, urtil the day carn, and the day eleeffectings at teather

20 Knowing this first, that no propiety tima . I the degree

II. Perrentine in the control of the street of the street

of the Fernatur in of any provide interpre-

21 Total Margaret, and the of ter or freminister, a tlegt Getting of minimum research to Holy Gas 5

CHAPTER IL

I Experient than effect travers of in. The a goal, and garaneses then of the end to be of the collection of the median and the action of the a

But there were false prophets also a sone the people, even at frese state to file teachers among you, who priving shill bring in damnable herenes, even denying the Lord that hought them, and bring upon themselves smil destruction.

2 And many shall follow their from dec. rayer by reason of whom the ray of thin

that he evil of oven of

I deal through constantion shall they with feigned ratio make merita-day if you: There judgment for of a long time lingereth not, and their darration elumitar-

4 For if God spared not the angula that stored, but east they down to hely and delivered them into chains of darkness, to be I with covetous practices, curse I chi. Iren

reserved unto judgment;

5 And spared not the old world, but saved Noan the eighth person, a preacher of righteowners, but wing in the flood upon the world of the ungodin;

6 And turning the cities of Solom and Gonorma into aches condemned them with

an overther, making ther an error ple unto those that after should live ungoily.

7 And delivered just Lot, versed with the

fithe conversation of the wicked:

S (For that righteous mandwelling among , urlantul deeds :)

9 Tre Lord knoweth how to deliver the

or standarding dig ignotion of a

The Both of the position of the single state o 62-16-

H. Wrogers and in 10 hors, granter in parental registration estant --

tion factors to the late of the land.

12 But the content of the lands made to re-telemant de teges, sections of the thirms that they are mental entry and the history person in these own error replier,

13 And sich rose so the restant asnighteon of some tress to all count deplear of to motion the day to me. Shots they are one been shear sporting them is seen the tree. on decement till till flost och 75%;

If Having eyen full of fallitem and that carrot cears from en, legioned tostable reads and heart they have exercised

15 Which fave fortaken the not war, at lare gore wither, for other the that of Balaar the cor of Boror, who loved the

races of using testing to,
16 But rac robuled for his miquity: the dumb ass spealing with man's noise for ad

the madress of the prophet.

17 'Trest are wells method mater, clouds that are carried onth a temperat, to mism the most of darliness is received for ever

Is For their they speak great swelling words of varity, they almost through the from, in seeing and leaving, reaed his lasts of the feet, through much mantorness, righteens soul from day to day with their | those that were clean escaped from them The live in error.

19 While they promise them liberty, they godly out of temptations, and to reserve the themselves are "the servants of corruption:

Confidences and the experience of the later of the Confidence of t

for of whom a man is overcome, of the same

is he brought in bondage

20 For 131f after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them

22 But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire

15 Matt. 12. 45 Heb 6 4 14 Prov 26 11

Verse 22 "The sow that was washed," &c.—The preceding proverb is from Prov. xxvi. 11 The present is not found in Scripture, nor does it occur, as a proverb, in any Jewish or heathen writer. Although this habit of the sow has escaped notice, it was thought that a free indulgence of hogs in their natural inclination to wallow in the mire, tended to make them fatter. The proverb quoted by the apostle is probably an Oriental one.

CHAPTER III

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it 8 warning the godly, for the long patience of God, to hasten their repentance 10 He describeth also the manner how the world shall be destroyed 11 exhorting them, from the expectation thereof, to all holiness of life 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles

This second epistle, beloved, I now write unto you, in both which I stir up your pure

minds by way of remembrance

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour

3 'Knowing this first, that there shall come in the last days scoffers, walking after

their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the

water and in the water

6 Whereby the world that then was, be-

ing overflowed with water, perished

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as

one day.

9 The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, 'not willing that

any should perish, but that all should come to repentance

10 But 'the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godli-

ness

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth,

wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless

15 And account that *the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath written unto

you,

16 As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and m the know-ledge of our Lord and Saviour Jesus Christ To him be glory both now and for ever Amen.

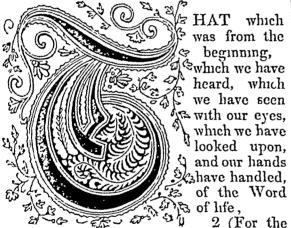
THE FIRST EPISTLE GENERAL

OF

JOHN.

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of fuith, as also to assure us of the forgiveness of our sins by Christ's death.



life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us,)

1 John 8 12 * Heb 9 14 Rev 1 5

- 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us and truly our fellowship 25 with the Father, and with his Son Jesus Christ
- 4 And these things write we unto you, that your joy may be full
- 5 This then is the message which we have heard of him, and declare unto you, that 'God is light, and in him is no darkness at all
- 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.
- 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us
- 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2 1 Kings 8 46 Prov 20 9 Eccles. 7 20

and with unquestionable correctness, been from the very first ages ascribed to him. The apostle's studied omission of his own name in the Gospel, accounts for its being waiting in the book before us, and strengthens rather than impairs his claim to be regarded as the author of this epistle. The remarkable analogy of style and sentiment, does also offer most decisive evidence for the same conclusion. The date of the epistle is a matter on which very different opinions have been entertained. Some, concluding that it was written a little before the destruction of Jerusalem, give it the date of 68 or 69 a d , while others, believing that it was written long after that event and towards the close of the apostle's life, determine for the years 91 or 92, or even more nearly towards the end of the first century

close of the apostle's life, determine for the years 91 or 92, or even more nearly towards the end of the first century. There are various considerations which appear to render the former the more probable alternative. There has been equal difference of opinion with respect to the place from which this epistle was sent. Those who think it was composed before the destruction of Jerusalem, conceive that it was written from thence, or from some other city in Judes; while those who conclude for the later date, suppose that it was written from the isle of Patmos, or from Ephesus. The last is the opinion most generally received, being that to which ancient traditions give their support.

I John -Although the name of the apostle John is not prefixed to or contained in this epistle, it has, invariably

CHAPTER II.

1 He comforteth them against the sins of infirmity 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life

My little children, these things write I unto you, that ye sin not And if any man sin, we have an advocate with the Father, Jesus Christ the righteous

2 And he is the propitiation for our sins and not for our's only, but also for the sins

of the whole world

3 And hereby we do know that we know

him, if we keep his commandments

- 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him
- 5 But whoso keepeth his word, in him verily is the love of God perfected hereby know we that we are in him

6 He that saith he abideth in him ought himself also so to walk, even as he walked

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning The old commandment is the word which ye have heard from the beginning

8 Again, a new commandment I write unto you, which thing is true in him and in you because the darkness is past, and the

true light now shineth

9 He that saith he is in the light, and hateth his brother, is in darkness even until

10 'He that loveth his brother abideth in the light, and there is none 'occasion of

stumbling in him

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes

12 I write unto you, little children, because your sins are forgiven you for his

name's sake

- 13 I write unto you, fathers, because ye have known him that is from the beginning I write unto you, young men, because ye have overcome the wicked one I write unto you, little children, because ye have known the Father
- 14 I have written unto you, fathers, because ye have known him that is from the beginning I have written unto you, young

men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world

17 And the world passeth away, and the lust thereof but he that doeth the will of God abideth for ever

18 Little children, it is the last time and as ye have heard that antichrist shall come, even now are there many antichrists, where-

by we know that it is the last time

19 They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us but they went out, that they might be made manifest that they were not all of us

20 But ye have an unction from the Holy

One, and ye know all things

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that

denieth the Father and the Son

23 Whosoever denieth the Son, the same hath not the Father [but] he that acknowledgeth the Son hath the Father also.

- 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father
- 25 And this is the promise that he hath promised us, even eternal life

26 These things have I written unto you

concerning them that seduce you

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him

at his coming

29 If 'ye know that he is righteous, ye know that every one that doeth righteousness is born of him

Verse 13 "Young men"—The word nanexo denotes persons in the prime of life. The Septingint uses it to denote persons fit and liable to bear arms. In like manner, Romana juventus, 'the Roman youth,' was put for the Roman army. We may therefore more particularly suppose it to refer to persons from twenty to fifty years of age. And if we suppose that the apostle employs the word with some reference to its use in describing the age of fitness for military service, there is a peculiar force and application. in the address to them, which should not be overlooked "I write unto you, young men, because ye have overcome the wicked one."

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is

3 And every man that hath this hope in him purifieth himself, even as he is pure

- 4 Whosoever committeth sin transgresseth also the law. for sin is the transgression of the law
- 5 And ye know that he was manifested 'to take away our sins, and in him is no sin
- 6 Whosoever abideth in him sinneth not whosoever sinneth hath not seen him, neither known him

7 Little children, let no man deceive you he that docth righteousness is righteous,

even as he is righteous

- 8 He that committeth sin is of the devil, for the devil sinneth from the beginning For this purpose the Son of God was manifested, that he might destroy the works of the devil.
- 9 Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God
- 10 In this the children of God are manifest, and the children of the devil whosoever doeth not righteousness is not of God, neither he that loveth not his brother
- 11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world

hate you.

- 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- 15 Whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him.
- 16 Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren
- 17 But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- 18 My little children, let us not love in word, neither in tongue, but in deed and in truth
- 19 And hereby we know that we are of the truth, and shall assure our hearts before him
- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he

gave us commandment.

24 And 10he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us

1 Isa. 53 6, Sc. 2 John 8 44 3 Or, commandment. 4 John 13 34, and 15 12 5 Gen 4 8 5 Luke 3 11 7 Gr persuade 8 Matt. 21 22. John 15 7, and 16 23. 8 John 6. 29, and 17 3 10 John 15. 10

Verse 12. "Cain, who was of that wicked one"—So say the Jews, that Cain was of "the serpent," and of "the angel of death," both being with them names for the devil—Yet they entertain the opinion that he ultimately repented, and became meet for paradise.

17. "Bowels of compassion"—The inhabitants of Otaheite have an expression which corresponds exactly with this phraseology. They use it on all occasions when the passions give them uneasiness, they constantly refer pain from grief, anxious desire, and other affections, to the bowels, as their seat, where they likewise suppose all the operations of the mind to be performed. Hewlett, citing Cooks 'Voyage.'

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith 7 and by many reasons exhorteth to brotherly love.

Belover, believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world

2 Hereby know ye the Spirit of God Every spirit that confesseth that Jesus

Christ is come in the flesh is of God

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God · and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world

4 Ye are of God, little children, and have overcome them because greater is he that is in the world

is in you, than he that is in the world 5 They are of the world therefore speak they of the world, and the world heareth

them

'6 We are of God 'he that knoweth God heareth us, he that is not of God heareth not us Hereby know we the spirit of truth, and the spirit of error

7 Beloved, let us love one another for love is of God, and every one that loveth

is born of God, and knoweth God.

8 He that loveth not knoweth not God, for God is love

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him

1 John 8 47 2 John 3.16 2 1 Tim 6 16

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins

11 Beloved, if God so loved us, we ought

also to love one another

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us

13 Hereby know we that we dwell in him, and he in us, because he hath given us of

his Spirit

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God

16 And we have known and believed the love that God hath to us God is love, and he that dwelleth in love dwelleth in God, and God in him

17 Herein is 'our love made perfect, that we may have boldness in the day of judgment because as he is, so are we in this world

18 There is no fear in love, but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a har for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his bro-

tner also 4 Gr love with us

⁵ John 13.34, and 15 12.

Verse 7. "Beloved, let us love one another"—It is the ancient tradition that the last years of St. John's life, were spent at Ephesus, and that there he died. It is further stated that towards the end of his days, when the powers of life were nearly exhausted from extreme old age, he was with difficulty borne to the assemblies of the church, between the arms of some of the disciples. On such occasions it was, in consequence of his infirmities, only in his power to pronounce a few words to the congregation, and these words invariably consisted of the beautiful and characteristic address, "Little children, love one another."

CHAPTER V.

1 He that loveth God loveth his children, and keepineth his commandments 3 which to the faithful
is are light, and not grievous. 9 Jesus is the Son of
God, able to save us, 14 and to hear our prayers,
which we make for ourselves, and for others.

Whosoever believeth that Jesus is the Christ is born of God and every one that loveth him that begat loveth him also that is begotten of him

2 By this we know that we love the chil- | of God?

dren of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and this commandments are not grievous

4 For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 11

- 6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood And it is the Spirit that beareth witness, because the Spirit is truth
- 7 For there are three that hear record in heaven, the Father, the Word, and the Holy Ghost and these three are one
- 8 And there are three that bear witness in earth, the spirit, and the water, and the blood and these three agree in one
- 9 If we receive the witness of men, the witness of God is greater for this is the witness of God which he hath testified of his Son
- 10 He that believeth on the Son of God hath the witness in himself he that believeth not God hath made him a har, because he believeth not the record that God gave
- 11 And this is the record, that God hath given to us eternal life, and this life is in his
- 12 He that hath the Son hath life, and he that hath not the Son of God hath not life
- 13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, I idols

- and that ye may believe on the name of the Son of God.
- 14 And this is the confidence that we have 'm him, that, "if we ask any thing according to his will, he heareth us:
- 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him
- 16 If any man see his brother am a ain which is not unto death, he shall ack, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it
- 17 All unrighteousness is sin and there is a sin not unto death
- 18 We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
- 19 And we know that we are of God, and the whole world both in wickedness
- 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus This is the true God, and eternal Christ
- 21 Little children, keep yourselves from Amen

2 Or, concerning him 5 Chap 3 29, 4 Matt 12 31 Mark , 20

THE SECOND EPISTLE

OF

JOHN.

1 He exharteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus



HE elder unto the elect lady and her children, whom I love in the truth, and not I only. but also all they that have known the truth,

2 For the truth's sake, which dwell-

eth in us, and shall be with us for ever

- 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father
 - 5 And now I beseech thee, lady, 'not as I thee

though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning,

ye should walk in it
7 For many deceivers are entered into
the world, who confess not that Jesus Christ
is come in the flesh. This is a deceiver and
an antichrist

8 Look to yourselves, that we lose not those things which we have *wrought, but that we receive a full reward

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God He that abideth in the doctrine of Christ, he hath both the Father and the Son

10 If there come any unto you, and bring not this doctrine, icceive him not into your house, neither bid him God speed

11 For he that biddeth him God speed is

partaker of his evil deeds

12 Having many things to write unto you, I would not urite with paper and ink but I trust to come unto you, and speak face to face, that our joy may be full

13 The children of thy elect sister greet

thee Amen

1 John 2.7 Or, gained Somo copies read, which ye have gained, but that ye receive, &c. 2 Gr mouth to wouth

AD 90.

II John—This epistle is in some sort an epitome of the preceding. Of the thirteen verses which it contains, eight may also be found in the first epistle. The close similarity not only evinces that this epistle was written by the same person as the preceding, but also suggests that it was written at nearly the same time.

Verse 1 "The elect lady"—It has been much questioned whether this designation is to be understood figuratively, as denoting the Christian church, or else some eminent Christian woman, to whom this epistle was addressed. The ancient interpreters were generally of the former opinion, but most of the moderns take the words in their literal acceptation. But even so, they are not agreed as to the sense. Many, with our venerable translators, take ixxixin as an adjective, rendering, variously, "To the elect," or "excellent," or "chosen," or "truly Christian lady". Many of the continental commentators follow the Vulgate, in regarding the word as a proper name, and translate, "To the lady Electa," while others regard xvia, usually translated "lady," as the proper name, rendering "to Kyria," or "Cyria" the Elect." The absence, in the Greek, of the article, which the two other interpretations would require, seems to indicate the interpretation of the Vulgate as the most probable alternative.

THE THIRD EPISTLE

OP

JOHN.

He commendeth Gaius for his picty, 5 and hospitality 7 to true preachers 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed 12 and giveth special testimony to the good report of Demetrius



1

HE elder unto the wellbeloved Gaius, whom I love in the truth

2 Beloved,

I wish above all things that thou may est prosper and be in health, even as thy soul prospereth

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth

4 I have no greater joy than to hear that my children walk in truth

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy cha-

rity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well

7 Because that for his name's sake they went forth, taking nothing of the Gentiles

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the Church but Diotrephes, who levell to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and easteth them out of the Church

Il Beloved, follow not that which is evil. but that which is good. He that doeth good is of God. but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself yea, and we also bear record, and ye know that our record is true

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak sface to face. Peace be to thee Our friends salute thee Greet the friends by name

2 Or, truly 2 Or, pray 5 Gr month to mouth

A.D. 90.

III. John—This epistle was probably written about the same time, and from the same place, as the two preceding. The Gentile convert called Gaius or Caius, to whom it is addressed, being much commended for his hospitality, is very possibly the same as the Gaius of Corinth, whom St Paul commends for the same quality, calling him "his host, and the host of the whole church." (Rom xvi 23) But this is not certain, as the name was a very common one, and other persons bearing it are mentioned in the Acts.

JUDE.

He exhorteth them to be constant in the profession of the fath. A False teachers are crept in to seduce them for whose damnable docirine and manners horrible punishment is prepared 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.



UDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called

2 Mercy unto you, and

peace, and love, be multiplied

- 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints
- 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
- 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not
- 6 And the angels which kept not their first estate, but left their own habitation, I

he hath reserved in everlasting chains under darkness unto the judgment of the great

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after 'strange flesh, are set forth for an example, suffering the vengeance of eternal

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak

evil of dignities

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee

10 But these speak evil of those things which they know not but what they know naturally, as brute beasts, in those things they corrupt themselves

Il Woe unto them! for they have gone in the way of Cain, and "ran greedily after the error of Balaam for reward, and perished

in the gainsaying of Core

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear 'clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead. plucked up by the roots,

13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have

REVELATION

OF

S. JOHN THE DIVINE.

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks 7 The coming of Christ 14 His glorious power and majesty.



HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

which must shortly come to pass, and he sent and signified it by his angel

unto his servant John

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and

of all things that he saw

3 Blessed us he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time us at hand

4 John to the seven churches which are in Asia Giace be unto you, and peace, from him 'which is, and which was, and which is to come, and from the seven Spirits which are before his throne,

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath 'made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever Amen

7 Behold, he cometh with clouds, and first and the last

every eye shall see him, and they also which pierced him and all kindreds of the earth shall wail because of him Even so, Amen

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the

Almighty

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a

trumpet,

11 Saying, I am Alpha and Omega, the first and the last and, What thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea

12 And I turned to see the voice that spake with me And being turned, I saw

seven golden candlesticks,

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle

14 His head and his hairs were white like wool, as white as snow, and his eyes were

as a flame of fire,

15 And his feet like unto fine biass, as if they burned in a furnace, and his voice as the sound of many waters

16 And he had in his right hand seven stars and out of his mouth went a sharp two-edged sword and his countenance was

as the sun shineth in his strength

17 And when I saw him, I fell at his feet as dead And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

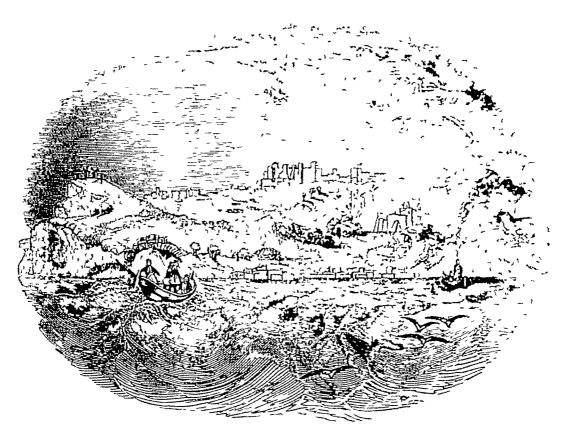
1 Exod 3, 14 21 Cor 15, 20 Coloss 1 18. 3 Heb 9 14 1 John 1 7 41 Pet. 2.5 5 D 71 30 5 Zech. 12 10, 7 Chap. 21 6, and 22 13, 8 Dan. 10 5, 6, 8 Isa 41 4, and 7

18 I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Revelation.—This sublime but mysterious book, was very generally, if not universally, ascribed to the apostle John, during the two first centuries—and when this began to be questioned in the third century, it was evidently in consequence of certain erroneous explanations of particular parts, which led to expectations, the disappointment of which disposed men, for a time, to doubt the authority of the predictions on which they had been founded. The doubts which were about this time entertained, were however soon removed, and although the book was not publicly read in the early Christian churches, this was from its mysterious character, rather than from any doubt of the authority which it claimed. There are some who think that these Revelations were communicated to the apostle before the destruction of Jerusalem, but we are disposed to think there is greater probability in the more generally necreed opinion, that this took place in the year 95 or 96, in the isle of Patmos, to which the apostle had been banished by Domitian.



PATMOS.—FROM HILAIRE, IN 'VOLAGE DZ LA GRÈCE.'

Verse 9. "Patmor"—This is a small island in the Icarian Sea, about thirty miles from the nearest point on the western coast of Asia Minor, being the Posidium Promontory in Caria. The island does not exceed fifteen miles in circumference, and is nothing but a continued rock, very mountainous, and very barren. The only spot in it which has now any cultivation, or is indeed worth any, is a small valley on the west, where the richer inhabitants have a few gardens. Its coast is high, and consists of a collection of capes, which form so many ports, some of which are excellent. The only one in use, however, is a deep gulf on the north-east of the island, sheltered by high mountains on every side but one, where it is protected by a projecting cape. The island produces almost nothing, being furnished from abroad with nearly every article of subsistence. The town is situated upon a high rocky mountain, rising immediately from the sea. It contains about 400 houses, which, with fifty more at the Scala, form all the habitations in the island. In the middle of the town, near the top of the mountain, is the large and strong monastery of St. John the Evangelist, built by Alexius Commences. About half-way down the mountain from the town to the Scala there is a natural grotto in the rock, in which it is believed by the natives that St. John abode and wrote the Apocal's pse. They have built a small church over it, decked out in the usual tawdry style of the Greek churches.

The island is now called Patino On account of its stern and desolate character, the Roman emperors thought it a suitable spot to which criminals might be confined To this island, accordingly, the apostle John was banished by the emperor Domitian, towards the end of his reign, or about the year 95 or 96 It is usually stated, after Textollian, that this banishment took place after the apostle had been miraculously delivered, unburt, from a vessel of flaming oil,

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira and what 1s commended, or found wanting in them

UNTO the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candle-

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil and thou hast tried them which say they are apostles, and are not, and hast found them hars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast

not fainted

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent

6 But this thou hast, that thou hatest the deeds of the Nicolartanes, which I also

hate

- 7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to cat of the tree of life, which is in the midst of the paradisc of God
- 8 And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead, and is aline,
- 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jens, and are not, but are the synagogue of
- 10 Fear none of those things which thou behold, the devil shall cast shult suffer some of you into prison, that ye may be tried, and ye shall have tribulation ten days be thou faithful unto death, and I will give thee a crown of life

II He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh shall not be hurt of the

second death

12 And to the angel of the church in Pergamos write, These things saith he which hath the sharp sword with two edges,

13 I know thy works, and where thou dwellest, even where Satan's seat is thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth

14 But I have a few things against thee, because thou hast there them that hold the doctrine of 'Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,

and to commit fornication

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I

16 Repent, or else I will come unto thee quickly, and will fight against them with

the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that recerveth it

18 And unto the angel of the church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass,

- 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the
- 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her

fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds

23 And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts and I will give unto every one of you according to your works

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you

none other burden *Peal. 7 9 Jer 11 20, and 17 10

25 But that which to have already hold fact for I come

28 Indicates account the and is not res recies unto the end to him mil I sine ter over the patients

from as the vesse's of a potter shall they be From to shinery oven as I received of my Fairer.

25 And I mi' give him the morning star. 2. He that hath an ear, let him hear

27 that he shall mie them nith a red of that the Spirit softh unto the churches



General View of the Return of lether Effects.

There is his fermallight this semimust my a me is use his feel taken in the form of the foother. The entent within a queform of My leave mee product meanwhich feels in order and exist mee. It is ment hed by Simoly as not of the leaved of a count is of other the meet him mits of this harden with a least distribution of as one of the region of Arab Simples engines of the succession of My leave has been demonstrated in the content of the succession of My leave has been demonstrated in the content of the succession not me mus a course antenurogic est en " le renum li the crest any of the Egilenian Fren क्षर देश नदा, भरी निर्मा है । अवस्थार ने देशदीयन के अदर्द के हमारा स्थापक का नवार, स्वयम्पनी नका क i ani mulea haust t entere which on that on the sing later with the translate for the entery to the say Tas क्षाप्त स्टाउ found to the fore forest generally almost and the antique an experiment of the other of the in efficient of this their reman' i mie den albei. Bu ere daele ale adeale membendans of the admend Adiesian, kare als Adiesian, kare als Ai Elelo adi de ul lan lin amberel di end el écome al mondi font omn gog car Elely be appreciate se a mere sen reper of ome the sale of the geat. Part of the game To home. That he sept of The good heat gamen Remain reverse, welse salamani mai the first that which the fact and decided on the size of the city and the green and convince and the green and convince and the first parts. The first parts of the size of the city and the green and convince and them are not the first parts of the the size and them are not the first parts of the content and the first parts of the content and the first parts of the content and the content and the first parts of the content and the first parts of the content and the content a We other accept toom the other actions of a mastel on a responsibility of the main burner been formed in name the common tool the other long bill and the tool even dinguence open to the copy. It is not been extents and having and notice to the outer of the long contamination are maded themselves in the themse of Ephesia.

The contract was the fact that are described Chant descended again him at his legislar, and sourced as an amount of Heary of these symmetric and a common with the Grantice, of which indeed they The states. They are installed any so the day rate they fall the min the bracking of which indeed they were stated. They are installed any so the notice of the filled to many, but was contracted to put any the nearly marked. He shapped on proper of the considering in one practice matters of indifference. There are in they are they are in the same of this semilar than a time of these semants was a time and the first the first time of these semants was



SMYRNA.-FROM MACFARI ANR'S 'SPYFN APOCALAPTIC CHURCHER'

derived from him but alleges that it was improperly assumed by them, their principles being founded on gross misconceptions of certain expressions which Nicolas had let fall.

8 "Smyrna"-This, the other "eye of Asia," is still a flourishing commercial city, one of the very first in the present Turkish empire for wealth and population The latter has been variously estimated at from 75,000 to 150 000 persons Mr Arundell thinks that 130,000 may be tolerably correct. The continued importance of Smyrna and the extent of its commercial transactions, may be estimated from the circumstance that it is the seat of a consul from every nation in Europe The highly advantageous situation of the place, in one of the finest bays in the world, must be regarded the proximate cause of its exemption from the ruin which has befallen so muny other renowned cities of Asia Minor, including most of those which the apostle was commissioned to address. Those who think the condition of the cities, as such, necessarily involved in that of the Christian communities which they contained when the apostle wrote—a point on which we confess that we have considerable doubts—will very properly connect the continued prosperity of Smyrna with the absence of any other words than those of commendation and encouragement, in the mes-

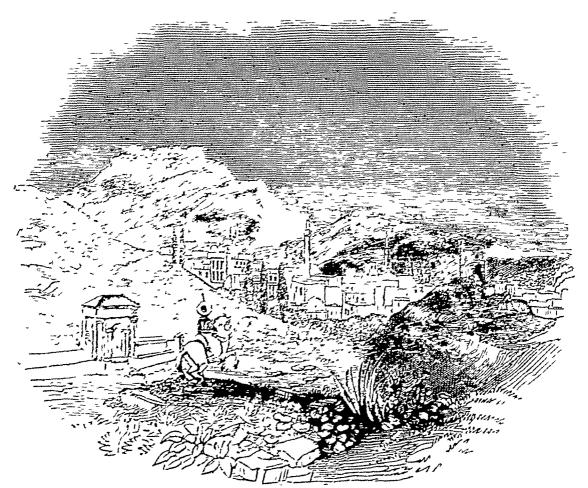
sage which St. John was instructed to send to the church of Sm; rna.

The present Smyrna does not occupy the site of the ancient city The latter was seated on the hills to the south of the present town, but the earthquakes, to which it was subject, and by which it was more than once nearly destroyed, together with the greater convenience of trade, occasioned its removal to the plain below and the lower declivities of the mountain "Few of the Ionian cities," says Mr. Arundell, "have furnished more relics of antiquity, or of greater merit, than Smyrna, but the convenience of transporting them, with the number of investigators, have exhausted the mine, it is therefore not at all wonderful that, of the stoas and temples, the very ruins have vanished, and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, the theatre, and the temple of Jupiter Acrous, which was within the Acropolis." ('Discoveries,' vol 11 p 407) Of the stadium here mentioned, the ground plat only remains, it being stripped of its marble seats and decorations. It is supposed to be the place where Polycarp, the disciple of St. John, and concluded to be "the angel of the church of Smyrna," to whom he here writes, was exposed to wild beasts after which, on the refusal of the asiarch Philip to let forth any more beasts against him, on the plea that the exhibitions of the amphitheatro were at an end, he was committed to the flames, and finally run through with a sword. The Ohristians of Smyrna reverence his memory, and make an annual procession to his tomb, the supposed site of which is a short distance from the place of his martyrdom

The prosperity of Smyrna is now rather on the increase than the decline, and the houses of painted wood, which were most unworthy of its ancient fame and present importance, are rapidly giving way to palaces of stone, rising in all directions, and probably, ere many years have passed, the modern town may not unworthily represent the ancient city, which the ancients delighted to call "The lovely—the crown of Ionia—the ornament of Asia"

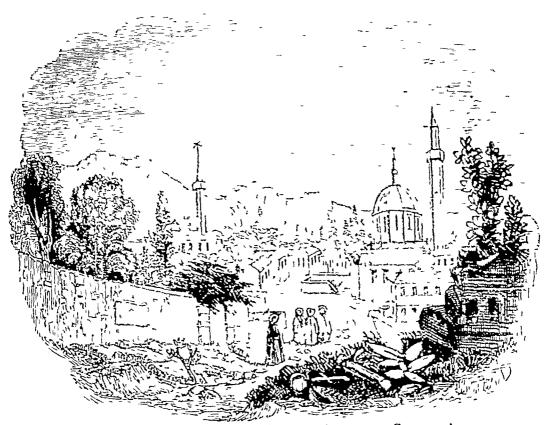
12 "Pergamos"—This city, the capital of Hellespontic Mysia, was situated on the right bank of the river Caicus, nearly sixty-four miles to the north of Smyrna. Its ancient consideration may be inferred from its possessing a library of 200,000 volumes, which Antony and Cleopatra transferred to Alexandria. It is also noted as the birth-place of the physician Galen—It still, in its decline, retains some part of its ance ent importance; and, under the name of Bergamo, contains a population which Mr Macfarlane estimates at 14,000, of which there are about 3000 Greeks, 300 Armenians, and not quite 300 Jews; the rest are Turks—The same traveller says, "The approach to this ancient and decayed city was as impressive as well might be—After crossing the Caicus, I saw, looking over three vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamus, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose hold gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple." The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, showing "like vast fortresses amidst barracks of wood." Here, as elsewhere, we do not pursue any particular investigations concerning such churches, feeling perfectly assured with Mr Macfarlane, that 'they arose several centuries after the immediate ministry of the apostles, and when Christianity was not a humble and oppressed creed, but the adopted religion of a vast empire." The pagan temples have fared far worse than the old Christian churches "The fanes of Jupiter and D-ana, of Æsculapius and Venus, were prostrate in the dust, and where they had not been carried away by the Turks, to cut up into tombstones, or to pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, 'all in the highest ornament,' were thrown in unsightly heaps." (Macfarlane's Seven Apocallyptic Churches.' 1832)

18 "Thystira."—This ancient city still survives as an inhabited site, under the Turkish name of Ak-hissar, or the "white castle." It cannot however compare with the two other inhabited sites, being greatly inferior to Pergamos, and immeasurably so to Smyrna. In ancient remains it is poorer than any of the seven. It is situated about twenty-seven miles to the north of Sardis, and is thus noticed by Pliny Fisk, the American missionary —"Thystira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low; many of them of mud or earth. Excepting the motsellim's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and everything indicates poverty and degradation. We had a letter of introduction to Ecoromo, the bishop's procurator, and a principal man among the Greeks of this town...He says the Turks have destroyed all remnants of the ancient church, and even the place where it stood is now unknown. At present there are in the town 1000 houses for which taxes are paid to the government." ("Memoir of the Rev. P. Fisk." Boston, Mass. 1828.) It appears, from Hartley, that the Greeks occupy 300 houses, and the Armeniars 30. Each of them have a church. The town is emboromed in poplars and cypresses. The traveller last named observes, "The sacred writer of the Acts of the Apostles informs us that Lydia was a seller of purp'e in the city of Thyatira, and the discovery of an inscription here, which makes mention of the dyers, has been considered important in connection with this passage. I know not if other travellers have remarked



Pergance — From Macparlane's 'Seven Apocalyptic Churches'

that, even at the present time, Thyatira is famous for dyeing In answer to inquiries on the subject, I was informed that the cloths which are dyed scarlet here are considered superior to any others furnished by Asia Minor, and that large quantities are sent weekly to Smyrna, for the purposes of commerce."



THYATIRA.-FROM MACFARLANE'S 'SEVEN APOCALAPTIC CHURCHES'

CHAPTER III

2 The angel of the church of Surdis is reproved, 3 enhorted to repent, and threatened if he do not repent 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh

AND unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stais, I know thy works, that thou hast a name that thou livest, and art dead

2 Be watchful, and strengthen the things which remain, that are ready to die for I have not found thy works perfect before God

3 Remember therefore how thou hast recerved and heard, and hold fast, and repent 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee

4 Thou hast a few names even in Sardis which have not defiled their garments, and

they shall walk with me in white for they are worthy

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what

the Spirit saith unto the churches

7 And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth,

8 I know thy works behold, I have set before thee an open door, and no man can shut it for thou hast a little strength, and hast kept my word, and hast not denied my

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do he, behold, I will make them to come and worship before thy feet, and to know that I have loved thee

2 Phil 4.3 Chap. 20 12 * Isa, 22 22

11 Thess 5 2 2 Pet 3 10, Chap 16 15

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth

11 Behold, I come quickly hold that fast which thou hast, that no man take thy crown

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God and I will write upon him my new name

13 He that hath an ear, let him hear what the Spirit saith unto the churches

14 And unto the angel of the church of the Laudiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God,

15 I know thy works, that thou art neither cold nor hot. I would thou wert cold

or hot

16 So then because thou art lukewarm,

and neither cold nor hot, I will spue thee out of my mouth

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see

19 As many as I love, I rebuke and chasten be realous therefore, and report

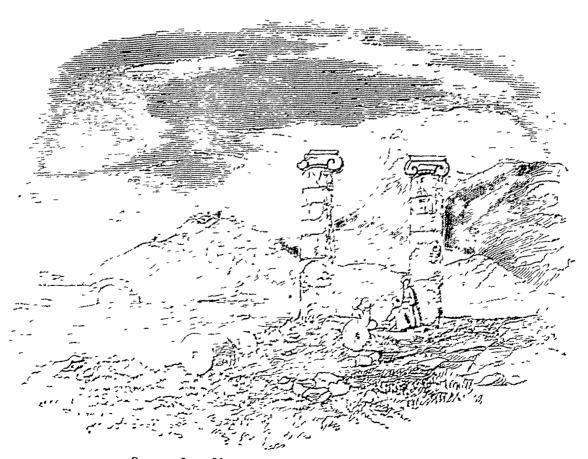
20 Behold, I stand at the door, and knock. if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne

22 He that hath an ear, let him hear what the Spirit saith unto the churches

4 Or, to I gradered. S Pr

5 Pro- 2 11 Heb 12 5

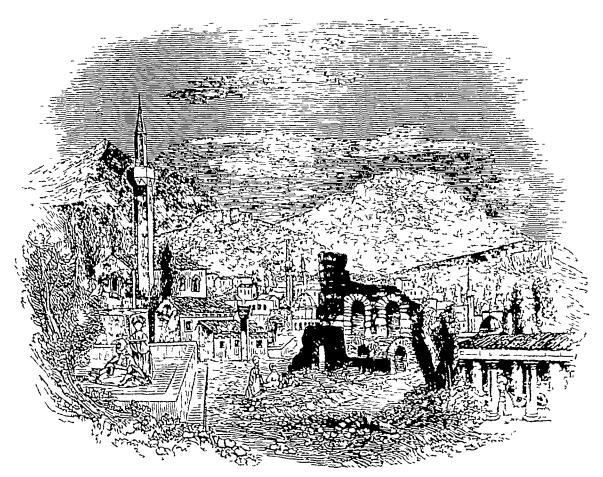


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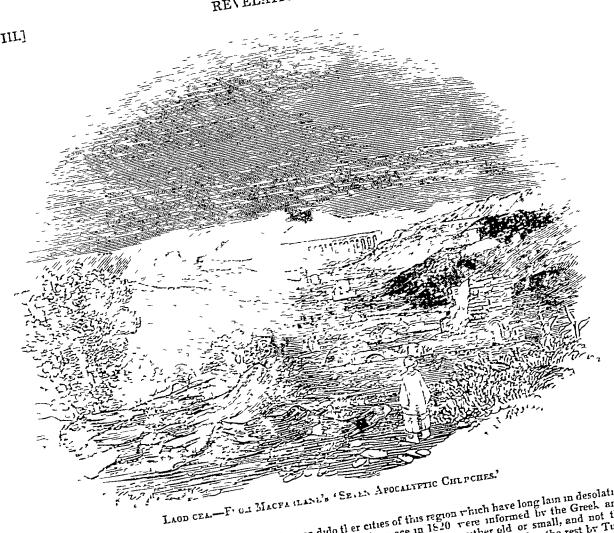
Verse 1. "Sai dit"—This great and ancient city was the capital of the kingdom of Lydia, whose monarch Crossis, when defeated in the plain before this city by Cyrus, was master of all the nations within the river Halys. This dominion then passed to the Persians, and Sardis became the residence of the satrap to whom the government was committed, and, being at this time one of the most splendid and opulent cities of the East, was the chosen resort of the Persian kings when in this part of their empire. It surrendered quietly to Alexander, after he had defeated the Persians in the battle of the Granicus. Sardis continued a great city under the Romans, until the terrible earthquake which happened in the time of Tiberius. It was, however, rebuilt by order of that emperor but subsequent calamities of the same description, with the ravages and spoliations of the Goths, Saracens, and Turks, have made it an utter desolution, reducing it to little better than a heap of ruins, in which, nevertheless, some remains of its ancient splendour

Sardis, whose ruins now bear the modified name of Sart, is situated about 60 miles N NW from Ephesus, at the foot of Mount Tmolus, and on the river Pactolus, so renowned for its fabled golden sands. For a particular account of the ruins as they now appear, we may refer to Arundell's 'Visit to the Seven Churches,' and to Macfarlane's 'Constantinople in 1828'. The former writer, in a more recent publication ('Discoveries in Asia Minor'), observes, "If I were asked what impresses the mind most strongly in beholding Sardis, I should say, its indescribable solitude, like the darkness of Egypt, darkness that could be felt. So the deep solitude of the spot, once the 'lady of kingdoms,' produces a corresponding feeling of desolate abandonment in the mind, which can never be forgotten." Mr Macfarlane indulges largely in similar reflections, and so also the Rev J Hartley, who says —"The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre and the building styled the palace of Cræbus, but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe at beholding the two stapendous columns of this edifice, which are still remaining they are silent but impressive witnesses of the power and splendour of antiquity." This remain is indeed of peculiar interest from the celebrity and high antiquity of the temple, which appears to have been built while Solomon's temple was still standing. Of the only two pillars that lately remained standing, we understand, from private information, that one has lately been overthrown by the Turks, to be burned for lime.

7 "Philadelphia"—This town is about 25 miles E by S from Sardis, and stands in the plain of Hermus, about midway between the river of that name and the termination of Mount Tinolus It derived its name from its founder, Attalus Philadelphus, brother of Eumenes, and it still exists as a town under the Turkish name of Allah Shehr, or City of God. This is remarkable, when we consider that it suffered as much or more from the great earthquake in the



PHILADELPHIA -- I ROM MICEA UINI S SLIEN ALDERI VETIC CHURCH S



reign of Therms as rell as from other earthquaires as dido the rest and the name in 1820 were informed by the Greek architect American in supposes Fiel and Parsons when they are tool the name in 1820 were informed by the Greek architecture. Then of the series as well as from other earthquakes as dido therefore this region which have long lain in desolation.

The American in supprise Fish and Parsons when they risted the place in 1820 free informed by the Greek architecture as well and parsons when they risted the place in 1820 free informed by the Greek architecture as well as the formation of the series of the formation of the series of the formation of the forma Tre American in scienaries Fish and Parsons when they visited the place in 1820 were informed by the Greek architecture of the state of the rest by Turks at 1900 Grand hat the electronic of houses at 2000 of which 250 were inhabited by Greeks, the rest by Turks in the test materials to which the rest of houses at 2000 of which 250 were inhabited by Greeks. shop trained ration a nere five churches in the town, besides the entry which were either oid or small, and not then the town, besides the entry which were inhabited by Greeks, the rest by Turks the Heise materials of of houses at 2000 of which 250 were inhabited by Greeks, the rest by Turks the Heise materials of houses at 2000 of which 250 were inhabited by Greeks, the rest by Turks the Heise materials of houses at 2000 of which 250 were inhabited by Greeks, the rest by Turks the Heise materials and one of the treatment manages was pointed out to them as the church in which as The course of the end of the present morques was pointed out to them as the church in which as a man of the first of the end of the present morques was pointed out to them as the church in which as a man of the strength of the first or the first or the first or the end of the present morques was pointed out to them as the church in which as the end of the first or four hills. All first of the country as greatly impressed by the heavily of the country as a first or the Far form the finite of serving that "the siem from these elevated a tuations is magnificent in the extreme gardens in a discount of the constant of the consta which later to the most remarkable is a single column of great antiquity and which later with the present name of the town forcible branks to mind that part of the message to the church of Philadelphia which we find in the 12th the town forcibly brings to mind to a part of the message to the church of Philadelphia which we find in the 12th

Dedictors "Tree of the office of the name of Landices, two in Asia Minor and the other two in Syra. The The little former and is a time of the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is not former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is a timed on the confines of Lydia and Phrygia about furty rules east from Ephesus to kine is a former and is It was a long time before it became a to kits the first time of its founder. Antioches the son of Stratonice. It was a long time before it became antioches to fact the first time of the Christian era, till it became and of an era. I till condiable rise to importance towards the commencement of the Christian era, till it became at the first till till condiable rise to importance towards the original manifement of the end it bare at the first till till condiable rise to importance towards the original manifement of the end it bare. of an retail the endiable rese to importance towards the commencement of the Units ian era, this is permitted in the end of power with the great manisme cities. In the end of power with the great manisme cities from the earthquakes and it is not the commencement of the Units ian era. The the end of power with the great manisme cities. if the not Principle and Eventual in wealth and power with the great mantime cities. In the end it partial end in the end it p 16-60 The print and the dero atton of which so entire as that of Lauricea. It is nineers in the fillend of the magnificence for which it The principal are the order of the angle collected of the magnificence for which it is and a confidence of the magnificence for which it is an a confidence of the magnificence for which it are the principal are the principal are the present of the principal are the present message of the confidence of the present message of the confidence and the present message of the confidence and the present long after finished. ofice and the stress and long after finished.

CHAPTER IV.

2 John seeth the throne of God in heaven 4 The four and twenty elders 6 The four beasts full of eyes before and behind 10 The elders lay down their crowns, and worship him that sat on the throne

After this I looked, and, behold, a door was opened in heaven and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter

- 2 And immediately I was in the spirit and, behold, a throne was set in heaven, and one sat on the throne
- 3 And he that sat was to look upon like a jasper and a sardine stone and there was a rainbow round about the throne, in sight like unto an emerald
- 4 And round about the throne were four and twenty seats and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold
- 5 And out of the throne proceeded lightnings and thunderings and voices and there were seven lamps of fire burning before

1 Gr they have no rest

the throne, which are the seven Spirits of

- 6 And before the throne there was a sea of glass like unto crystal and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind
- 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle
- 8 And the four beasts had each of them six wings about him, and they were full of eyes within and 'they rest not day and night, saying, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power for thou hast created all things, and for thy pleasure they are and were greated.

are and were created

3 Chap 5 12

S Isa, G 8

CHAPTER V.

1 The book sealed with seven seals 9 which only the Lamb that was slain is worthy to open 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood

And I saw in the right hand of him that sat on the throne a book written within and on the backside, scaled with seven seals

- 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon
- 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon
- 5 And one of the elders saith unto me, Weep not behold, 'the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof
- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and

seven eyes, which are the seven Spirits of God sent forth into all the earth

- 7 And he came and took the book out of the right hand of him that sat upon the throne
- 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of *odours, which are the prayers of saints
- 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,
- 10 ³And hast made us unto our God kings and priests and we shall reign on the earth
- 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders and the number of them was 'ten thousand times ten thousand, and thousands of thousands,
- 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power,

and riches, and with my and thought, and Cars. VI.

horon, erd conf, and he fra 13 Aris er contraction in heaver, end on the certify and price the earth, and

हालों वह बरहार से हें हर हर हर्ने थी सिद्ध वर्ष then heard I saying Bicanting, and her out

end gions, and porce, he arto him that site tein if on the throne, and onto the Lamb for

14 Ard the four hearts end Amen. And (रट दे-ते टर. the four and trents older fell down and wore predlim that I reth for ever and ever.



CHAPTER VI.

1 The egenne of the seals in order, ordering for lored thomason, orderent a explicit to the end

And I ser then the Lent opened one of the sear, and I heard, as it note the come of Pander, one of the four beasts sarry,

2 1- I ser and through a rive home र वो दिने हो तो का में जा देखें र रिज्य है की र Come and sim en - 72 Fire - to him: 2-d he vent

forth congressing, and to conquest. 3 And then he had opened the second

stal, I heard the second heast say. Come

4 And there went out another home that travied and paper was given to him that 1 214 see. set thereon to take peace from the earth, end that they should bill one another; and there was given unto him a great

ind when he had opened the third can't I heard the third heart say. Come and

And I beheld, and lo a black horse; and he that sator him had a pair of ba'ances

6 And I heard a voice in the midst of the m his hard

four beasts say, 'A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine

7 And when he had opened the fourth seal, I heard the voice of the fourth beast

say, Come and see

- 8 And I looked, and behold a pale horse and his name that sat on him was Death, and Hell followed with him And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth
- 9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren,

that should be killed as they were, should be fulfilled

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree easteth her suntimely figs, when she is shaken of a mighty wind

14 'And the heaven departed as a scrowl when it is rolled together, and every mountain and island were moved out of their places

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, 'hid themselves in the dens and in the rocks of the mountains,

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb

17 For the great day of his wrath is come, and who shall be able to stand?

¹ The word chank significant a measure containing one wine quart, and the twoffile part of a quart

² Or, to him

³ Or, green fig.

⁴ Isa. 34 4

⁵ Isa. 2. 19

⁶ Hos 10 8 Luke 23 30

Verse 2 "Anhite horse"—White horses were formerly used in triumphs, in token of victory. To see a white horse in reality, or even in a dream, was accounted a happy omen by both the Jews and Romans

CHAPTER VII

3 An angel scaleth the servants of God in their foreheads 4 The number of them that were scaled of the tribes of Israel a certain number 9 Of all other nations an innumerable multitude, which stand before the throne, clud in white robes, and palms in their hands 14 Their robes were washed in the blood of the Lamb

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree

2 And I saw another angel ascending from the east, having the seal of the living God and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have 'sealed the servants of our God in their foreheads

4 And I heard the number of them which were sealed and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

- 5 Of the tribe of Juda were sealed twelve thousand Of the tribe of Reuben were sealed twelve thousand Of the tribe of Gad were sealed twelve thousand
- 6 Of the tribe of Aser uere sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses uere sealed twelve thousand.
- 7 Of the tribe of Simeon were scaled twelve thousand. Of the tribe of Levi were sealed twelve thousand Of the tribe of Issachar were sealed twelve thousand

S Of the tribe of Zabulon were sealed twelve thousand Of the tribe of Joseph were sealed twelve thousand Of the tribe of Benjamin were sealed twelve thousand

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon

the throne, and unto the Lamb

11 And all the angels stood round about | the throne, and about the elders and the four beasts, and fell before the throne on then faces, and worshipped God,

12 Saying, Amen Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for

Amen ever and ever

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou know-And he said to me, These are they

2 Chap 21 3

which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple and he that sitteth on the throne shall 'dwell among them

16 They shall hunger no more, neither thirst any more, neither shall the sun light

on them, nor any heat

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters 'and God shall wipe away all tears from their eyes

4 Isa. 25 8. Chap. 21 4

CHAPTER VIII

1 At the opening of the seventh scal, 2 seven angels had seven trumpets given them 6 Four of them sound their trumpets, and great plagues follow 3 Another angel putteth incense to the prayers of the saints on the golden altar

And when he had opened the seventh scal, there was silence in heaven about the space of half an hour

2 And I saw the seven angels which stood before God, and to them were given seven trumpets

- 3 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should 'offer it with the prayers of all saints upon the golden altar which was before the throne
- 4 And the smoke of the incense, which came with the prayers of the saints, ascendcd up before God out of the angel's hand.
- 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth and there were voices, and thunderings, and lightnings, and an earthquake
- 6 And the seven angels which had the seven trumpets prepared themselves to
- 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth and the I

third part of trees was burnt up, and all green grass was burnt up

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea and the third part of the sea became blood,

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters,

11 And the name of the star is called Wormwood and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

1 Or, add it to the prayers

CHAPTER IX

- 1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bot-tomless pit 2 He openeth the pit, and there come forth locusts like scorpions 12 The first wee past 510
- 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless

pit

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit

3 And there came out of the smoke locusts upon the earth and unto them was given power, as the scorpions of the earth

liave powei

- 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads
- 5 And to them it was given that they should not kill them, but that they should be tormented five months and their torment uas as the torment of a scorpion, when he striketh a man

6 And in those days 'shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them

- 7 And the shapes of the locusts were like unto horses prepared unto battle, and on their heads uere as it were crowns like gold, and then faces were as the faces of men
- 8 And they had hair as the hair of women, and their teeth were as the teeth of hons
- 9 And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle

10 And they had tails like unto scorpions, and there were stings in their tails and their power was to hurt men five months

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon,

but in the Greek tongue hath his name Apollyon

12 One woe is past, and, behold, there

come two woes more hereafter

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men

16 And the number of the army of the horsemen were two hundred thousand thousand and I heard the number of them

- 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone, and the heads of the horses were as the heads of hons, and out of their mouths issued fire and smoke and brimstone
- 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths
- 19 For their power is in their mouth, and in their tails for their tails uere like unto serpents, and had heads, and with them they do burt
- 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and biass, and stone, and of wood which neither can see, nor hear, not walk
- 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts

Verse 10. "Scorpions"—σχερπιος—The shape of the scorpion may be seen from the figure given under 2 Chron x. The most remarkable c reumstance in its conformation is the sac in which the tail ends, and the sharp κιντείν, or sting, to serve as a guide to the poison laid up in the sac. This sac opens by two small pores underneath, to afford an exit of the venomous matter. Scorpions are reputed to differ very much in respect of the dreaded nature of the sting. The sting is not fatal unless there he some predisposing cause in the frame, but is attended with exercicing pains. The scorpion moves about with his tail held in readiness to strike, either in defending itself from aggression, or in assailing the larger insects upon which it feeds. It is considered as belonging to the family of spiders, both in conformation and in habits.

CHAPTER X

1 A mighty strong angel at peareth with a book open in his hand 6 He succareth by him that hi cth for ever, that there shall be no more time 9 John is commanded to take and Eat the book

AND I saw another mighty angel come down from heaven, clothed with a cloud:

and a rambow was upon his head, and his face was as it were the sun, and his feet as pillars of fire

2 And he had in his hand a little book open and he set his right foot upon the sea, and his left foot on the earth,

and cried with a loud voice, as when a

thunders aftered their voices

- 4 And when the seven thunders had uttered their voices, I was about to write and I heard a voice from heaven mying unto me, Seal up those things which the seven thunders uttered, and write them
- 5 And the argel which I saw stand upon the sea and upon the earth hifted up his hand to heaven,
- 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sca, and the things which are therein, that there should be time no longer

7 But in the days of the voice of the seventh angel, when he shall begin to sound.

lion rouseth, and when he had cried, seven a the masters of God hould be fine hed, as he high deal med to be regrete the prophet-

> 5 And the some which I heard from here ven spide unto me again, and rad, Go and take the little book which is open in the hand of the angel which standeth upon the nex and upon the cirth

9 And I cent unto the angel, red red unto him, Give me the little book. And he and unto me, "I de et, ende et it up, an l it shall in de the belly latter, but it rhall be in thy mouth evert as honey

10 And I took the little book out of the angel's hand, and at it up, and it ver in my mouth recet to honey and as earn no I had extensit my bally new better

II And he and unto me, Thou my tyre phely again before many people, and has tions, and tongue, and kings

*Free " * atil A 1 Dan 12 7

CHAPTER XI.

3 The two witnesses prophesy 6 They have power to shut heaven, that it rain not 7 The beast shall fight against them, and kill them - 8 They be unburied, 11 and after three days and a half rise again 14 The second weeks past 15 The seventh trumpet soundeth.

And there was given me a reed like unto a rod and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein

- 2 But the court which is without the temple 'leave out, and measure it not, for it is given unto the Gentiles and the holy city shall they tread under foot forty and two months
- 3 And I will give pouer unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
- 4 These are the *two olive trees, and the two candlesticks standing before the God of the earth
- 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies. and if any man will hurt them, he must in this manner be killed
- 6 These have power to shut heaven, that it rain not in the days of their prophecy and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their

the hottomless jet shall make war against them, and shall overcome them, and full

- 8 And their dead bodies deall lie in the street of the great city, who he sparitually is called Sodom and Egypt, where also car Lord was crucified
- 9 And they of the people and lindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
- 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth
- 11 And after three days and an half the Spirit of life from God entered into them. and they stood upon their feet, and great fear fell upon them which saw them

12 And they heard a great voice from heaven saying unto them, Come up hither And they ascended up to heaven in a cloud, and their enemies beheld them

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand and the remnant were affrighted, and gave glory to the God of heaven

14 The second woe is past, and, behold, the third woe cometh quickly

15 And the seventh angel sounded, and testimony, the beast that ascendeth out of there were great voices in heaven, saying,

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their

faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned

18 And the nations were angry, and thy

wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest 'destroy them which destroy the earth

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament and there were lightnings, and voices, and thunderings, and an

carthquake, and great hail.

5 Or, cornert

CHAPTER XII

1 A woman clothed with the sun travaleth 4 The great red dragon standeth before her, ready to devour her child 6 when she was delivered she fleeth into the wilderness 7 Michael and his angels fight with the dragon, and prevail 13 The dragon being east down into the earth, persecuteth the teoman

And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her fect, and upon her head a crown of twelve stars

2 And she being with child cried, travailing in birth, and pained to be delivered

3 And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born

5 And she brought forth a man child, who was to rule all nations with a rod of iron and her child was caught up unto God, and to his throne

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days

7 And there was war in heaven Michael and his angels fought against the dragon, and the dragon fought and his angels,

8 And prevailed not, neither was their

place found any more in heaven

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world he was

cast out into the earth, and his angels were east out with him

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ for the accuser of our brethren is east down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto

the death

12 Therefore rejoice, ye heavens, and ye that dwell in them Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman

which brought forth the man child

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the

flood

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon east out of his mouth

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ

1 Or, sign 2 Or, sign.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power 11 Another beast cometh up out of the earth 14 causeth an image to be made of the former heast, 15 and that men should worship it, 16 and receivhis mark.

And I stood upon the sand of the ca, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion and the dragon gave him his power, and his seat, and great authority

3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast

4 And they worshipped the dragon which gave power unto the beast and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him "to continue forty and two months

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven

7 And it was given unto him to make war with the saints, and to overcome them and power was given him over all kindieds, and tongues, and nations

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world

1 Or, name: 2 Gr slain 3 Or, to male war

9 If any man have an ear, let him hear,

10 He that leads the into explicity shall go into explicity. The that falleth with the award must be falled with the sword. Here is the patience and the faith of the conte-

11 And I beheld another heart coming up out of the cuth, and he had too horns like a tunb and he species a dragon

12 And he exercise that the parer of the first beart before him, and exercise the the earth and them which dwell therein to worship the first be est, y hose deadly noted was be dead.

Is And he doeth great conder cother he maleth fire come down from he can on the earth in the eight of men.

If And decess the them that deal on the earth by the remarks those mirroles which he had power to do in the eight of the beast, saying to them that deall on the earth that they should make an image to the beast which had the wound by a reord, and did live

15 And he had power to move the unto the image of the beast, that the image of the beast should both speak, and can a that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forcheads

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name

18 Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man, and his number is Six hundred threescore and

* Matt. 25 52 Star treath Great ser

CHAPTER XIV

1 The Lamb standing on mount Sion with his company 6 An angel preacheth the Gospel 8 The fall of Babylon 15 The harvest of the world, and putting in of the sickle 20 The vintage and winepress of the wrath of God

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of

a great thunder and I heard the voice of harpers harping with their harps

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth

4 These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb

5 And in their mouth was found no guile for they are without fault before the throne of God

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come ² and worship him that made heaven, and earth, and the sea, and

the fountains of waters

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb

11 And the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name

12 Here is the patience of the saints here are they that keep the commandments of God, and the faith of Jesus.

² Psal 146 5,6 Acts 14 15 ⁸ Isa. 21 9 Jer 51 8.
⁵ Joel 8. 18.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth Yea, saith the Spirit, that they may rest from their labours, and their works do follow them

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ⁵Thrust in thy sickle, and reap for the time is come for thee to reap, for the harvest of the earth is ⁶ripe

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was

reaped.

17 And another angel came out of the temple which is in heaven, he also having a

sharp sickle

18 And another angel came out from the altar, which had power over fire, and cited with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the

wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs

Chap 18 2 Or, from henceforth saith the Spirit, Yea or, dried.

CHAPTER XV.

1 The seven angels with the seven last plagues 3 The song of them that overcome the beast. 7 The seven wals full of the wrath of God

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God

2 And I saw as it were a sea of glass mingled with fire and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God

3 And they sing the song of Moses the

servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, *just and true are thy ways, thou King of saints

4 "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy for all nations shall come and worship before thee, for thy judgments are made manifest

5 And after that I looked, and, behold, the temple of the tabernacle of the testi-

mony in heaven was opened

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girdly with golden girdles

7 And f the four beasts gave unto

the wrath of God, who liveth for ever and

8 And the temple was filled with smoke | angels were fulfilled

the seven angels seven golden vials full of | from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven

CHAPTER XVI.

2 The angels pour out their vials full of wrath 6 The plagues that follow thereupon 15 Christ cometh as a thief Blessed are they that watch

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the wals of the wrath of God upon the earth

2 And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image

3 And the second angel poured out his vial upon the sea, and it became as the blood of a dead man. and every living soul

died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus

6 For they have shed the blood of saints and prophets, and thou hast given them

blood to drink; for they are worthy

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments

8 And the fourth angel poured out his vial upon the sun, and power was given

unto him to scorch men with fire

9 And men were 'scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they

gnawed their tongues for pain,

because of their pains and their sores, and

repented not of their deeds

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out

of the mouth of the false prophet

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the

throne, saying, It is done

18 And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so

19 And the great city was divided into three parts, and the cities of the nations fell and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the

mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent and men blasphemed God because of the plague of the hail, for the 11 And blasphemed the God of heaven | plague thereof was exceeding great

> 2 Wait 24, 43. Chap 3.3. 1 Or, Lurzed.

CHAPTER XVII

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abomi-516

12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb

And there came one of the seven angels nations. 9 The interpretation of the seven heads, which had the seven vials, and talked with

me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication

3 So he carried me away in the spirit into the wilderness and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns

4 And the woman was arrayed in purple and scarlet colour, and 'decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF *HARLOTS AND ABOMINATIONS OF THE EARTH

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus and when I saw her, I wondered with great admiration

- 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns
- 8 The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is

1 Gr gilded. 2 Or, fornications

- 9 And here is the mind which hath wisdom The seven heads are seven mountains, on which the woman sitteth
- 10 And there are seven kings five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space

11 And the beast that was, and is not, even he is the eighth, and is of the seven,

and goeth into perdition

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast

13 These have one mind, and shall give their power and strength unto the beast

- 14 These shall make war with the Lamb, and the Lamb shall overcome them for he is Lord of lords, and King of kings and they that are with him are called, and chosen, and faithful
- 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues
- 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire
- 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled
- 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

8 1 Tim. 6 15 Chap 19 16

CHAPTER XVIII

2 Babylon is fullen 4 The people of God commanded to depart out of her 9 The kings of the earth, 11 with the merchants and mariners, lament over her 20 The saints rejoice for the judgments of God upon her

AND after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings

of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the *abundance of her delicacies

4 And I heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues

5 For her sins have reached unto heaven, and God hath remembered her iniquities

- 6 Reward her even as she rewarded you, and double unto her double according to her works in the cup which she hath filled fill to her double
- 7 How much she hath glorified herself, and hved deheiously, so much torment and

sorrow give her. for she saith in her heart, I sit a 'queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire for strong is the Lord God who judgeth

9 And the kings of the earth, who have committed fornication and lived deliciously with her, 'shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city for in one hour

is thy judgment come

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth

'their merchandise any more

- 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and
- 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and "slaves, and souls of men.
- 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all
- 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

4 Isa 47 8

5 Fzek 26 17

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls 1

17 For in one hour so great riches is come And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like

unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ' for in one hour is she made

20 Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath

avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived

24 And in her was found the blood of prophets, and of saints, and of all that were

8 Or, Lodies

slain upon the earth. 7 Or, sweet.

Vers 12 "Thyme word"— four four — The thyme wood seems to have been the wood of the Thija articulata, or jointed Arbor rate of Africa, which yields a wood of delightful scent. The species of this genus are beautiful everties, with minute imbricated leaves, with egg shaped cones, composed of swollen scales. This is the Callutris quadritation of Richard and grows in Mauntania, from whence it is brought for the sake of the wood. Gum sandarac is the freduction of this tree a gum resin that is esteemed as stimulating and astringent, the natives use it in diarrheas and of the diagrams of simples characters. as d other diseases of similar character.

* Dzel 27 27

CHAPTER XIX.

1 God is graised in heaven for judging the great whose, and avenging the flood of his saints 7. The runninge of the Lamb 10 The angel will 1. ' be worthiffed 17 The fowls called to the great slaughter.

And after these things I heard a great | 518

voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God

2 For true and righteous are his judgments for he hath judged the great whore, which did corrupt the earth with her formcation, and hath avenged the blood of his servants at her hand

3 And again they said, Alleluia And her smoke rose up for ever and ever

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia for the Lord God omnipotent reigneth

7 Let us be glad and rejoice, and give honour to him for the marriage of the Lamb is come, and his wife hath made her-

self ready

8 And to her was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints

9 And he saith unto me, Write, 'Blessed are they which are called unto the mairiage supper of the Lamb And he saith unto me, These are the true sayings of God

10 And I fell at his feet to worship him And he said unto me, "See thou do it not I am thy fellowservant, and of thy brethren that have the testimony of Jesus worship God for the testimony of Jesus is the spirit of prophecy

Il And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war

12 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself

¹ Matt. 22 2. ² Chap 22 9

13 And he was clothed with a vesture dipped in blood and his name is called The Word of God

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations and he shall rule them with a rod of iron and he treadeth the winepress of the fierceness and wrath of Almighty God

16 And he hath on his vesture and on his thigh a name written, 'KING OF KINGS, AND LORD OF LORDS

17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and

great

8 Isa. 63 2

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth and all

the fowls were filled with their flesh

4 Chap 17 14

עע ממשמאז

CHAPTER XX

2 Satan bound for a thousand years 6 The first resurrection they blessed that have part therein 7 Satan let loose again 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone 12 The last and general resurrection

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a scal upon him,

that he should deceive the nations no more, till the thousand years should be fulfilled and after that he must be loosed a little season

4 And I saw thrones, and they sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again

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is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection, on such the record death bath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years

7 And when the thousand years are ex-

Gog and Magog, to gather them together (v orl r to battle the number of whom is as the sand of the sea

saints about, and the beloved city and fire (worl came down from God out of he iven, and de voured them

10 And the devil that deceived them was cast into the take of fire and brimetone, on the book of 15 and a forth 1 to 15 where the beast and the false prophet are.

until the thousand years were finished. The pand thall be tormented discred to did for ever and ever.

II And I say regreat while there and him that ration it from whose for the earth and the he wen the borns, and there en found no place for there

12 And I rive the deal real a lignest I stand Inform Cool, that the tools were pared. Satan shall be loved out of his opened and mother with the effect which is the bed of the west the dead some 8 And shall go out to deceive the national judged out of these the grand shall ever which are in the four quarters of the earth, written in the books, such his to tier

13 And the engraph of the left in were in it, and death out the first and 9 And they went up on the breedth of ap the dead which creatities will the the earth, and compassed the comp of the fivere judged every time to other to the

If And the theory for more recognition the life of the Arms the rest file of

15 And the every - or fore there

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CHAPFER XXI

1 A new heaven and a new earth - 10 Ter Is weeky Jerusalem, with a full description thereof 21 She needeth no sun, the glory of God is her list? 24 The langs of the curth lang their riches ent.

And 'I saw a new heaven and a new earth for the first heaven and the first earth were passed away, and there was no more sca

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband

3 And I heard a great voice out of hea ven saying, Behold, the tabernacle of God as with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God

4 *And God shall supe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away

5 And he that sat upon the throne said, ²Behold, I make all things new And he said unto me, Write for these words are

true and faithful

6 And he said unto me, It is done 'I am |

Alpha and Omega the better results and Hall give unto the that is these of the faurt up of the national life for his

7 He that mero with full of a full things, and I will be his God and I shall be my con

S But the fireful, and unbelieving and the abominable, and murderers, and a hore mongers, and sorcerers and idolater and all hare, shall have their part in the labor which burneth with fire and homes he. which is the second death

9 And there came unto me one of the seven angels which had the seven vials full of the scren last plagues, and talked with me, saving, Come lather, I will show thee the bride, the Lamb's wife

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

II Having the glory of God and her light war like unto a stone most precious, even like a jusper stone, clear as crystal,

12 And had a wall great and high and had thelve gates, and at the gates thelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel

1 Inn. 65. 17 2 Pet 3 13 * Chap 7 17 # Icz, 43, 19 2 Cor, 5 17 4 Chap 1 8, and 23 13 *1:L\$5 L

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates

14 And the wall of the city had twelve foundations, and in them the names of the

twelve apostles of the Lamb

15 And he that talked with me had a golden need to measure the city, and the gates thereof, and the wall thereof

16 And the city lieth foursquare, and the length is as large as the breadth and he measured the city with the reed, twelve thousand furlongs The length and the breadth and the height of it are equal

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel

18 And the building of the wall of it was of jasper and the city was pure gold, like

unto clear glass

19 And the foundations of the wall of the city uere garnished with all manner of The first foundation was precious stones jasper, the second, sapphire, the third, a chalcedony, the fourth, an emerald,

20 The fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth,

beryl, the ninth, a topaz, the tenth, a chrysoprasus, the eleventh a jacinth the twelfth, an amethyst

21 And the twelve gates were twelve pearls, every several gate was of one pearl and the street of the city was pure gold, as it were transparent glass

22 And I saw no temple therein for the Lord God Almighty and the Lamb are the

temple of it

23 And the city had no need of the sun. neither of the moon, to shine in it for the glory of God did lighten it, and the Lamb as the light thereof

24 And the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honour into it

25 And the gates of it shall not be shut at all by day for there shall be no night

26 And they shall bring the glory and honour of the nations into it

27 And there shall in no wise enter into it any thing that defileth, neither what soever worketh abomination, or maketh a lie but they which are written in the Lamb's book of life

7 Isa, 60 3 9 Phil 4 3. Chap 3 5 and 20 12

Verse 11 "Jasper stone"—The pre eminence given to the jasper certainly does not belong to what is now called jasper which, though it be sometimes pleasantly coloured, is by no means a precious stone. The jasper, larger, here may have been a variety of diamond, of a blue colour, so as to justify the name on one hand, and the glowing description of it on the other. tion of it on the other

19 'Chalcedony'—1 gem so called from Chalcedon in Asia where it was found. The common chalcedony is of various shades of white grey yellow brown, green, and blue. There is a blackish-brown variety, which appears of a blood colour when held between the light and the eye. It occurs sometimes in stalactitical forms, with organic in pressions Very fine specimens of this kind have been found in the Trevascus mine in Cornwall

20 "Sardonyx' - A species of chalcedony, which is distinguished by a beautiful display of red and white layers of cornelium in alternating bands

"Chrysolite"—The chrysolite of the moderns, a beautiful gem, of a prismatic form when in crystals, and from its yellow colour, called 200000000, or "golden stone" by the ancients

"Topaz —The chrysolite of the moderns —This is one of the softest of the gems —its colour is pistachio green, with

other shades "Chrysoprasus —The chrysoprase is a variety of chalcedony. It is either of an apple or a leek green colour. It is nearly all flint or silica a minute proportion of the oxide of nickel seems to impart the green which it possesses. It

'Jacinth' — A violet coloured gem, probably a variety of amethyst differing only in colour from that beautiful gen "Amethyst'—The amethyst is a gem of a ross colour, and of great brilliance. It is generally considered as the ruby and sapphire. The name 'amethyst' is now given to a gem of a violet colour, which increases in value as the first inclines to rosy red, which condition according to our supposition entitled the stone to the destination of autiSecret In fact, the following statement is very nearly true and will be easily remembered —a certain rem in hardness and brilliancy next to the diamond was called a jacinth, example, by the ancients, when of a violet colour, and amethyst, when of a rosy red, a sapphire, when blue, and an emerald, when green

CHAPTER XXII

1 The river of the water of life 2 The tree of afe 5 The light of the city of God is hirself 9 The angel will not b terrshipped 18 Nothing ver be all d to the word of G I, nor taken therefro 1

And he showed me a pure river of water of I the nations

life, clear as crystal, proceeding out of the throne of God and of the Lamb

2 In the midst of the street of it and on either side of the river, was there the tree of life which have tuche ra vr of fruits. end yielded her fruit ever month and the leaves of the tree were for the healing of

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- 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him.
- 4 And they shall see his face; and his name shall be in their foreheads
- 5 'And there shall be no night there, and they need no candle, neither light of the sun. for the Lord God giveth them light. and they shall reign for ever and ever
- 6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of

this book.

S And I John saw these things, and heard them And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things

- 9 Then saith he unto me, *See thou do it not for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
- 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
- 11 He that is unjust, let him be unjust still. and he which is filthy, let him be filthy still and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly, and my | be with you all Amen.

reward 15 with me, sto give every man according as his work shall be

13 I am Alpha and Omega, 'the beginning and the end, the first and the last

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh

a lie

16 I Jesus have sent mine angel to testify unto you these things in the churches I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come 'And let him that heareth say, Come. And let him that is atherst come. And whosoever will, let him take the water of life

freely

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen Even so,

come, Lord Jesus.

21 The grace of our Lord Jesus Christ se with you all Amen.

1 Chap. \$1.23. 2 Chap 19 10 2 Rom. 2.6. 4 Chap. 1.8. and 21.6. Isa. 41.4. and 44.6. 3 Isa. 55. 1. 6 Dent. 4 2. Pro- 37.6

THE END.

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